Douglas Q. Adams

A Dictionary of Tocharian B

Revised and Greatly Enlarged

Leiden Studies in Indo-European

Rodopi

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INTRODUCTION

Purpose

In this second edition of *A Dictionary of Tocharian B* its purpose remains twofold. Firstly, it is a dictionary, in the ordinary sense, of Tocharian B (or, more properly, Kuchean, the language of Kucha and the Kuchean Kingdom), attested from the fourth through at least the ninth centuries of our era along the northern rim of the Tarim Basin, in the Turfan basin to the northeast, and with outlying finds on the southern rim of the Tarim basin and in Dunhuang in Gansu. Thus the dictionary's entries have been glossed with enough detail, and provided with sufficient grammatical explanation and examples, that the user can employ it profitably in reading and interpreting actual Tocharian B texts. The dictionary attempts to treat fully the currently known Tocharian B vocabulary, including for instance all proper names and a host of rare technical terms borrowed from Buddhist (Hybrid) Sanskrit. Secondly, it is an etymological dictionary of the language and thus an aid to understanding the place of Tocharian within the Indo-European language family. Defining, translating, and etymologizing, particularly in a language as fragmentarily known as Tocharian B, are not exact sciences; readers are cautioned to take the question marks and "possibly's," etc., at full value and should, no doubt, add many of their own.

In the fifteen years since the publication of the first edition, those interested in Tocharian have witnessed a flourishing of Tocharian studies. Available to me now, but not in the nineties, are the full inclusion of words appearing in the *Karmavācana* and in Broomhead's edition of the British Library texts. Revolutionizing the field are the re-edition of the British Library texts, published on-line by the International Dunhuang project, and the on-line publication of the Berlin collection as part of TITUS. These published pictures and texts have supplied the dictionary with a not inconsiderable group of new words and filled out the paradigms further of scores of words already in the first edition. Together with texts published more conventionally, particularly by Pinault from the Paris collection, these new sources have produced an increase of almost exactly 20% in the dictionary's entries. An even grander revolution is under way in the form of the Comprehensive Edition of Tocharian Manuscripts (CEToM) project just begun in Vienna which aims to make digitally accessible all Tocharian manuscripts, wherever their physical location may be. The first fruits thereof have been included here.

Among an increasing list of books and articles published on Tocharian topics (semantics, grammar, etymology), three major works must be singled out: Pinault's *Chrestomathie Tokharienne: Textes et Grammaire* (2008), Peyrot's *Variation and Change in Tocharian B* (2008), and Malzahn's *The Tocharian Verbal System* (2010). Particularly the latter two are "game-changing" for Tocharianists. Peyrot, building on the earlier, and neglected, work of Stumpf, has demonstrated conclusively that Tocharian B has an internal history. We have

texts dating from the fifth, perhaps even the fourth, century AD until at least the 9th century. Not surprisingly, the language shows significant linguistic development within that period. One result for the dictionary is that the examples in the various entries have been reordered so as to put the earliest attestation first and the later ones last. An incomplete search for earlier, or later, attestations has been made so as to show a certain sense of historical development, but more needs to be done in this area before we truly have a dictionary of Tocharian B "on historical principles." Malzahn's encyclopedic discussion of the Tocharian verb has informed every verb entry in the dictionary and made many of them better and more complete. In almost all cases where we originally differed, I have conformed the dictionary to her work. There are a few places where our understanding of the facts differ, however (e.g., **auk-**), and there are a few (some fifteen) 'late arrivals' (e.g., **kwänt-**, **śäp-**, **wey-**), so the Tocharianist still has to read both works.

Other improvements have included the complete redoing of the definitions of botanical terms, both as to the provision of an English equivalent and the provision of a Linnaean name. In many instances there is more than one English name and/or more than one competing Linnaean name. Often I have given more than one competing Linnaean name where they occur. Obsolete Linnaean names are sometimes added parenthetically, preceded by "aka." The reader should always keep in mind that botanical classification is never fixed but always evolving.

On the etymological side, scores of etymologies have been revised or reconsidered. I have been able to take into account the wonderful new series of Indo-European etymological dictionaries coming out of Leiden (the Slavic, Hittite, Iranian, Latin, Celtic, Greek, and Armenian ones having appeared and been incorporated into this work). The Carling, Pinault, Winter dictionary of Tocharian A has been fully taken into account, insofar as it has been published.

How to Read an Entry

Entries in this dictionary may consist of the following parts: (1) the lemma itself (in bold), (2) designation of word class (in parentheses), (3) gloss, [and, in a second paragraph] (4) morphological information, (5) textual examples and text references, (6) run-on entries, (7) special notes (preceded by the symbol ●), (8) etymological notes (preceded by the symbol ■), and (9) cross-references (►). Not all entries of course contain each of these parts: the shape of the lemma is dependent on the type of word in question; in the case of uninflected words for instance there will of course be no morphological information. All citations to the London and Berlin texts (save those published in *Tocharische Sprachreste*) have been updated so as to give and their current Berlin press marks (THT) and London press marks (IT, short for IOL Toch).

(1) Words in Tocharian B may be divided formally into two groups: those with inflection and those without. For the latter group, composed of prepositions, postpositions, adverbs, particles, most numbers, and a small number of adjectives, the shape of the lemma is a simple matter—it is the sole form of the word. Inflected words, nouns, verbs, and most adjectives, are, of course, a bit

more complicated. Nouns and adjectives are normally given in their nominative singular form (nominative singular masculine in the case of adjectives). If the nominative singular (masculine) is not actually attested, its probable form is reconstructed and given with a following asterisk. Occasionally, when only the plural (less often the dual) is attested (and particularly when there is some likelihood that the noun in question is a *plurale* or *duale tantum*), the nominative plural (dual) is taken as the appropriate lemma. Verbs are given in their root form and thus end in a hyphen. (Occasionally other words are known only fragmentarily and they will also end in a hyphen.)

(2) The designation of the class of the word is fairly simple in the case of most parts of speech. For nouns and verbs it is more complex. For nouns an indication of gender is given where it is known (nouns may be masculine, feminine, or neuter—the latter being nouns with masculine concord in the singular and feminine concord in the plural). For verbs there is an indication of transitivity, transitive or intransitive (with the understanding that a transitive verb may always be made intransitive by passivization). Verbs that are marked as both are those with an underlying intransitive "Grundverb" and a derived transitive causative (which in turn may be passivized). The semantic subset to which a particular causative belongs (according to the analysis of Malzahn [2010]) is indicated by a superscript number.

(3) As suggested above, the gloss is intended to be relatively specific (and thus more likely to provoke correction). The gloss may also include on occasion particular set phrases or idioms of which the lemma forms a part. The numerous botanical terms (almost always from some medical formula, are supplied with the parenthetical notation, "a medical ingredient" or sometimes simply "MI").

(4) For inflected words the *attested* inflected forms are given between square brackets. (The universe of attested forms is substantially complete for texts published in books and articles; it is <u>not</u> complete for texts published on-line by THT or IDP.) In the case of nouns attested forms are given in the order: nominative singular, genitive singular, accusative singular, nominative dual, genitive dual, accusative dual, nominative plural, genitive plural, accusative plural. The numbers, singular, dual, and plural, are separated by slashes. If a form is not attested, its place is taken by a hyphen. Thus for **raso** (n.[m.sg.]) 'span' we have "[raso, -, raso/rsoñc, -, -/rsonta, -, -]" indicating that in the singular both the nominative and accusative are attested but no genitive, while in the dual and plural only the nominatives are as yet found. For **pat** (nnt.) 'stūpa' we have "[pat, ptantse, pat//-, -, ptanma]" indicating that all three forms of the singular are attested but there are no dual forms and only the accusative plural is attested for that number. Where known, the vocative form is given, in parentheses, after the corresponding accusative, thus for **waṣamo** (nm.) 'friend' we have "[waṣamo ~ wāṣmo, waṣamontse ~ wāṣmontse, waṣamoṃ (voc. waṣama)/ /waṣamoñ ~ wāṣmoñ, wāṣmoṃts, wāṣmoṃ]." This latter entry illustrates another possible complexity, the existence of alternative forms. Where alternative forms are known, they are given separated, as here, by a swung dash. The lack of an attested alternative, as in the genitive and accusative plural, of course does not mean that such did not exist. In this, and similar cases, the second (or only)

alternative is one found exclusively in poetry. Underlyingly the noun is /wāṣ́mon-/ and appears always in prose, and presumably in speech, as [waṣámon-]; when metrically necessary the stress may shift, giving [wáṣmon-]. The inflected forms of the adjective are shown in exactly the same way, though they will have both masculine and feminine forms and thus the potential array of forms is doubled and each part preceded by a "m." for masculine or an "f." for feminine as needs be.

Verbs are of course more complex yet, but follow the same basic format, though the three divisions are the first, second, and third persons rather than nominative, genitive, and accusative. Thus for the present-stem forms of **pär-** 'bear (away), carry (off); take up; wear' we have "[A -, -, paräṃ//-, parcer, pareṃ; AImpf. //-, -, priyeṃ; *nt*-Part. preñca; *m*-Part premane; Ger. pralle]" indicating that in the present active (a combination which is unique in not being explicitly marked in the dictionary) the third person singular and the second and third persons plural, in the active imperfect the third person plural is known, while of the non-finite forms belonging to the present-stem we know both the *nt*- and *m*-participles as well as the gerund. (As an adjectival form the gerund is given in the masculine singular nominative; if the masculine singular nominative is not actually attested, it is reconstructed and given with a following asterisk.) Where securely known, the underlying place of the stress is also given for each paradigm. One should also note that in the case of verbs the inflected forms and examples are divided among the attested tenses and moods.

(5) The textual examples have been chosen to illustrate the various meanings of the word and to give some idea of the collocations into which it may enter. Unsystematically, examples have also been chosen to highlight a word's presence in Archaic ([4th and] 5th centuries AD) or Early Tocharian B (6th century). To emphasize the time depth of the attestation of Tocharian B, all exemplifying texts have been "dated" where possible by the addition of Peyrot's designation of linguistic periods. (Classical Tocharian B texts are attested from the beginning of the 7th century onward. To include, with greater regularity, attestations in Late or Colloquial Tocharian B [7th-9th centuries] is a desideratum of the next edition.) In poetic texts some attempt has been made to include verse punctuation (**:** and •) and verse numbering, which may be read as "here ends *śloka*/stanza such-and-such"), since those punctuation marks so often delimit syntactic units of some sort. The translations are designed to maximize the possibilities of one-to-one correspondence with the Tocharian B original, even at the sacrifice of elegance or even, at times, ordinary English word order. Words inserted for the sense in the English but which have no Tocharian B correspondent are placed in square brackets (except for articles and other "little words" which are added without comment). Particular care is taken to cite all the attested Buddhist (Hybrid) Sanskrit (B[H]S) equivalents of Tocharian B words, since so much of our knowledge of Tocharian B vocabulary comes from the fact that a majority of our Tocharian B texts are translations of B(H)S originals. (B[H]S is an admittedly unsatisfactory cover-term which takes in a wide variety of Sanskrit and somewhat Sanskritized Middle Indic used by Buddhists but no simple equivalent can be substituted. In most cases we have no idea the exact

route by which a Sanskrit, Sanskritized Prakrit, Prakrit, or Pāli word has become a part of the Tocharian B vocabulary.) In the case of proper names and obvious loanwords there are usually no examples given as the meaning in the case of proper names is self-defining while in the case of the many Buddhist technical terms borrowed from B(H)S the meaning may be discovered to a much greater degree of detail by consulting dictionaries of (Buddhist Hybrid) Sanskrit than it could be inferred from the limited examples known to us in Tocharian B texts. However, even in the latter cases at least one reference to the word's occurrence in a Tocharian B text is given.

(6) Given as run-on entries, or sub-lemmas, are regularly derived adjectives, abstract nouns, and those compounds which contain the main lemma as the first member. The run-on entries are preceded by a long hyphen (if the run-on entry is a derivative which is only attested as the second member of a compound, it is preceded by a long hyphen, a space, and then a single hyphen). Thus, appended to the main entry whose lemma is **śaul** (nnt.) 'life,' we find **—śaulaṣṣe** 'prtng to life,' **—śaulanmaṣṣe** 'prtng to lives,' **—śaulassu** 'life-possessing,' **—śaula-preñca** 'life-bearing,' **—śaulu-wärñai** 'life-long,' and **—śaultsa warñai** 'id.' Derived adjectives other than the productive ones in *-ṣṣe, -ññe, -tste, -ssu*, are normally given separate entries; thus **ypiye** (adj.) 'prtng to barley' is separate from **yap** (n.[m.sg.]) 'barley.'

(7) Special notes (marked by a ●) are relatively rare. They are intended to draw the reader's attention to difficulties of morphological or semantic analysis or may draw his or her attention to places where the analysis presented in this work differs from that of its predecessors or contemporaries.

(8) The etymological notes (preceded by ■) are intended to sketch the history of the etymological discussion concerning the lemma and to present what I think to be its most probable history. The history of the discussion is usually admirably taken up through 1976 by A. J. Van Windekens' *Le Tokharien confronté avec les autres langues indo-européennes, Vol. I: La phonétique et le vocabulaire*. I have not found it necessary to repeat everything in this work, especially early speculations that are dead-ends in both Van Windekens' opinion and mine. Nor have I given in full Van Windekens' own conclusions when subsequent research has clearly made them impossible (such cases are noted by "otherwise VW"). I have contented myself with summarizing the major lines of thought through 1976 and giving relatively full coverage of the discussion since 1976. It is my hope that I have not missed anything of note in that time period. However, given the episodic nature of this work's gestation and the relative isolation of my work environment makes it more or less certain that something that should be included has been missed. The absence of a citation in the etymological discussion should be taken as a lamentable omission, not an implicit rejection or denigration of the work overlooked. If the word is of inherited Indo-European origins, a sample (in square brackets) of Indo-European cognates is given with a reference to general Proto-Indo-European etymological works, Pokorny (1959) and, where applicable, Mallory and Adams (1997), but the cognates given are not to be considered the totality of related forms.

(9) Cross-references (either italicized and followed by "q.v." in the text or in bold at the end of the entry and marked with an arrow (►) are intended to guide the reader to words certainly or probably related to the entry in question.

Alphabetic Order

The alphabetic use in this work is that customary in Tocharian studies and that used by Tocharian writers themselves (cf. Couvreur, 1965): *a, ā, ä, i/ī, u/ū, r̥, e, ai, o, au, k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, ly, v, w, ś, ṣ, s, h, ts*. The symbol *ṃ* is given its own alphabetical order when it precedes a sibilant (*ś, ṣ, s*) or *h*, but otherwise is taken as an allograph of *n* and alphabetized accordingly. (If, as rarely, it precedes a *k* or *p*, it is taken as an allograph of *ṅ* or *m* respectively.) The extremely rare *l̥* is alphabetized as plain *l*.

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It remains to acknowledge with deep gratitude the patience and support of my wife, for whom the dictionary has been a constant almost the entirety of our married life, expanding repeatedly from office to dining room table, to living room and then back again, and of my sons who have known no life without the dictionary in the background and who themselves have contributed greatly to the solution of its formatting problems. And, finally, I owe a profound debt to my grandfather, Howard A. Adams, whose enthusiasm for language, and particularly the classical languages, turned out to be quite infectious and set off the train of events which has resulted in this work, and to Eric P. Hamp, whose own enthusiasm for, and apparently limitless knowledge of, all things Indo-European, has ultimately informed this undertaking at all levels.

All Saints', 2012

ABBREVIATIONS and SYMBOLS

A	Tocharian A
A	(in verbal paradigms) active
A	(as part of locus number) *Udānalāṃkara* (Lévi, 1933, as corrected by Sieg, 1938)
acc.	accusative
adj.	adjective
adv.	adverb
aka	also known as (mostly in references to obsolete Linnean botanical names)
AMB	*Ambarajātaka* (Thomas, 1965)
apud	cited from the works of
Arm	Armenian
B	Tocharian B
B(H)S	Buddhist Sanskrit, Buddhist Hybrid Sanskrit (either Monier-Williams [1899] or Edgerton [1953])
Broomhead	Broomhead's edition of the London texts
CEToM	(as a part of locus number) Comprehensive Edition of Tocharian Manuscripts (http:// .univie.ac.at/tocharian/)
cf.	compare
col.	column
DAM	(as part of PK-DAM) monastic letter from the Pelliot collection (Pinault, 1984a)
Dd	"Documents divers" (Pinault, 1987a)
du.	dual
Edgerton	Edgerton, Franklin, *Buddhist Hybrid Dictionary and Grammar*. 1953. New Haven, Yale University Press
f.	feminine
fragm	fragment (usually as part of a locus number)
FS	"Fragments Stein" (in Filliozat, 1948)
G	"Grundverb," non-causative verb
gen.	genitive
Ger.	gerund
Gl	gloss
G-Qa	graffiti from Qyzyl Qargha (Pinault, 1987a)
G-Qm	graffit from Qyzyl Sairam (Pinault, 1987a)
G-Qo	graffiti from Qumtura (Pinault, 1987a)
G-Su	graffiti from Subeshi (Pinault, 1987a)
H	(as bibliographical citation) Hilmarsson (1996)
H	(as part of locus number) Hoernle collection
IDP	International Dunhuang Project
Ipv.	imperative
Impf.	imperfect

Inf.	infinitive
IT	IOL Toch = India Office Library, Tocharian [manuscripts]; International Dunhuang Project (http://idp.bl.uk/idp.a4d)
K	(as part of a locus number) *Karmavibhaṅga* (Lévi, 1933, as corrected by Sieg, 1938)
K	(as part of a verb paradigm) "Kausativ," the derived, often transitive, sometimes derived transitive, of a Grundverb/Kausativ pair
K	a verb form quotable from Krause (1952) only
Ko.	"Konjunktiv," i.e. subjunctive (and future)
K-T	word or form of word recorded, presumably from unpublished sources, in Krause and Thomas, 1964
KVāc	*Karmavācana* (Buddhist ordination ritual)
Ko. Vb	Class V subjunctive, but with preceding palatalization
lege	should be read as
LIV	*Lexikon der indogermanischen Verben*
LP	"laissez passer" or caravan pass (Pinault [1986])
m.	masculine
m-Part.	participle in *-māne*, aka medio-passive participle
M	Magic text (Filliozat [1948], as corrected by Sieg [1954])
MA	Mallory and Adams (1997)
MI	a medical ingredient
MP	medio-passive
M-W	Monier-Williams, Monier, *Sanskrit-English Dictionary*. 1889. Oxford, OUP.
n.	noun (gender unknown)
nom.	nominative
nt.	neuter
nt-Part.	participle in *-ñca*, aka active particple
nf.	feminine noun
n.[f.pl.]	noun whose gender in the plural is feminine and whose gender in the singular is unknown—it may be either a feminine noun or a neuter
n.[m.sg.]	noun whose gender in the singular is masculine and whose gender in the plural is unknown—may be either a masculine or a neuter noun
nnt.	neuter noun (taking masculine concord in the singular and feminine in the plural)
n.pl.	noun only attested in the plural (but for which a singular presumably exists)
n.pl.tant.	noun which occurs only in the plural
OCS	Old Church Slavonic
OE	Old English
OHG	Old High German
Opt.	optative
Otani	(as part of a locus number) Otani collection (Japan)
P	(in etymological discussions) Pokorny (1959)
P	(as part of locus number) Pelliot fragments (Filliozat [1948], as corrected by Sieg [1954])

Part.	participle
passim	'throughout' (i.e., too many loci to conveniently list individually)
p.c.	personal communication
Pe	(as part of locus number) St. Petersburg collection
PIE	Proto-Indo-European
PK	(as part of locus number) Pelliot Koutchéen (Paris collection); PK-AS = "ancient séries," PK-NS = "nouvel séries"
pl.	plural
PN	proper name
prtng	pertaining
Ps.	Present
Ps. IIb	Class II present in *-i(ye)-*, formally identical to Class IV subjunctives
PTch	Proto-Tocharian
PP	preterit participle
Pt.	preterit
q(q).v.	which see
RV	Rig Vedic Sanskrit
S	*Udānastotras* (Thomas, 1966-67)
scil.	to wit; namely
sg.	singular
SHT	Sanskrithandschriften aus den Turfanfunden
SI P	(as part of locus number) St. Petersburg collection
Skt.	Sanskrit
ST	MS Stein (Filliozat [1948], as corrected by Sieg [1954])
s.v.	*sub voce*
Tch	Tocharian
TEB	(as part of locus number) *Tocharisches Elementarbuch* (Krause and Thomas, 1964); the first number refers to the page, the second to the section number
THT	(as part of locus number) Tocharian Manuscripts from the Berlin collection (TITUS: Thesaurus Indogermanischer Text- und Sprachmaterialien) (http://titus.fkidg1.uni-frankfurt.de/texte/tocharic/tht1.htm)
TVS	*Tocharian Verbal System* (Malzahn, 2009)
TX	Sanskrit-Tocharian B bilingual texts from the Berlin collection (Thomas, 1974)
U	*Udānavarga* (Lévi, 1933, as corrected by Sieg, 1938)
vb.	verb
vi.	intransitive verb
vt.	transitive verb
vi/vt.	verb that is both intransitive and transitive (usually because the transitive half of the pair is a derived causative)
VW	Van Windekens (1976)
W	Weber-McCartney MS (Filliozat [1948], as corrected by Sieg [1954])
Y	*Yogaśataka* (Filliozat [1948], as corrected by Sieg [1954])
×	new entry (nothing corresponding in first edition)
(×)	de facto new entry

♦	probable TchB meaning posited on the basis of TchA evidence
(?)	after a verb form, verb form given by an authority but without known attestation
[!]	locus not found
A, E, C	etc., after a locus, indicate the periods of Tocharian B as defined by M. Peyrot (Note: ^{A} = Peyrot's Archaic-I, ^{E} [i.e., 'Early'] = his Archaic-II). Thus A = Archaic I, E = Archaic II, C = Classical, L = Late, Col = Colloquial, ? = not categorized by Peyrot
2, 3, 4	After **K** indicates the kind of causative as defined by Malzahn (TVS:51-55); Kausativum I left unmarked
´	indicates morphophonemic place of stress in verb paradigms (and occasionally elsewhere)
►	'See' (directing the reader to another entry)
■	Introduces etymological discussion
●	Introduces grammatical, syntactic, etc., comment
[ ]	encloses restored aksharas; in translations shows words in English translation to meet norms of English but not matched by anything in the Tocharian text
{ }	(1) surrounding a locus it indicates largely reconstructed form; (2) within a text it indicates a scribal correction/addition by the original scribe or a subsequent corrector
< >	restoration of akshara(s) omitted by scribe
•	unreconstructible missing part of akshara
’	indicates morphological palatalization of preceding consonant

TRANSCRIPTIONS: The transcriptions for PIE and IE languages are those familiar to Indo-Europeanists. Provisionally I accept the possibility of two *a*-coloring laryngeals in PIE (h_2 and h_4); h_a is a cover symbol for both.

Proto-Tocharian palatalization induced by a following (PIE) front vowel is usually shown by *i̯*. It is distinct from *y* after consonants but not initially or after vowels. However, palatalized apical stops are *c*; palatalized **n* is **ñ*, palatalized **s* is *ṣ*, and palatalized tectals are *ć* (which independently became *ś* in both Tocharian A and B). The symbol *ŭ* is used for the PTch descendant of PIE **u*; only later did **ŭ* fall together with **ä*.

• A •

aṃśūk (n.[m.sg].) ‘(upper) garment’

[aṃśūk, -, aṃśūk//] *aṃśuktsa oṅkor yāmormeṃ* ‘having put the sheath over the *aṃśuk*’ (516b5[C]), *: somonaṃts no aṃtsanemeṃ litau aṃ[śuk] ///* ‘the *aṃśuka*-garment [has] slipped from the shoulders of some [of them]’ (IT-132b3[C]). ■From B(H)S *aṃśuka*-. Cf. TchA *aśśuk*.

akañce* (adj.) ‘± distant, remote’

[/akañc, -, -/] • *akäṃñc ṣpä leke asān* • = B(H)S *prāntaṃ ca śayanāsanam* ‘distant [are] bed and seat’ (U-24a3[A]/IT-39a3]). ■A derivative of *āke* ‘edge,’ q.v., as TchA *ākiñc* is to *āk*. ►See also next entry.

akañcar ([indeclinable] adj.) ‘± distant, remote,’ only in the compound **akañcar-weṣeññai*** ‘living in the country’

/// wärttoṣṣa[na] warśaiṃne • prāntāni śayanāsanāni • akañcar-wṣeññaṃ /// ‘in the groves of the forest … distant dwellings/living in the country’ (542b3[C]; partially preserved bilingual text). ■A derivative of the preceding entry.

akappi (n.) ‘impurity, filth, uncleanliness, pollution’

[akappi, -, -//-, -, akappinta] */// kektseñe akappi ste* ‘the body is an impurity’ (121b5[E]), *akappī* = B(H)S *aśuciṃ* (529a3[C]); —×**akappiññe*** ‘id.’ (IT-204b4[C]). ■From B(H)S *akalpya*- (or more likely some Prakrit equivalent).

akaru (n.) ‘aloe (*Aquilaria agallocha*, or *Commiphora roxburghii* (Arn.) Engl. [aka *C. agallocha* (W. & A.) Engl., *Amyris agallocha, A. commiphora* Roxb., etc.]’ (a medical ingredient)

[akaru, -, -//] (W passim[C]). ■From B(H)S *agaru*-. ►See also **okaro**.

akart(t)e (adv.) ‘near’

ñäktets wälo akärtte k[ṣ]aṃ ... [ś]e[m] /// ‘the king of the gods came near in an instant’ (IT-80a4[A]), *[lareñ s$_{a}$suś]kañ plamas-ñ akarte* ‘[my] dear sons, set yourselves near me!’ (46b4[C]).

■Etymology uncertain. VW (1972[74]:141-2, also 1976:141-2) posits a connection with Lithuanian *gretaĩ* ~ *gretà* ‘beside,’ Lithuanian *gretà* ‘proximity,’ Lithuanian *grẽtas* ‘neighbor.’ He assumes a PIE **gṛto*- as the antecedent of the Tocharian form (though a **greto*- with late metathesis of **-rä*- to **-är*- would also do), prefixed by the intensive prefix *ā*-. However, *contra* VW, the usual intensive prefix *e(n)*- occurs with an initial *ā*- only when an *-ā*- follows in the next syllable. Nevertheless, the equation is attractive and perhaps we have the verbal prefix *ā*- ‘± near,’ q.v., instead (cf. Hilmarsson, 1991:118-119).

akalṣälle (nm.) ‘pupil, scholar’

[akalṣälle, akalṣälyepi, -//akalṣälyi, akalṣälyeṃts, akalṣälyeṃ] *omp akalṣlyeṃts pelaikn=āksaṣṣi [:]* ‘there he expounded the law to [his] disciples’ (3b3[C]), *krentäṃ akalṣälyeṃ* = B(H)S *sacchiṣyāṃ* (IT-187a2[C]). ■The gerund of *ākl*-, q.v., used as a *nomen agentis* (cf. TchA *ākälṣäl*).

akalye (n.[m.sg.]) ‘learning, study, practice; teaching’ [*āklyi yām*- ‘practice, school oneself’]

[akalye, -, āklyi//] *āklyi yāmoṣ papāṣṣorñecci = abhyavacīrṇa brahma-[ca]rya*

(542b2[C]), *mā āyorṣṣe kreṃt waṣmoṃmpa āklyi yāmu* '[he has] not schooled himself with the good friend of giving' (K-6a3/PK-AS-7Fa3[C]), *[aiṣṣeñca] ṣpä mäsketär su nauṣ cmelaṣṣe āklyisa* 'he is also generous through the study of prior births' (K-6b1/PK-AS-7Fb1[C]). ■A *nomen actionis* from *ākl-* 'learn,' q.v. (Cf. TchA *āklye*). ►See also **ākl-**, **akalṣälle**, and **aklyilñe**.

akākatte* (adj.) 'uninvited'

[akākatte, -, -//] (331b1[L]). ■Privative of *kāk-* 'invite,' q.v. (Hilmarsson, 1991).

ˣakātka '?'

Word of unknown meaning used as a gloss to SHT-1815a (Malzahn, 2007b).

ˣakārpatte* (adj.) 'undescended'

[m: -, -, akārpacce//] *akkārpacce* (PK-AS-12I-a6[A]) [TVS]. ■Privative of *kārp-*.

akālk (n.[m.sg.]) 'wish' [*akālk ñäsk-* 'cherish a wish']

[akālk, akālkäntse, akālk//-, akālkäntaṃts, akālkänta] **:** *karsnaṃ pärmank ṣañ śämnaṃts mäntaṃ pw akālkänta 97* 'it cuts off hope and destroys all wishes of his own people' (3b7[C]), *pw akālkänta kanṣeñca* 'fulfilling all wishes' (14a5[C]), *ñäṣṣītr=ākālk seyi cmelñeṣṣe* **:** 'he cherished a wish for the birth of a son' (42b4[C]); **—akālkäṣṣe** 'prtng to a wish' (AMB-b4/PK-NS-32-b4[C]); **—ˣakālkässu** 'having a wish' *akālkässont palskosa* (PK-AS-17H-b6[C] [Broomhead]); **—akālkätstse** 'having a wish' (101a1[C]).

■TchA *ākāl* 'id.' and B *akālk* reflect independent borrowings from Middle Iranian, presumably Sogdian, where we have *āγal(ak)-* 'wish' from an earlier Iranian **āγaδ*, or Bactrian *aγalγo*—cf. Parthian *āgadaka-* 'wish' (Szemerényi, 1966: 220-221, VW:622, Pinault, 2008:332).

akāśadhātu (n.) 'element of empty space'

[akāśadhātu, akāśadhātuntse, akāśadhātu//] (178a5[C]). ■From B(H)S *ākāśadhātu-*. ►See also the next entry.

akāśe (n.[m.sg.]) 'sky, air, empty space; ether, atmosphere'

[akāśe, akāśäntse, akāś//] *[ścma]re ponta [tsä]ṅkär <r>āmtä akāśne* 'they all stood like a [mountain-]peak in the sky' (365a3[A]), *akāśne maś mantä ksa wīpä[ṣṣäṃ] mā* 'he never shakes [his] fist in the air' (597a5[C]), *pākr[e] akaśne* 'in the open air' (THT-1859a1[A]); **—akaśäṣṣe*** 'prtng to sky or air' (338a2[A]). ■From B(H)S *ākāśa-* (cf. TchA *ākāś*).

akäñc, ►akañc.

akuśal ([indeclinable] adj.) 'inauspicious, evil'

■From B(H)S *akuśala-* (200b3[C/L|K]).

akṛtajñe, ►akritātñe.

akek (adv.) 'finally, in the end; at the end of'

akek postäṃ sruka 'finally later he died' (25a2[C]). ■From *āke* 'end' plus the strengthening particle *k(ä)*. More particularly, perhaps an old locative in *e-* from PIE *-*ō* plus the strengthening particle.

akeññe (adj.) 'Agnean' (?)

[m: akeññe, akeññepi, -//] *akeñe ypoy[ä]-moko Nāñiṣte* 'the *akeññe* "land-elder," Nāñiṣte' (SI B-?a-4 [Pinault in Adams, 2000]).

■The *ypoy[ä]-moko* is some sort of official which, in its other attestations, is modified by an adjective of place. *Akeññe* must be an adjective derived from *āke* 'end.' Its meaning must (originally) have been something on the order of

'pertaining to the border' or the like. It is most tempting to follow Sieg (1937) and see in this TchB word the equivalent of *Agni*, the B(H)S designation of the "Tocharian A state" or Tumshuqese *agñ(y)e xšera* of the same meaning. The Tocharian A state would then have originally been something like 'The March' (cf. Old English *Mierce* 'Mercia,' Italian *Le Marche*, or the *Ukraine*). ►See also **ārśe**.

akessu, ►s.v. āke.

akautatte* (adj.) 'unsplittable'

[m: -, -, akautacce//] *späntaitsñentaṣṣe eṅku wājrä akautacce* 'holding the unsplittable thunderbolt of trustworthiness' [Tch plural] (TEB-58-18/SI P/1b^{C}), *[ta]ṅwsā akautācce* 'with unbreakable love' (THT-1174b2$^{?}$). ■Privative of *kaut-* 'split,' q.v. (see ^{2}*e(n)-* and Hilmarsson, 1991:22).

akauwse '?'

ekṣinekaṃñana misa akauwse /// (IT-305a6^{C}).

aknātsa (a) (adj.) 'foolish, stupid'; (b) (n.) 'fool'

[aknātsa, -, aknātsai//aknātsañ ~ aknātsaṃ^{C}, aknātsaṃts ~ aknātsaṃs^{C}, aknātsaṃ] (a) *wnolmi* [lege: *wnolme*] *aknātsa* 'a foolish being' (2a6^{C}), ***:*** *aknātsaṃ no cai mā pällānträ āyor ailñe* ***:*** 'for they are fools and they do not honor the giving of gifts' (23b7^{C}), *mā-yśeñcañ aknātsañ* = B(H)S *ajānakāḥ* (31a6/7=32a1^{C}); (b) *aknātsaṃ* = B(H)S *bālāḥ* (23b7^{C}), • *aiśmw akn[ā]tsa wat āṃtpi ksa ṣp mā=läṃ mäskentär 5* 'wise man or fool, the two are not distinguishable' (28b3^{C}); —**aknātsañ̃ñe** 'ignorance': *aknātsañ̃ñentse nautalñe* 'the decrease of ignorance' (IT-164a2^{E}), *aknātsañ̃ñentse nautalñememeṃ* = B(H)S *mohakṣayād* (IT-164a2^{E}), *[18 ṣe]mi wnolmi tetrikoṣ ytariṃ ṣeṃ aknātsañ̃ñesa* ***:*** 'some beings were confused [in their] ways out of ignorance' (29b5^{C}); —**aknātsañ̃ñeṣṣe** 'prtng to ignorance': *aknātsañeṣṣe orkmo* 'the darkness of ignorance' (THT-2247a2^{E}), *[aknātsañ̃ñe]ṣṣe orkamñe kauṣeñc[antse]* = B(H)S *ajñānatimiraghnasya* (IT-16b2^{C}), ***:*** *aknātsañ̃ñeṣṣe yenme* 'the gate of ignorance' (520a2^{C}); —**aknātsañ̃ñetstse** 'possessing ignorance': *aknā[tsañ̃ñetse kselñememeṃ]* = B(H)S *avidyanirodhāt* [lege: *avidyā-nirodhat*] (157a2$^{?}$); —**aknatsā-yāmor** '± foolish deed, fool's deed' (255a7^{A}).

■TchA *āknats* 'id.' and B *aknātsa* reflect PTch **āknātsā-* where the first **ā-* is a reflex of the negative prefix **e(n)-* whose vowel has undergone *ā*-umlaut (see ^{2}*e(n)-*). In PIE terms we have **n̥-ĝneh$_3$-to-* 'unknown, unknowing' (with the common change in Tocharian of a **to*-stem to a **tyo*-stem) [: Sanskrit *ájñāta-* 'unknown,' Greek *ágnōtos* 'id.,' Latin *ignōtus* 'id.,' and Greek *agnṓs* (gen. *agnṓtos*) 'unknown, unknowing,' all derivatives of PIE **ĝneh$_3$-* 'know' (P:376-378, de Vaan, 2008:412-413, Beekes, 2010:273)] (VW, 1972a:103, 1976:159). Alternatively Hilmarsson (1991:124-125) suggests the possibility that we have here an inner-Tocharian development whereby the agentive suffix *-tsa* has been added to the PTch verbal root **knā-* 'know' (cf. *nān-*). Those Indo-European forms in Hittite (*ganess-* 'know'), Albanian (*njoh* 'I know'), and Tocharian A (*kña-* 'know') that have been explained as reflecting **ĝneh$_1$-* and thus necessitating a reconstruction **ĝnoh$_1$-* for the previous set of forms, are probably to be explained as **ĝnēh$_3$-* where the lengthened vowel is not colored by the adjacent laryngeal ("Eichner's Law"). ►See also **nān-**.

ˣakritāññe (n.) ‘± ungrateful’ (?)
[m: akritañña, -, -//] *// kärpiye akritāññe • mā-ṣekatse //* ‘[the *saṃsāra* is] common, ungrateful, and inconstant’ (KVāc-29a1/THT-1120a1^{C} [Schmidt, 1986]). ■If the meaning is correctly deduced, from the same Iranian source as *kritāṃ*, q.v. Cf. TchA *akritānik*.

ˣakritātñe [~ **akṛtājñe**] (n.) ‘ingratitude’; (adj.) ‘ungrateful’
[m: akritātñe, -, -//akritātñi, -, -] *akṛtatñi* [sic] (230b2^{A}), *akṛtajñe śaumo rā mā su lkāträ ñyatsene 7* ‘like an ungrateful man, he does not see his danger’ (255a3^{A}); **—akritātñeṣṣe** ‘ungrateful’: */// [a]kṛtājñeṣṣi preri cai aunar-ñ ras[k]re ///* ‘these arrows of ingratitude wounded me roughly’ (IT-69b1^{C}). ■From B(H)S *akṛtajña-*.

akrūna* (n.pl.) ‘tears’
[//-, akrūna] */// akruna pest lyelyuwormeṃ* • ‘having wiped away tears’ (514a8^{A}). ■TchA *ākär* ‘tear’ (plural *ākrunt*) and B *akrūna* reflect **ākrŭ*, pl. **ākrū-nā* from PIE **h$_a$ekru-* [: Sanskrit *áśru-* (nt.), Avestan *asrū*, Lithuanian *ašarà* (f.) and, more distantly, Greek *dákru* (nt.), Old Latin *dacruma* (f.), Old Irish *dér* (nt.), Gothic *tagr* (nt.) (P:23, 179; MA:567)] (Schulze, 1927, VW:158, though they reject any connection with those forms that begin with **d-*). The relationship of the forms with **d-* and those without it is difficult (cf. Hamp, 1967). See now the discussion of Kloekhorst (2008:391). Within Tocharian one can point to a possible loss of initial PIE **d-* also in *or* ‘wood’ (< **dóru*), q.v.

akraupatte (adj.) ‘± unassembled, uncombined’
[akraupatte, -, -//] *akraupatte* = B(H)S *asamāhitā* (537a5^{C}). ■Privative of *kraup-* ‘gather,’ q.v. (see *^{2}e(n)-* and Hilmarsson, 1991:22-23).

aklyilñe (n.[m.sg.]) ‘study’
[aklyilñe, aklyilñentse, aklyilñe//] *saṃvar ṣamāññe āśäṃ ostw-ostä tärknaṃ aklyilñe śak-wi klautkeṃtsa* ‘monkish behavior leads him from house to house and he gives up the study of the twelve ways’ (33b2^{C}), *aklyil[ñ]e[sa]* = B(H)S *āgamena* (547b4^{C}). ■Abstract noun from the subjunctive of *ākl-* ‘learn,’ q.v.

akwane* (n.) ‘?’
[//-, -, akwaneṃ] *akwaneṃ käryāmte 30 k$_u$śäneṃtsa 550* ‘we bought 30 *akwane*s for 550 *k$_u$śäne*s’ (490a-III-2^{Col}).

akwam-pere (n.) ‘sprout and stalk’
[akwam-pere, -, akwam-pere//] *akwam-pere ra ñe[m ersna]* ‘name and form like sprout and stalk’ (PK-NS-53a6^{C} [Pinault, 1988:100]), */// sū śäktālye sūk akwam-pere* • ‘this seed and this very sprout and stalk’ (IT-9a6^{C}).

■*Akwam* is (as if) from PIE **h$_a$ekú-mn-* (nt.), a derivative of **h$_a$ekú-* ‘sharp.’ Particularly striking is the resemblance to Latin *acūmen* (nt.) ‘sharp point’ (as if) from PIE **h$_a$ekú-h$_a$-men-* (Pinault, 1988:146-147). Here PIE the **-men* remains as *-m* rather than become *-i* (e.g., *wāki*) because it is preceded by a vowel. More s.v. *akwatse*.

■*Pere* is (as if) from PIE **poro-* ‘± what is crossed,’ an *o*-grade derivative of **per-* [: Sanskrit *píparti* ‘brings across,’ Greek *peráō* ‘bring through,’ Greek *peírō* ‘bores through,’ Latin *portō* ‘carry,’ Gothic *faran* ‘travel,’ OCS *naperjǫ* ‘bore through,’ etc. (P:816-817: MA:228-229).] One should compare formally Greek *póros* ‘passage, way’ and semantically Sanskrit *páruṣ-*/*párvan-* ‘joint,

knot' (especially of a cane or reed). Both semantic identification and etymology are Pinault's (1988:147-148). ►See also *prāri*.

akwatse (adj.) 'sharp'
[m: akwatse, -, -//] [f: //akwatsana, -, -] *akwatse pilko olyapotse* = B(H)S *atīkṣṇa-cakṣuṣaḥ* (545a1^{E}), *akwatsana ... läklenta* 'sharp pains' (19a1^{C}); —ˣ**akwatsäññe** 'sharpness, violence' (Broomhead). ■TchB *akwatse* reflects a putative PIE *$*h_aek̂utyo$-, a derivative of the widespread *$*h_aek̂$- 'sharp' [: particularly those derivatives with *-*u*- Latin *acūs* (f.) 'needle,' Latin *acuere* 'sharpen,' German *Achel* (f.) 'awn' (< *$*h_aek̂u$-*leh$_a$*-), Old English *āwel* (m.) 'hook, fork' (< *$*h_aek̂u$-*olo*-, etc. (P:19; MA:509)]. Particularly close is the relationship with Latin *acūtus* 'sharp' (cf. VW, 1949:301, 1976:142). The Tocharian word is PIE *$*h_aek̂uto$- (with the common transfer to the *yo*-stems) while Latin reflects *$*h_aek̂uh_ato$-. Both are adjectives of appurtenance with *-*to*-. The pre-Tocharian adjective is derived from the simple *u*-stem while the pre-Latin adjective is derived from the corresponding abstract/collective *$*h_aek̂u$-*(e)h$_a$*-. (For a similar formation in Tocharian, see *orotstse*.) ►See also **akwam**- in the compound **akwam-pere**.

akṣarālaṃbaṃ* (n.) '± taking hold of the *akṣara*'
[-, -, akṣarālaṃbaṃ//] (183a2^{C}). ■If from B(H)S **akṣar-ālaṃbaṇa*- (compound not in M-W or Edgerton). ►See next entry.

akṣār* (n.[m.sg.]) 'syllable, *akṣara*; system of writing'
[-, -, akṣār//akṣārānta^{C}, -, akṣārānta^{C} ~ akṣaranma^{C}] (548a3$^{C?}$), (PK-NS-49Ba1^{C}). ■B(H)S *akṣara*- (cf. TchA *akṣar*). ►See previous entry.

ˣ**akṣepit*** (n.) '±casting down' [only in the phrase *akṣepit yām*- 'cast down']
[-, -, akṣepit//] (200a1$^{C/L}$). ■From B(H)S *ākṣepita*-.

akṣai ([indeclinable] adj.) 'undecaying'
(156a4^{C}). ■From B(H)S *akṣaya*-.

akṣobhe (adj.) 'unagitated, unmoved' (?)
akṣobhe tretke memis·/// (367b6^{C}). ■If from B(H)S *akṣobha*-.

akṣnai (adv.) '± transversely, wrongly, diagonally'
{388b7^{E}}. ■If from B(H)S *akṣṇayā*-.

aksaṣṣuki (n.) 'instructor'
[aksaṣṣuki, -,-//-, -, aksaṣṣukiṃ] *ā(ksaṣ)ṣukintsā* (133b5^{A}), • *teṃ yiknesa weweñu mā tākaṃ wac[e] kaum* [sic] *aksaṣṣuki mā śilmaṃ-ne* '[if] the instructor has not said in this manner, on the second day he will not guide him' (331b3^{L}). ■An agent noun to ^{I}*āks*- 'instruct,' q.v.

agamadhare* (nm.) 'person of a particular theological position'
[//agamadhari, -, -] (IT-248b4^{C}). ■B(H)S *āgamadhara*-.

ˣ**Agnikeśe** (n.) 'Agnikeśa' [PN of a yakṣa?]
[Agnikeśe, -, -//] (Broomhead).

agrakulike (n.) 'householder from a very prominent family'
[agrakulike, agrakuliki, -//agrakuliki, -, -] (602.2b5^{C}, IT-253b5^{C}). ■B(H)S *agra-* + *kulika*- (compound not in MW).

agradharma '± foremost law' only in the compound **agradharma-yoñyo*** 'way of the foremost law'
(554b6^{E}). ■From B(H)S **agradharma*- (not in M-W or Edgerton).

aṅkānmi (adv.) '± equally' [*snai aṅkānmi* '± unique, without peer']

[-, -, ankānmi//] *lykemane ywārcco ṣ[m]emane ywarcco k[ly]emane ywarcc aṅkam[n]i* [sic] 'he was lying, sitting, standing in mid air in equal measure/ equally well' (THT-1859"b"7[A] [reading suggested by Malzahn, p.c.]), *20 yolaiñememṃ maukatai krent wäntrene späntaicu : späntai[tsñe]mpa śwaraikne späntai mästa nervānne : späntai wilyuśc akalkä snai aṅkānmi ṣäñ śaumo : späntaitsñentäts aṣāṃ po ci wi[nask]au späntaicu 21* 'thou hast left off from evil, O truster in the good affair! thou didst go trustingly to nirvana with fourfold trust; … thine own person (?) [is] unique (?); I honor thee, O trusting one, worthy of all trusts' [?] (241a4-6[E]), *aṅkā[n]mi* (THT-1368a4[E]).

aṅkānmitstse* (adj.)* '± shared, common (i.e., having something in common), general'; (n.) 'something shared, something in common': *po añmantse ekalymiññe säkwä • aṅkānmiccene m///* = B(H)S *sarvam ātmavaśaṃ sukhaṃ • sādhāraṇe vihanyante* '[their] good fortune [is] completely dependent on [their] own will[s]; they are frustrated by what they have in common' [?] (TX-2a5/THT-1368a5[E] [Thomas, 1974:79/85]).

●In determining the meaning we must start from the bilingual context of the derived adjective. B(H)S *sādhāraṇa-* is 'having/resting on the same support, i.e., something in common, a common rule or one generally applicable, a general characteristic of all individuals of a species' while *vihanya-* [pass.] is 'be frustrated, exert oneself in vain'). It appears that this passage is contrasting the ability of an individual to achieve redemption with the inability of a group to do so. It may be that the same theme is inherent in 241a4-6, though our ignorance of the meaning of *wilyuśc* makes any understanding of this line most problematic. Pinault (2008:332) would start from an equivalence with B(H)S *ādhāraṇa-* 'support, basis' for *aṅkānmi* but that would not seem to get at the essential meaning of the adjective whose equivalent is *sādhāraṇa-*.

■Etymology uncertain. It would appear that the word contains the intensive prefix *[1]e(n)-* (the initial *ā-* is regular by *ā*-umlaut). If the meaning of the word is as we have supposed, the rest of the word might reflect a putative PIE **kōmniyom*, a vr̥ddhied derivative of the **kom-no-* seen in Oscan *comono* 'comitia,' and Umbrian *super kumne* 'super comitio,' *kumnahkle* 'in conventu.' PIE **kom-no-* (the metathesis of **-mn-* to *-nm-* in TchB is regular), of course, is an adjectival derivative of the adposition **kom* 'with.' Not with VW (147) a derivative of *kām-*, a part of the suppletive paradigm of *pär-* 'bear, carry,' q.v. Though some instances *pär-*/*kām-* translate B(H)S *dhṛ-*, neither the prefix of the Tocharian word nor its suffix is productive in attested Tocharian. Thus *aṅkānmi* is unlikely to be any kind of calque on some Buddhist (Hybrid) Sanskrit original.

aṅkāre (n.) '± profligacy, immorality' (?)

[aṅkāre, -, -//] */// ypauna kᵤṣaintsa kaklautkau aṅkāre wnolme[ntsa]* 'in lands and villages [has] profligacy (?) [been] brought by beings' (2b6[C]). ■Meaning and hence etymology are uncertain.

ˣAṅkīrase (n.) 'Aṅkīrasa (PN of a buddha)'

[Aṅkīrase, -, -] (IT-128b2[C]).

aṅkaiṃ ([indeclinable] adj.) 'false; reverse' [*aṅkaiṃ yām-* 'vomit']

peṣteṃ wikäṣäṃ ankai<ṃ> pilkonta[n]e po • 'he destroys the worms in all here-

tical thoughts' (THT-1192b3[A]), *eroṣ pilko aṅkaiṃ ṣeyeṃ* 'they had evoked false insight' (15a5=17a6[C]), *aṅkaiṃ ytārasa* [lege: *ytārisa*] 'by a false path' (30a7[C]), • *weṃts weṣṣiye aṅkaiṃ y[āmor] śuwaṃ prete[nne •]* 'urine, excrement, vomit they eat among the pretas' (522a3[C]); **—aṅkaiṃ-pilko*** 'false thought, false doctrine': *[aṅkaiṃ]-p[i]lkontse eṅkälyñememeṃ* = B(H)S *mithyādṛṣṭi-samādānāt* (IT-260a3[C]); **—aṅkaiṃ-pilkoṣṣe** 'prtng to false thought' (282a3[A]).

■TchA *keṃ* 'id.' and B *aṅkaiṃ* reflect a PTch **(āṅ)kāinä*. TchB shows a form with the intensive prefix **e(n)*- (the initial *ā*- is regular by *ā*-umlaut—see [1]*e(n)*-) and A shows a form without. Further connections are unknown. VW (213) implausibly suggests a connection with PIE **k*[w]*ei(n)*- 'punish' with the notion 'false' being a development of 'culpable.' Hilmarsson (1991:121) more cogently from the semantic point of view suggests a relationship with Old Irish *gáu* ~ *gáo* ~ *gó* 'lie,' Middle Welsh *geu* 'false; lie' (modern Welsh *gau*), and Breton *gaou* 'id.' The Celtic words apparently reflect a Proto-Celtic **gāwā*; the Tocharian might for Hilmarsson reflect **gāwāīn*-.

aṅklautkatte (adj.) 'unturning, irreversible, unchangeable'

[aṅklautkatte, -, aṅklautkacce//] *tsmoytär-ñ nete pälskoṣṣe aṅklautka[t]te* 'may the spiritual and unchangeable power grow for me' (S-8b2/PK-AS-4Bb2[C]). ■The privative of *klautk*- 'change,' q.v. (►see also [2]*e(n)*- and Hilmarsson, 1991:23).

aṅkwaṣ(ṭ) (n.) 'asa fetida (*Ferula foetida* Regel [aka *F. asafoetida*])' (MI)

[aṅkwaṣ(ṭ), -, -//] *aṅkwaṣṭä* (P-2b5[C]), *aṃkwaṣ* = B(H)S *hiṅgu*- (Y-1a5[C/L]). ■Cf. Khotanese *aṃgūṣḍa*- (Filliozat). From Proto-Iranian **aṅgu-ǰatu*- (where **ǰatu*- is 'gum') (Bailey, 1935-37:913).

aṅg, ►āṅk.

acakarm (n.[m.sg.]) '?'

[acakarm, -, -//] *tumpa [tasema]n[e] su acakarm ṣe///* (576b1[C]).

acalasuttär (n.) 'acalasutra' (a kind of salve)

[acalasuttär, -, -//] (W-19b4[C]).

acār* (n.[f.pl.]) 'propriety, rule'

[-, -, acār//acäränta, -, -] **:** *spārtalñent=ācäränta muskauw=ättsaik* **:** '[good] behaviors and conducts [have] completely disappeared' (12b2[C]), *acār sparkoṣ yaknesa ṣekka-ṣekka saṅkantse antarāy maṣṣäṃ* 'in a manner having lost [all] decency, always and always he puts an obstacle in the way of the community' [or '…always he embarrasses the community'] (PK-DAM.507-a6/7[Col] [Pinault, 1984a:24]); **—acāräṣṣe*** 'prtng to propriety' (549b2[C]). ■From B(H)S *ācāra*-.

ˣAcirapati* (n.) 'Acirapati' (PN of a river)

[-, -, Acirapati//] (IT-90a3[C] [Carling, 2000:135]).

acirne (n.) 'absence of digestion'

[acirne, -, -//] (Y-1b4[C/L]). ■From B(H)S *ajīrṇa*-.

ajamot (n.) 'celery/celeriac (*Apium graveolens* Linn.)' or 'common caraway (*Carum carvi* Linn.)' (a medical ingredient)

[ajamot, -, -//] (497b6[C], W-33a3[C]). ■From B(H)S *ajamodā*-.

Ajātaśatru (n.[m.sg.]) 'Ajātaśatru' (PN of a king of Magadha)

[Ajātaśatru, Ajātaśatruñ, Ajātaśatruṃ//] (K-3a6/PK-AS-7Ca6[C]).

Ajite (n.) 'Ajita' (PN of heretical teacher)

[Ajite, -, -//] (28b1[C]). ■From B(H)S *Ajita*- (cf. TchA *Ajite* ~ *Acite*).

ajvare (adj.) ‘without a fever’
[m: ajvare, -, -//] (509b3$^{C/L}$). ■From B(H)S **a-jvara-* (compound not in M-W or Edgerton).

añityātṣe, ►s.v. anityāt.

añiye* (n.[m.sg.]) ‘breath’
[-, -, añiye//] *///ets wseṣṣe añiye tarkärm[pa] tasem[ane]* ‘the poisonous breath of [some sort of snake?] like a cloud’ (IT-23a6^{C}). ■A derivative of PIE **h$_a$en(h$_1$)-* ‘breathe,’ perhaps **h$_a$en(h$_1$)iyó-*. ►See further s.v. **anāsk-**.

añcāṃ (n.) ‘black pigment or collyrium’
[añcāṃ, -, añcāṃ//] ***:*** *snai añcāno eśanesa lkāskeṃ poyśiṃ* ***:*** *2* ‘they see the Buddha with eyes without collyrium’ (IT-132b4^{C}), (408b5^{C}, P-2a4^{C}); —**añcānäṣṣe** ‘prtng to *añjana*’: *añcānäṣṣe ṣale [ramt]* [= B(H)S *añjanāgiri-*, the name of a mountain] (356a3^{C}). ■From B(H)S *añjana-*.

añcāl ~ añcāli, only attested in the compound **añcal(i)-ṣarne** ‘with hands in the *añjali*-position (palms put together)’
añcali-ṣarne (128b7^{E}), *ñakty=āñcāl-ṣarne keṃ ññi rämnoyeṃ* ‘the gods, [their] hands in the *añjali*-position, would bow to the ground to me’ (246a2/3^{E}). ■From B(H)S *añjali-* (cf. TchA *āñcālyi*).

añmañ- (vt.) ‘wish, desire, hope for’ [followed by an infinitive]
Ps. XII **/āñmäñ$^{'ä}$/$_e$-**/ [MP añmañ̃emar, añmantar, -// -, -, añmañ̃entär; MP Impf. (or Opt.?) -, añmañ̃ītar, añmañ̃ītär//]: */// [ā]l[y]auce waiptār nessi añmañenträ ///* ‘they wish to be separate from one another’ (193b8$^{C/L}$), */// piṃtwāt aitsi añmañ̃īta[r] ///* ‘thou desiredst to give alms’ (374, frgm. c^{C}), *añmañ̃itär* = B(H)S *kāṅkṣati* (PK-NS-12b4^{C} [Couvreur, 1967:154]). ■A denominative verb from *^{1}āñme* ‘wish,’ q.v.

añmalāṣṣälñe (n.[m.sg.]) ‘sympathy’
[añmalāṣṣälñe, -, añmalāṣṣälñe//] *āñmalāṣṣälñe ecce e[nkormeṃ]* = B(H)S *anukampām upādāya* = TchA *käryā lotklune ṣu eṃtsuräṣ* (PK-NS-13+516a4^{C} [Couvreur, 1967:154]); —**añmālaṣlñeṣṣe** ‘prtng to sympathy, sympathetic’ (TEB-59-26/SI P/1b^{C}). ■The regular abstract derived from the following entry.

añmālaṣle (n./[indeclinable] adj.) ‘± sympathy, pity’
[añmālaṣle, -, añmālaṣle//] *añmālāṣle wnolmenne* ‘among merciful creatures’ (THT-1170, frgm. c-b3^{A}), ● *wase yoktsi yaskasträ cmelaṣṣe añmālaṣle ertsi yesäñ aikne ste 18* (282a2^{A}); —**añmalaṣleṣṣe** ‘prtng to sympathy’ (281b5^{E}). ■A derivative of *^{2}āñme* ‘self’ but the exact formation is unique. ►See also the previous entry.

añmassu, ►s.v. ^{1}āñme.

añmāla(r)ṣke (adj.) ‘pitying, sympathetic’
[añmālaṣke, -, añmālaṣkeṃ (voc. añmālaṣka)//] *pontäts saimo kärtse-ritai añmālaṣka* ‘refuge of all, seeker of good, pitying [one]!’ (229b3/4^{A}), *ce$_u$ ṣäp yene saim pyamttsait añmalāṣkai* [lege: *-eṃ*] *käṣṣintse akṣoṣ krentä [p]elaikne* ‘take [as] your [dual] refuge the good law announced by the pitying teacher’ (295a9/10^{A}); —**añmalaṣkañ̃ne** ‘± pity, sympathy’: *ket no cämpämñe seṃ takoy alyekepi somotkäñe añmalaṣkäñ=onolmennai* [lege: *-nne*] ‘who else could this ability? to another likewise [there would be] pity for beings’ (224a1/2^{A}). ■An adjectival derivative of *^{2}āñme* ‘self’ but, as with *añmālaṣlñe*, the formation is unique.

at (adverb) '± away'
atäka (PK-AS-12Ka5^{A} [Peyrot, 2008:165]), *3 toṃ läklentameṃ ṣañ añm skāyau kr$_u$i tsälpastsi [•] at no ceṃ yāmu k$_u$se ñī yāmṣare ///* 'if from these sufferings I try to free myself, though [I have] sent them away, they do me …' (220b2$^{E/C}$). ■The apocopated form of *ate*, q.v, in the same way we have *omp ~ ompe* 'there' or *ket ~ kete* 'whose.' (See Peyrot's discsussion [2008:165].) ►See also **ate**, and probably **atameṃ**.

Atakke (n.) 'Atakke' (PN in caravan pass)
[Atakke, -, -//] (LP-4a3^{Col}).

atameṃ (adv.) 'away from' (?)
/// te nesi atameṃ kwri no wrantane trai[ka] /// (IT-275a1^{C}), */// [wawayau]cai mā kallaṃ tā$_u$ ytarimeṃ parna lantsi atameṃ mā campäṃ* • (330a3^{L}), • *tentsa olya-potse ṣarttaṣ[ṣ]iññe yāmtsi atameṃ mā rittetär* ‖ (331b5^{L}). ●Presumably from *at ~ ate*, but the exact meaning is not easily discernable from the attested contexts.

atākatte (adj.) 'untrue, unfounded'
[m: atākatte, -, atākacce//] *krentäṃtsa tattaṃ nāki atākatte neṣamye* 'they will set reproach and untrue rumor on the good' (15a5=17a6/7^{C}), *[a]tākatte* = B(H)S *abhūta-* (16a4^{C}). ■Privative of *tāk-* 'be,' s.v. *nes-* (►see also *^{2}e(n)-* and cf. Hilmarsson, 1991:36-39).

$^{\times}$atāttadāṃ ~ ādattadāṃ* (n.) 'theft'
[-, -, atāttadaṃ//] (IT-157.frgm, b4^{E}, IT-139a1$^{C/L}$). ■From B(H)S *adattādāna-* 'taking of what is not given' (Malzahn, p.c.).

atāne, ►s.v. āto.

atāmo (n.) '± unfruitful ground'
[atāmo, -, -//] *t[untse] ṣa[rmtsa] atāmo taur tweye mäsketrä pākri* 'for this reason unfruitful ground, or dust, or ash appears' (K-8b2/PK-AS-7Hb2^{C} [CEToM]). ■The negative prefix *^{2}e(n)-* + *tāmo*, a nominal derivative of *täm-* 'be born,' q.v.

$^{\times}$atätāne '?'
Word of unknown meaning used as a gloss in SHT-872 (Malzahn, 2007b).

atit ([indeclinable] adj.) '± past, bygone'
(183a3^{C}). ■From B(H)S *atīta-*

Atidivākare (n.) 'Atidivākara' (PN)
[Atidivākare, -, -//] (357b5^{C}).

atibala (n.) '*Sida rhombifolia* Linn. [aka *S. rombhoidea* Roxb.]' (medical ingredient)
[atibala, -, -//] (W-24b3^{C}). ■From B(H)S *atibalā-*.

atiyo* (or **atiya***?) (n.[f.pl.]) 'grass' [usually in plural but may be used in the singular as a collective]
[-, -, atiyai//atiyañ, atiyaṃts, atiyaṃ] *atīy·///* = B(H)S *tṛṇa-* (530b3^{C}), *atiyai pisäl melte oraṣṣe puwar* 'a fire of grass, chaff, dung or wood' (194b1$^{C/L}$), *ckentse manarkaisa nyagrot-stām ñor atiyaisa lyama* 'on the bank of the river he sat on the grass under a *nigrodha*-tree' (107b5^{L}); –**$^{\times}$atiyai-kärstauca*** 'grass-mower' = B(H)S *yāvasika-* (wall-painting caption 32.1 [K. T. Schmidt, 1998:77]).
■TchA *āti* 'id.' and B *atiyo* reflect PTch **ātŭyā-*. Related to Scythian αδι-γόρ 'grasshopper or locust' (lit. 'grass-devouring'), Baltic **atālas* (Lithuanian *atólas*, Latvian *atāls*) 'new grass which grows up after mowing,' Slavic **otawa* (e.g., Russian *otáva*, Polish *otawa*) 'id.,' Ossetic *taw* (< Proto-Iranian **atāwa-*) 'id.,'

Welsh *atyf* ‘aftermath,’ and other possibilities in Indic and Anatolian (Witczak, 2001). Witczak plausibly suggests that this word may have been the central term for grass in Proto-Indo-European. Since there is no palatalization of any sort in the Tocharian words, we presumably have a putative PIE **at-u-yā-* or the like. If Witczak is right to include Lycian *χθθahe* ‘hay, fodder,’ the PIE reconstruction would be **$h_2$et-*.

Otherwise, Lane (1938:25) connected this word with Latin *ador* ‘spelt’ and Gothic *atisk* ‘grainfield.’ Watkins (1973b) connects all three words with Hittite *hat-* (< PIE **$h_2$ed-*) ‘to dry, parch’ (*ador* originally being ‘dried spelt’) and Greek *ázomai* ‘dry out’ (so too Puhvel, 1991:248; cf. P:3, MA:237). There is also Arm *hat* ‘grain,’ *hačar* ‘spelt,’ Sogdian *āduk* ‘cereals,’ but Lycian *χθθahe* ‘hay, fodder.’ Pedersen (1941:64), on the other hand, followed by VW (624), takes PTch **ātŭyā-* as a borrowing from Turkish *ot* ‘grass’ but neither the initial vowel nor the stem form of the Tocharian word is clarified by such a hypothesis.

ˣatirek (n.) ‘surplus, exception’

[atirek, -, -///] (IT-157b1^{E}). ■From B(H)S *atireka-*.

atiṣṭhit, ►**adhiṣṭhit**

ate (adverb) ‘± away’ [*ate ra tsa i-* ‘to go any which way’]

kelästa läkle pratinmeṃ waskātai ma at=ate śaiṣṣe tsälpastsī läklentameṃ ‘thou hast suffered pain [but] from [thy] decision to redeem the world from sufferings thou hast not moved away’ (224b2/3^{A}), • *ce$_u$ prekar ate kampāl yamaṣṣasta* ‘they asked him: didst thou set the cloak aside?’ (337a5=PK-NS-18A-b2^{C} [Thomas, 1978:239]), *āppa ate yāmtsi päkn[a]star-ñ* ‘dear father, dost thou intend to send me away?’ (83a5^{C}), *eśane epiṅkte pärwāne wat no lupṣale ate ra tsa yaṃ mā lkāte ksa* ‘[it is] to be smeared between the eyes or on the brows; no matter how he might go, he was not seen by anyone’ (M-3b5/PK-AS-8Cb5^{C}).

■*Ate* may reflect PTch **āté* with the attested initial *a-* resulting from its being always unstressed. That **āté* would reflect either a PIE **$h_a$etō* (as in Lithuanian *ato-* ‘back, away’) or **$h_a$etos* (as in Sanskrit *ataḥ* ‘from there’). One should compare also OCS *otъ* ‘away,’ Greek *atár* ‘however,’ Latin *at-* ‘id.’ (< pre-Latin **ati*), Gothic *aþ-þan* ‘id.,’ OCS *ot-*, OCS *otь* ‘away, out’ (P:70-71; MA:37). The connection with Sanskrit *ataḥ* was first made by VW, 1941:8 (see also VW, 1976:152). The TchA *atas* traditionally taken as cognate, is to be read as *anas* (Pinault, 2008:71), and has an entirely different meaning (‘breaths’ [acc.pl.]). ►See also **at** and probably **atameṃ**.

ˣatka (n.) ‘concentration’ (??)

[atka, -, atka//] */// atka nesau ///* (572b1^{A}), */// yente kärkāte [c]w[i] no tsakṣträ ñke asāṃ • atkane tu cämpamñe epe maiyya rddhiṣṣa* • ‘… he stole the wind and his throne burns; in concentration (?) [is] that power or magical strength’ (IT-178b7^{C}). ●Broomhead suggests ‘deception’ as the meaning, but in form it looks like it should belong with *atkwal*. A meaning ‘concentration’ is just as apt as ‘deception’ in the one occurrence where there is any kind of context.

atkwal ~ atkūl (n.?) ‘?’

***:** *aṅkain placsa sewītträ atkwal ṣpä* • (282a4^{A}) [●perhaps a defective spelling for *atkwäl*], • *cowai tärknan mā=tkūl viṣaintaṣṣi wā///* (THT-3596b3^{C}); **—atkwaltse** ‘?’: PK-AS-16.8-a4^{C} (CEToM).

attai, ►ate.

Atyuccagāmī (n.) ‘Atyuccagāmin’ (PN of a former buddha)
[Atyuccagāmī, -, -//] (AMB-a1=PK-NS-32^{C}).

ˣAtreye (n.) ‘Atreya’ (PN)
[Atreye, -, -//] */// Atreye weña reke ///* (IT-199a2^{C}).

atraikatte (adj.) ‘unfailing, not misleading’
[atraikatte, -, -//] ■A privative of the causative of *trik-*, q.v. (see Hilmarsson, 1991:56-58). ●TVS (456) suggests that the morphologically difficult *-ai-* is a scribal error for *-i*.

attsaik (adv.) ‘completely, only; indeed, for sure, even’ [a strengthening particle]
94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä atyaṃts a[k]entasa : ‘indeed the life of men is now very short [like] a dew drop on the tips of grasses’ (3b3/4^{C}), *walo aknātsa su märsau ṣañ āñm atsaik ñem Araṇemi* ‘the king [is] a fool; he [has] forgotten even his own name, Araṇemi’ (81a2/3^{C}), *entsesa attsaik eśne wawālaṣ* ‘through greed [are their] eyes completely covered’ (K-6a2/PK-AS-7Fa2^{C}).
■TchA *āttsek* and B *attsaik* reflect PTch **āttsai-kä* where the final *-k* is the strengthening particle and the *ātts-* is somehow related to TchA *ats* and B *ats* but further connections are unknown (Smith, 1910:8, Duchesne-Guillemin, 1941:175, VW:153). ►See also **ats**.

adhivacanasaṃsparś (n.) ‘± conjunction of epithets’
[adhivacanasaṃsparś, -, -//] (171a1^{C}). ■From B(H)S **adhivacanasaṃsparśa-* (compound not in M-W or Edgerton).

adhiṣṭhit (also **atiṣṭhit**), in the phrasal verb **adhiṣṭhit yām-** ‘take control of, exercise (magical) control over’
• *dhutaguṇ[ä] no pañäkti käṣṣīnta adhiṣṭhit mā yamaskenträ* • ‘the buddha-teachers do not exert control over the *dhutaguṇa*s’ (560a1/2^{C}). ■From B(H)S *adhiṣṭhita-*.

ˣadhyāśai* (n.) ‘disposition’
[-, -, adhyāśai//] (Broomhead). ■From B(H)S *adhyāśaya-*.

anagāmäññe, ► s.v. anāgāme

anantārś* (n.[f.pl.]) ‘sin whose penalty is death’
[//-, -, anantārśänta] (22b3^{C}). ■From B(H)S *ānantarya-* by way of Khotanese (Sieg, 1949:89)?

anantaryavimuktimārg (n.) ‘± way of immediate deliverance’
[anantaryavimuktimārg, -, -//] (591a4^{L}). ■From B(H)S **anantarya-vimukti-marga-* (compound not in M-W or Edgerton).

anabhiprāy* (n.) ‘± lack of intention’
[-, -, anabhiprāy//] (331a2^{L}). ■From B(H)S **an-abhiprāya-* (compound not in M-W or Edgerton). ►See **abhiprāy**.

anahār (n.) ‘fast’ [i.e., ‘refraining from eating’]
[anahār, -, -//] (M-1/PK-AS-8Ab5^{C}). ■From B(H)S *anāhāra-*. ►See **āhār** and **poṣat**.

anākätte (adj.) ‘blameless, irreproachable’
[m: anākätte, -, -//] *anākätte* = B(H)S *anindita-* (U-18/SIB-117a2^{C}). ■Privative to *nāk-* ‘blame, reproach,’ q.v. (►see also ^{2}*e(n)-* and Hilmarsson, 1991:95-96).

anāgat (n.[m.sg.]) ‘non-attainment’
[anāgat, -, anāgat//] (182a3^{C}). ■From B(H)S *anāgati-*.

anāgāme (n.) ‘one destined to return no more to this world’
[anāgāme, -, -//] (333b3$^{E/C}$); —**anāgāmäññe** ‘prtng to an *anāgāmin*’ (591a1^{L}). ■From B(H)S *anāgāmin-* (cf. TchA *anāgāme*).

Anāthapiṇḍike (n.) ‘Anāthapiṇḍika’ (PN of a merchant in whose garden the Buddha instructed his disciples).
[Anāthapiṇḍike, Anāthapiṇḍikentse, -//] (380b5^{C}, THT-1168a4, -b3^{C}).

anāntapa ‘continually, for ever’
/// orṣṣe ñi iñcwo ra anāntapa - wi (520b6^{C}). Cf. TchA *ānāntāp*. ■From B(H)S *anantava-*.

anāpatti (n.) ‘unpunishableness, no offence’
[anāpatti, -, -//] • *ṣamāne ytāri mā aiśtär klyiye ytāri ṣärpṣūkiñesa yaṃ-ne anāpatti* • ‘[if] a monk does not know the road and a woman, as a guide, goes [with] him, [there is] no offense’ (330a2^{L}). ■From B(H)S *anāpatti-*.

anāyätte (adj.) ‘ungiven’
[anāyätte, -, -//] *anāyätte kakāmarsa* = B(H)S *adattādāna-* (IT-127a4^{C}). ■Privative of *ai-* ‘give,’ q.v. (see also ^{2}*e(n)-* and Hilmarsson, 1991:84).

ˣanāriṃ (n.?) ‘?’
• *anāriṃ po päst kärkāte* • (IT-178b4^{C}).

ˣanāṣkare* (adj.) ‘remote’
[f. -, -, anāṣkarai//] *anāṣkarai [pr]e[śy]aine* ‘in a remote time’ (PK-AS-6A-a7 [CEToM]). ■A compound of *en-* (intensive) + *āṣkar* ‘backwards,’ qq.v (Pinault [CEToM]).

anās ([indeclinable] adj.) ‘miserable’
Samantatir saṅkrām ... anās erkatte ṣe-ñ ‘my monastery S. was miserable and detestable’ (PK-DAM.507-a2/3^{Col} [Pinault, 1984a:24]); —**anāsäññe** ‘miserable’ (220b1$^{E/C}$). ■Like TchA *ānās* ‘id.’ B *anās* must be a borrowing from some Prakrit, presumably Gāndhāri, reflex of Sanskrit *anātha-* ‘without protector, without help’ (VW:623, following Konow; cf. TchA *ānās*).

anāsk- (vi/t.) **G** ‘breathe; inhale’; **K** ‘make breathe, resuscitate’
G Ps. IXa /**ānáskˈäe**/ [A -, -, anāṣṣäṃ//; MP -, anāstar, -//; Ger. anāṣṣälle]: *16 trīwäṣlñe kᵤce satāṣṣäṃ tu anāṣlñe enkastär • anāṣṣäṃ wat satāṣlñe keś yamastär • astarñe ṣiś* [lege: *piś*] *anāṣṣäṃ piś tu ṣaṃṣträ [•] satāṣṣäṃ wat piś lykwarwa tuk piś ṣaṃṣtär 17 ... ent=ānāṣṣäṃ melentsa :* ‘a mixing [is]: what he exhales, that he takes as inhalation; or he inhales and he counts [it as] exhalation; purity [is]: five [times] he inhales and he counts it [as] five or five times he exhales and he counts it [as] five … whenever he inhales through the nose’ (41b1-3^{C}), *anāṣṣälle-satāṣṣälleṣṣe ime* = B(H)S *prāṇāpānasmṛti-* (IT-77a5^{C}); Ko. IXa (= Ps.) /**ānáskˈäe**/ [Inf. anāstsi]: *///nts wäntarwa smātsisa säna ytārye satāstsy anāst[si] ///* ‘by *smā-* the things of the X’s the one road to exhale and inhale …’ (THT-1324-b3^{A}); —**anāṣṣälñe** ‘breathing, inhalation; dyspnea’ (41a1^{C}), *anāṣṣälñe* = B(H)S *śvāsa-* (PK-AS-2a$^{C/L}$ [Carling 2003b]).
K Ps. IXb /**ánäskˈäe**/ [A //änäskem, -, -; MP -, -, änästär (änästär-ne) //änäskemtär, -, -]: *///ne nta pāskem [m]añyeṃ änäskem wraṃta ///* (574a4^{C}), */// otak tane lālyi änäskemträ ///* (574a5^{C}).

●The Grundverb is attested only in contexts where it is opposed to *satāsk-* 'exhale.' In those contexts the meaning of *anāsk-* must be 'inhale.' However the causative would seem to be attested in the sense 'make breathe, resuscitate' (the context is that of a sea voyage and the resuscitation of servants after a near-drowning). Thus it seems likely that the basic meaning of the verb is 'breathe' *toute simple* and only by contrast to *satāsk-* is the meaning specifically 'inhale.'

■There is no doubt that *anāsk-* is a reflex of PIE *$*h_aen(h_1)$-* 'breathe' [forms for which *$*h_aenh_1$-* are necessary or probable: Sanskrit *ániti* 'breathes,' Sanskrit *ánila-* 'breath, wind,' Greek *ánemos* 'breath, wind,' Latin *animus* 'spirit, soul,' Latin *anima* 'breath, soul, life,' Old Irish *anál* 'breath' (<*$*h_aenh_1tlo$-*), Gothic *uzanan* 'exhale;' forms for which *$*h_aen$-* are necessary: Latin *hālāre* 'exhale' (< denominative *$*h_aens$-l-eh$_a$-* with unetymological *h-*), Hesychian *ántai* '*ánemoi*,' and *antás* '*pnoiás*' (if these are not to be corrected to *aētai* and *aētás*); indeterminate forms: Avestan *åntya-* 'inhalation' and Avestan *paråntya-* 'exhalation' (with the prefixes *ā-* and *pra-*), Old Norse *ǫnd* (f.) 'breath, life, soul' (= Greek *ántai*), OCS *vonja* 'smell' (< *anyā-), Albanian *ëj* 'swell' (P:38-39; MA:82)] (Couvreur, 1949:33, VW: 144). VW and Hilmarsson (1986a:198), under the assumption that a vocalic laryngeal always gave PTch *$*\bar{a}$*, assume we have *$*h_aenh_1$-sk̂e/o-*. Alternatively Hilmarsson later suggests (1991:120) that we might have something like *$*h_1on$-h$_a$en(h$_1$)-sk̂e/o-* where the initial *ān-* reflects the prepositional prefix 'in.' The causative *ānäsk-*, with *-ä-* shows quasi-regular shortening (TVS). ►See also **[1]āñme**, **[2]āñme**, **añiye**, **onolme**, and possibly **satāsk-**.

[x]anāstaññe (n.?) '?'
[anāstaññe, -, -//] *paltskotse* [sic] *anāstañña tākaṃ* 'may he [*scil*. the king] have *anāstañña* of mind' (THT-1524a4).

anāsrap (n.) 'freedom from sinful influences'
[anāsrap, -, -//] (171a5[C]). ■From B(H)S *anāsrava-*.

anityāt (n.[m.sg.]) 'impermanence, fickleness, vacillation'
[anityāt, -, -//] (182b2[C]); —**anityātṣṣe** 'prtng to impermanence' (G-Su1[Col]). ■From B(H)S *anityatā-*. ►See also the following entry.

anityä ([indeclinable] adj.) 'transient'
(161a4[C]). ■From B(H)S *anitya-*. ►See also the previous entry.

anindri ([indeclinable] adj.) 'without senses'
(193a9[C/L]). ■From B(H)S *anindriya-*. ►See also **indri**.

Aniruddhe (n.) 'Aniruddha' (PN of a monk).
[Aniruddhe, -, -//] (AMB-a1/PK-NS-32[C], 58b3[C]).

[x]anivṛtāvyākṛt ([indeclinable] adj.) 'unchecked and undefined'
anivṛtāvyākṛt aiśa[mñe] (IT-135a3[C]). ■From B(H)S *anivṛtāvyākṛt* (compound not in M-W or Edgerton).

anupasaṃpanne (adj.) 'unordained'
[m: anupasaṃpanne, -, -//] (329a2[L]). ■From B(H)S *anupasaṃpanna-*.

anubhāp (n.) 'perception, apprehension'
[anubhāp, -, -//] (197b1[L]). ■From B(H)S *anubhava-*

anumodit, only in the phrasal verb **anumodit yām-** 'give approbation to'
or[ot]stse-cämpamñecci ñakti anumod[i]t yamaṣṣare-me 'the great-powered gods

gave them approbation' (PK-AS-16.3a5^{C} [Pinault, 1989:156]). ■From B(H)S *anumodita-*, the participle of *anumud-*. *Anumodit yām-* is the equivalent of B(H)S *anumodayati*.

Anurat* (n.) 'Anurādhā' (the constellation 'Scorpio')

[-, -, Anurat//] (M-2a3/PK-AS-8Ba3^{C}). ■From B(H)S *anurādhā-*.

anulakṣaṃ* (n.[f.pl.]) '± subsidiary characteristic' (?).

[//anulakṣan(än)ta, -, -] (182b5^{C}). ■From B(H)S **anu-lakṣaṇa-* (compound not in M-W or Edgerton). ►See also **lakṣāṃ**.

ˣanuvartaka '?'

●A derivative of some sort of B(H)S *anuvṛt-* 'follow'? Used as a gloss in SHT-1709 (Malzahn, 2007b).

ˣanuśāsake (n.) 'instructor, director'

[anuśāsake, anuśāsakentse, -//] (KVāc-8a3, -18a4, -18b1, -19a3, -19b5/THT-1110^{C}, THT-1111^{C} [Schmidt, 1986]). ■From B(H)S *anuśāsaka-*

anuwasāṃ (n.) 'washing, bath'

[anuwasāṃ, -, -//] *anuwasāṃ yamaṣle yente kauṣeñca* 'a bath [is] to be made, destroying wind [diseases]' (Y-2b1$^{C/L}$). ■From B(H)S *anuvāsana-*.

anaikätte (adj.) 'unknown, unnoticed'

[m: anaikätte, -, anaikätte//] [f: -, -, anaikättai (?)//] (12a6^{C}), *///kalṣäṃ krāso anaiktai* • (386b4^{C}) [●Since *krāso* is normally a neuter noun, i.e., masculine singular, perhaps *anaiktai* is miswritten for *anaikte*]. ■Privative of *aik-* 'know,' q.v. (though note the unexpected accusative singular *anaikätte* rather than **anaikäcce*). ►See also ^{2}*e(n)-* and Hilmarsson, 1991:98-105.

anaiwatstse (adj.) '± unpleasant, unwanted, irksome'

[anaiwatstse, -, anaiwacce//anaiwacci, -, anaiwacceṃ] ***:*** *kos tne ñakta pelaikni [po] śaiṣṣents=ānaiwacci* ***:*** 'how [is it] O Lord, [that there are] laws unwished for by all peoples?' (5a5/6^{C}), *taka rano anaiwatse srukalñeṣṣe ime onolmets* 'certainly the thought of death is unpleasant to creatures' (K-11a5/PK-AS-7Na5^{A}); —**anaiwatsñe** '± unpleasantness, something unwanted' (117b1^{E}). ■TchA *ānewāts* 'id.' and B *anaiwatste* reflect PTch **ānāiwātstse* composed of the negative prefix **e(n)-* (its vowel **ā-* is regular by *ā*-umlaut) + **-āiwā-* the subjunctive and preterite stem of **āiw-* 'turn towards' + the adjective forming suffix **-tstse*. The same is seen in *ayātaitste*, q.v. (see also ^{2}*e(n)-* and cf. Hilmarsson, 1991:125-128 for a somewhat different treatment). More s.v. **aiw-**.

anaiśai (adv.) 'carefully, attentively; clearly' [*anaiśai kärs-* 'recognize, comprehend'; *anaiśai wawlāwau* 'one who has concentrated his thoughts in devotion, steadfast'; *anaiśai läk-* 'look carefully at, observe']

: *a[nai]śai ra papāṣwa srūka[l]ñ=[āke] pontaṃts 8[8]* 'however carefully guarded [are life and body], death [is] the end of all' (3a3^{C}), ***:*** *klautsn=naiśai pepīltso śau[l]mpa mā spänteträ 95* 'prick up [your] ears attentively; do not trust in life!' (3b4/5^{C}), *anaiśai wawlāwau* = B(H)S *susamāhitaḥ* (31a4^{C}), *anaiśai kärsa[nalle]* = B(H)S *parijñeyaṃ* (527a5^{C}), *mā anaiśai ///* = B(H)S *ananubodhāt* (542b6^{C}), *k$_{u}$ce te mant wñāwa tu ṅke weñau anaiśai* 'what I have so said, that I will speak clearly' (K-2a5/6/PK-AS-7Ba5/6^{C}).

●If correctly restored, *aneyśai* at 213b3$^{E/C}$ is an extremely aberrant spelling. Perhaps it is a miswriting for *anaiyśai*. ■The intensive prefix ^{1}*e(n)-* (the *ā-* is

regular by *ā*-umlaut) + *aiśai*, verbal noun from *aik*- 'know,' q.v. Cf. Hilmarsson, 1991:120.

anautatte* (adj.) '± imperishable'

[-, -, anautacce//] • *weñim ñäś anautacc=aiśamñesa mā āroy wentsi* • 'I would speak: because of [his] imperishable wisdom may he not cease from speaking!' (291a2^{E}). ■Privative of *naut*- 'disappear,' q.v. (▶see also ^{2}*e(n)*- and Hilmarsson, 1991:32-35).

antapi (pronoun/adj.) 'both'

[antapi ~ āntpi, -, antapi ~ āntpi] /// *[o]rotse-pacere nesteñy* [lege: *nesteṃñy*] *antpī ktsaitsī eś-lmoṣä* 'my grandparents are both old and blind' (THT-1540a4^{A} [K. T. Schmidt, 1987:288, 2007:325]), *antapi* = B(H)S *ubhayatra* (U-15b3^{E}), *72 lyam=Ānande kenisa [a]lyinesa antapi* **:** *pudñäktentse kektseño klawāte-ne* 'Ā. sat on [his] knees and with both palms touched the Buddha's body' (5b4/5^{C}), • *aiśmw akn[ā]tsa wat āṃtpi ksa ṣp mā=läṃ mäskentär* **:** 'wise [man] and fool, the two are not distinguishable' (28b3^{C}).

■TchA *āmpi* (m.?) 'id.' (feminine [?] *āmpuk*) and B *antapi ~ āntpi* reflect PTch **āntäp(ä)i* which must, in some fashion, be related to the widespread Indo-European group meaning 'both' [: Greek *ámphō*, Latin *ambō* ~ *-ae* ~ *-ō*, and without the nasal, Sanskrit *ubhau*, Avestan *uwā*, Lithuanian *abù*, OCS *oba*, and, without the first syllable, Gothic *bai* (m.) ~ *ba* (f.), all 'both' (P:34-35)] (Meillet, 1911:147, 150, VW:162). Jasanoff (1976) has shown that of the Greek, Latin, and Tocharian forms, TchB *antapi* is notably archaic and requires a PIE **h₂ent-bho*-, with **h₂ent*- as in Hittite *hant*- 'face,' *hanz(a)* (< **h₂enti*) 'in front,' Greek *antí* 'against,' Latin *ante* 'in front of,' etc. (P:48-49; MA:400). The AB ending *-i* reflects the old neuter dual **-oih₁*, while in the TchA *-uk* (whether feminine or, as Winter, 1991:148, has argued, *pronominal* as opposed to an adjectival *āmpi*) we probably have the old masculine **-ōu* (plus the strengthening particle *k(ä)*), relegated to the feminine by the original neuter. (Cf. Hilmarsson, 1989a:56-58, also Winter, 1991: 147-150.)

antarakalp (n.[f.pl.]) 'internal subdivision of an eon, intermediate eon'

[antarakalp, -, -//antarakalpanma, -, -] (590a1^{C}). ■From B(H)S *antarakalpa*-.

ˣantaradvīpäṣṣe* (adj.) 'pertaining to the middle continent'

[f: -, -, antaradvīpäṣṣai//] *antaradvīpaṣṣai ytāri* 'the way of the middle continent' (IT-3a2^{C}). ■An adjective based on the an unattested noun borrowed from B(H)S *anataradvīpa*-.

antarābhav* (n.) 'intermediate state of existence (between death and rebirth)'

[antarābhav, -, antarābhav//] (175a1^{C}); **—antarābhaväṣṣe*** 'prtng to such a state' (179b2^{C}). ■From B(H)S *antarābhava*-.

antarāy (n.) 'embarrassment, obstacle, disturbance' [*antarāy yām*- 'embarrass, put up an obstacle']

[-, -, antarāy//amtarāyänta, -, -] /// *[pwā]rṣṣe antarāyä • wraṣṣe [antarāyä]* /// 'a fire disturbance and a water disturbance' (IT-123a3^{C}), *acār ṣparkoṣ* [sic] *yaknesa ṣekka ṣekka saṅkantse antarāy maṣṣäṃ* 'in that way having lost all decency he is always and for ever putting an obstacle in the way of the monastery' (or '…forever embarrassing the monastery') (PK-DAM.507-a6/7^{Col} [Pinault, 1984a:

24]). ■A calque on Pali verb underlying the attested *nomen agentis*, *antarāya-kara-* (Pinault, 1984a:27).

antariye (adj.) '± under or lower (of garments)'
[m: antariye, -, -//] *[anta]riye wastsi yäṣä[lle]* 'underclothing [is] to be worn' (320b4$^{E/C}$). ■If from B(H)S *antarīya-*.

antartiṣ (~ antardhiṣ) ([indeclinable] adj.) 'invisible'
kete āñme tākaṃ antartiṣ nessi 'to whomever is the wish to be invisible' (M-3b4/PK-AS-8Cb4^{C}). ■From B(H)S *antardhiṣ* 'concealment, disappearance.'

×antarvās* (n.) 'inner/under garment'
[-, -, antarvās//] KVāc-5a1$^{?}$ (Schmidt, 1986). ■From B(H)S *antarvāsa-*.

antāpce (n.) '± firebrand'
[antāpce, -, -//] *pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* 'his whole body blazes with passion like a firebrand' (8a5^{C}).
■Etymology uncertain. Perhaps with VW (1941:5, 1976:145) we have the intensive prefix *e(n)-* (the initial *ā-* is regular by *ā*-umlaut) + *tāpce* where *tāp-* reflects PIE **tōp-* from **tep-* 'be hot' [: Sanskrit *tápati* 'is warm, burns,' Avestan *tāpaiti* 'is warm,' Albanian *ftoh* 'cool off' (<**h₄eps-top-eh₁-sḱe/o-*), Latin *tepeō* 'am warm,' and possibly Hittite (or Hieroglyphic Luvian since this word sometimes occurs with the Glossenkeil) *tapassa-* 'fever, heat' (note that this word is not spelled **tappassa-* as we would expect by Sturtevant's Law is a derivative of PIE **tep-*), etc. (P:1069-1070)]. Perhaps instead we have a loanword from some Middle Iranian source, **(h)antāp-*, as suggested by Hansen (1940:145).

×antikke (n.?) a proper name perhaps?
(IT-17b2^{C}).

antiṣpūr (n.) 'harem'
[antiṣpūr, antiṣpuräntse, -//] (AMB-a4=PK-NS-32^{C}); **—antiṣpuräṣṣe*** (adj.) 'prtng to a harem' (109a6^{L}); (nf.) 'harem-woman.' ■From B(H)S *antaḥpura-*. It is noteworthy that the Tocharian form shows a Sanskrit antecedent with 'close' sandhi (with retroflex *-ṣ-*) rather than visarga as in the standard Sanskrit form.

×Aṃttule (n.) 'Aṃttule' (PN in administrative records)
[Aṃttule, -, -//] (SI B 12.6^{Col} [Pinault, 1998:16]).

Andhave (n.) 'Andhava' (PN of a forest)
[Andhave, -, -//] (IT-247a3^{C}).

apamārk ~ apamārga (n.) '*Achyranthes aspera* Linn.' (a medical ingredient)
[apamārk ~ apamārga, -, -//] (W passim^{C}). ■From B(H)S *apāmārga-*.

aparimāṃ ([indeclinable] adj.) 'immeasurable, infinite, limitless'
(154b1^{C}). ■From B(H)S *aparimāṇa-*.

apaśabdh* (n.) 'bad or vulgar speech' (?)
[-, -, apaśabdh//] (134b6^{A}). ■If From B(H)S *apaśabda-*.

×apasmār (n.) 'epilepsy'
[apasmār, -, -//] (KVāc-19/THT-1111b3^{C} [Schmidt, 1986]). ■B(H)S *apasmāra-*.

×Aparacite (n.) 'Aparacite' (PN of a Buddha)
[Aparacite, -, -//]. (IT-128a4^{C}).

×apākätte 'without being exposed, unrevealed' (?)
ṣpantaṣäṃ apäkä[tt]e /// 'he convinces without being obvious' (?) (THT-1192b5^{A}). ■Privative of *pāk-*, q.v.

apākärtse (adj./adv.) ‘manifest, apparent, out in the open’ [*apākärtse yām-* ‘reveal, make manifest’; *apākärtse länt-* ‘reveal onself, leave openly’]
[m: apäkärtstse, -, apäkärcce//] *ap[ā]kär[cce] ikene pūwar y[a]mi[tär]* ‘a fire was made in a place open to the sky’ (THT-1539.5+3a1^{C} [K. T. Schmidt, 2006: 463]); *ytārye sā ... apākärtse yāmusa* ‘the way made evident’ [*apākärtse yāmusa* = B(H)S *prakāśitaḥ*] (30a3/4^{C}), *[a]pākärtse ltu ṣañ yapo[ymeṃ]* ‘having left openly from his own kingdom’ (94b6^{C}). ■The intensive prefix ^{1}*e(n)-* (the initial *ā-* is regular by *ā*-umlaut) + *pākr-* ‘evident’ + the adjective forming *-tstse* (cf. Hilmarsson, 1991:121-123). ►See also **(a)pākri** and the next entry.

apākśai (adv.) ‘± with genitals exposed’
[3]7 mā apākśai ene[ṅka] /// = B(H)S *na viḍaṅgikayātargṛhe niṣatsyāma* (IT-168a5$^{C/L}$). ●The B(H)S equivalent of this TchB *hapax legomenon* is almost as rare. The Tibetan, Japanese, and, in part, the Chinese equivalents of B(H)S *viḍaṅgika-* mean ‘showing the private parts’ while, in part, the Chinese evidence, perhaps euphemistically, suggests ‘bending over’ as the meaning. Etymological considerations within Tocharian show the Tch translator to have understood the B(H)S word as ‘showing the private parts, exposing oneself’ as the meaning. Though clearly written *-kś-*, one wonders if *-kṣ-* would have been the “standard” form instead (cf. *lyekśye*, q.v., for certain **lyekṣye*). ■From the intensive prefix ^{1}*e(n)-* (the initial *ā-* is regular by *ā*-umlaut) + *-pāk-* ‘± obvious, evident’ (cf. *pākri*) + (apparently) *-śai* (or *-ṣai*?). ►See also **pākre**, **pākri** and **apākärtse**.

ˣapākri (adv.?) ‘clearly, evidently’ ?
IT-204b3^{C} (no context). ►See also **pākri.**

apāy* (n.[f.pl.]) ‘lower being; bad rebirth’
[//apāynta, -, apāynta] (52b4^{C}). ■From B(H)S *apāya-*.

ˣapārṣe (adj.) ‘prtng to Apār (or Āpar)’ (the name of a place)
[apārṣe, -, -//] *apārṣe Wrau* [thus distinguished from other Wraus in the same list] (SI P/117.10^{Col} [Pinault, 1998:15]). ●An adjective derived from an unattested **Apār* or **Āpar*, presumably a place-name in the vicinity of Kucha.

apāṣṣätte (n.) ‘one who has not behaved morally’
[apāṣṣätte, -, apāṣṣäcce//] (31b2=32a4^{C}). ■The privative of *pāsk-* ‘guard,’ q.v. (►See also ^{2}*e(n)-* and Hilmarsson, 1991:110).

Apiś* (n.) ‘the Avīcī-hell’
[-, -, apiś//] ***:*** *Devadatte sū Apiś nraine temtsate 72* ‘this D. was re-born in the *Avīcī*-hell’ (22b3^{C}); **—apiśäṣṣe ~ awiśäṣṣe*** ‘prtng to the *Avīcī*-hell’ (TEB-64-04/IT-5a3$^{C/L}$). ■B(H)S *avīcī-* (cf. TchA *aviś*).

appakke (n.) ‘(dear) father’
[appakke, -, - (voc. appakka)//] *śaula-preñcai sauśka* [= *soṃśka*] *se wate appakke snai träṅko ñake päst rinastä[r]c[i] t·ṣp· ///* (83a4^{C}). ■A diminutive of *āppo* ‘father,’ q.v.

appamāt, only in the phrasal verb **appamāt yām-** ‘treat badly, wrong, treat with disdain’
appamāt yamaskentär = B(H)S *avajānanti* (31a6=32a1^{C}), • *ceṃ ksa yāmtär appamāt wrocce lupṣtär nraisa 41* ‘[if] someone does this one wrong, he he will be thrown into a great hell’ (31b1=32a4^{C}), (PK-AS-7Ob4^{C}); **—appamātäññe** ‘± ill-treatment’ (246b1^{E}, 371b4^{C}). ■Like its TchA cognate, *appärmāt*, B *appamāt*

is a borrowing from B(H)S *pramata-* or some Prakrit equivalent. ►See also next entry.

appamatiśśa (adj.) 'scornful, disdainful; despicable' (?)
/// [se or]otse - - ·i no appamatiśśa (575b2^{C}). ■A derivative of the previous entry. For the formation, see Winter, 1979.

apratitulyeṃ* (n.) name of a meter (4x25 syllables, rhythm 5/5/8/7)
[-, -, apratitulyeṃ//] (380a4^{C}, 379b1^{L}). Cf. TchA *apratitulye*.

apratisaṃkhyānirot* (n.) 'the unobserved annihilation of an object'
[-, -, apratisaṃkhyānirot//] (189b3^{L}). ■From B(H)S *apratisaṃkhyānirodha-*.

apramaṇi* (n.) 'infinitude, high number' (?)
[//-, -, apramaṇinta] (575a6^{C}). ■If from B(H)S *apramāṇa-*.

ˣaprasāt (n.) 'unbelief'
[aprasāt, -, -//] (KVāc-22a2/THT-1114a2^{C} [Schmidt, 1986]). ■B(H)S *aprasāda-*.

aplāc (adv.) 'in conversation'
: *ṣamyeṃ māka ṣamāni aplāc* 'many monks were sitting in conversation' (3a5^{C}). ■The prepositional/intensive prefix ^{1}*e(n)-* 'in' + the accusative singular of *plāce* 'conversation,' q.v. (Hilmarsson, 1991:123).

ˣapṣatrike* (nm.) 'citizen of a market-town' (?)
[//apṣatriki, -, -] *ṣuktaṣṣi apṣatriki* 'the citizens of the market-town "of the seven"' (THT-4000, col. 3, -a9), *śak-oktaṣṣi apṣatriki* (THT-4000, col. 3, -a10). ■Clearly identical with TchA *āpṣātrikāñ* which would appear to be the equivalent of B(H)S *naigama-* 'town-dwellers' (Carling, Pinault, Winter, 2009). Otherwise the etymology is unknown (Carling, Pinault, and Winter's proposed Iranian antecedent is very speculative and does not account for the initial vowel).

ˣaptsare* (adj.) 'prtng to an aptsara'
[f: aptsarya, -, -//] *ñikcya=ptsarya wat* 'divine or aptsaran' (THT-1245a1). ■An adjective derived from an unattested **aptsar* from B(H)S *aptsara-*.

apsāl (n.) 'sword'
[apsāl, -, apsāl//] *apsāltsa yāmu pīle kektseṃne* '[if] I make a wound in the body with a sword' (15b1=17b3^{C}).
■Etymology uncertain. By its form *apsāl* would appear to be an old verbal abstract (cf. Tch AB *śwāl* 'food'). VW (148) relates this Tocharian word to Avestan *afša-*, *afšman-* 'damage.' *Apsāl* might be as if from PIE **h$_a$eps-eh$_a$-*, a denominative verb derived from the **h$_a$eps-o-* that lies behind Avestan *afša-*. If so, we would expect the original meaning to have been '± damage' and the shift to *'damager,' whence 'sword' is difficult.

ˣaptsaradarśaṃ* (n.) name of a meter/tune
[-, -, aptsaradarśaṃ//] (Broomhead). Cf. TchA *aptsaradarśaṃ*.

abraji* (n.) 'particle of water' [as a unit of measurement] (?)
[//abrajinta, -, -] (326b3^{L}). ■Cf. B(H)S *abrajas-*.

ˣabhājaṃ (n.) 'non-vessel'
[abhājaṃ, -, -//] (IT-159b1^{C}). ■From B(H)S *abhājana-*.

abhijñä* (n.[f.pl.]) '(higher) knowledge, supernatural science'
[-, -, abhijñä//-, -, abhijñänta] (31a3^{C}). ■B(H)S *abhijñā-* (cf. TchA *abhijñe*).

abhidārm* (n.) ‘Buddhist metaphysics’
[-, -, abhidhārm//] (KVāc-17a5/b1/THT-1109a5/b1^{C} [Schmidt, 1986]), (G-Su2^{Col}). ■From B(H)S *abhidarma-*.

abhidharmike (n.[m.sg.]) ‘one learnèd in the *abhidhārma*’
[abhidharmike, -, -//] (IT-248b4^{C}, THT-4001b6^{Col}). ■From B(H)S **abhidhārmika-* (not in M-W or Edgerton), a derivative of *abhidhārma-* (►see s.v. *abhidhārm* supra).

abhinai, only in the phrasal verb **abhinai yām-** ‘represent dramatically, represent in pantomine’
/// olyapotstse nessi täṅwaṃñe abhinai yāmt[s]i /// ‘to be very … to represent love dramatically’ (516b3^{C}); **—abhinaiṣṣe** ‘pertaining to *abhinai*’ (IT-40a3^{C}). ■From B(H)S *abhinaya-*.

abhiprāy (nnt.) ‘intention’
[abhiprāy, -, abhiprāy//abhiprāy(ä)nta, -, -] (325b3^{L}). ■From B(H)S *abhiprāya-*. ►See also **anabhiprāy**.

abhīṣek* (n.) ‘ritual bathing or consecration (by pouring water over the head); ordination’
[-, -, abhiṣek//] (205a5$^{E/C}$); **—abhiṣekṣe*** ‘prtng to ritual consecration’ (211b2$^{E/C}$) ■From B(H)S *abhiṣeka-* (cf. TchA *abhiṣek*).

ˣabhisamai (n.) ‘understanding’
[abhisamai, -, -//] (IT-135b4^{C}). ■From B(H)S *abhisamaya-*.

abhyantarakālp* (n.[m.sg.]) ‘intermediate age’
[-, -, abhyantarakālp//] (525a5^{C}). ■From B(H)S *abhyantarakalpa-*.

abhyākhyāṃ (n.) ‘false or groundless accusation, calumny’
[abhyākhyāṃ, -, -//] (330a1^{L}). ■From B(H)S *abhyākhyāna-*.

amarṣ* (n.) ‘impatience, discontent, indignation, anger’
[-, -, amarṣ//] *[a]marṣsa Jaṃbudvipṣeṃ lantäṃts po krempär warkṣäl* ‘they hindered/checked out of anger the energy of all the kings of India’ (PK-AS-13E-b8^{C} [Couvreur, 1954c:87/88]); **—amarṣäṣṣe** ‘prtng to impatience, anger’ (PK-AS-17D-a5^{C} [Couvreur, 1954c:87]). ■From B(H)S *amarṣa-*.

amalāk(ā) (n.) ‘Indian gooseberry (*Emblica officinalis* Gaertn. [aka *Phyllanthus emblica* Linn.])’ (a medical ingredient)
[amalāk, -, -//] (W passim^{C}). ■From B(H)S *āmalaka-*.

amāṃ (n.) ‘pride, arrogance’
[amāṃ, -, amāṃ//] *lauke tattārmeṃ laṃntuñeṃ yetweṃ amāṃ śāmpa* ‘having set afar the trappings of kingship, pride and arrogance’ (100b6^{C}); **—amānäṣṣe** ‘± prtng to pride’ (518b7^{C}). ■Like TchA *āmāṃ* ‘id.,’ B *amāṃ* translates B(H)S *māna-* ‘id.’ However, it may reflect an Iranian borrowing, from a form like that seen in Sogdian *’’m’n* ‘energy, force’ reflecting Proto-Iranian **ā-māna-* (Carling, Pinault, Winter, 2009:39).

amāc (nm.) ‘minister’
[amāc, amācäntse, amācäṃ//amācänta, -, amācänta] ***:*** *klyauṣa sū śaumo mas= āmāciṃśco po tw akṣā-ne amāc masa lānte tw ākṣa aurtsesa* **:** ‘this person heard [it] and went to the minister and informed [him of] it all, and the minister went to the king and informed [him of] it in detail’ (18a1^{C}), *[pä]knāträ lāṃnt amācänta*

watä ekalmi yāmntsi '[if] he intends to make subject the king or [his] ministers' (M-1/PK-AS-8Ab5[C]); —**amāciññe** 'prtng to a minister, ministerial' (425a1[C/L]).

■Like TchA *āmāc* 'id.,' B *amāc* is a borrowing from Khotanese *āmāca-* 'id.,' itself a borrowing from Prakrit *amacca-* (B(H)S *amātya-*) 'id.' (Bailey, 1941:598, VW:623).

amāntatte (adj.) 'not evil-minded' or 'not scattered, concentrated' (?)

[m: amāntatte, -, -//] *43 ket palskw astare amāntatte taka[rṣ]k[e] ///* 'whose spirit [is] pure, not evil-minded, and believing' (IT-144b5[C]). ■A privative of *mänt-* 'be evil-minded' (also 'scatter'), q.v. (▶see also [2]*e(n)-* and Hilmarsson, 1991:29-31).

amārraṣṣe (adj.) 'immortal, undying' (?) or an adjective of some plant (?)

[m: amārraṣṣe, -, -//] [f: amārraṣṣa, -, -//] *[wa]rpalñe amārraṣṣe yel ra* 'suffering [is] like an immortal worm' (152b5[C]), *sā amārraṣṣa ṣpakiye* (W-9b3[C]). ■If a derivative of B(H)S *amara-* 'immortal' and/or *amara-*/*amarā-*, the name of several plants.

amāllatte (adj.) 'not depressed, not cast down'

[amāllate, -, -//] (255b3[A]). ■The privative of [1]*mäl-* 'crush, repress, oppress,' q.v. (▶see also [2]*e(n)-* and Hilmarsson, 1991:28-29).

amāskai (adv.) 'with difficulty'; ([indeclinable] adj.) 'difficult'

[-, -, amāskai//] *pos=amāskai karkats[i]* = B(H)S *sudurharam* 'very difficult to steal' (14b8[C]), *tusa amāskai lwāsameṃ onolmeṃtsä yśamna cmetsi* 'thus [it is] difficult for animals to be born of beings among men' (407b2/3[E]); —**amāskai-tstse*** '± difficult' (384b2[C]). ■The intensive prefix [1]*e(n)-* (the initial *ā-* is regular by *ā*-umlaut) + *māsk-* 'difficulty' (Hilmarsson, 1991:119-120). More s.v. *māskw*.

amākṣpänte* (or **amākṣpanta***?) (n.) '± wagon-master'

[(voc. amäkṣpänta)//] *amäkṣpänta karpām lantäññai ytārine* 'O wagon-master, we have descended on the royal way' (PK-AS-12K-b3[A] [Couvreur, 1954c:86]).

■Etymology uncertain. Bailey (1958; followed by VW:621) sees in this word a compound, perhaps itself of Iranian origin, certainly of Iranian origin in its components. The first part of the compound *amäkṣ-* is in the first instance equated with Khotanese *maś-* in *maśpa-* 'road' (< *'± wagon-place') and further to Greek *ámaksa* (Attic *hámaksa*) 'chassis of a four-wheeled wagon' while the second part of the compound is Iranian **pati-* 'master.' However, it may well be that TchB *amäkṣ-* and Greek are cognate because they are both inherited from PIE *$h_2$em-$h_a$eks-y(e)h_a- 'wagon-chassis,' whether or not Khotanese *maś-* (if such a form has an independent existence) belongs here or not. (It should be noted that the Tocharian-Greek equation is specifically denied by Beekes, 2010:81-82.)

Likewise I do not see *-pänte* as borrowed from Iranian **pati-*. Such an etymology leaves the *-n-* without any explanation. Instead I see *-pänte* as a putative PIE *$pn̥th_2$-ó-* 'one pertaining to the way,' an exocentric thematic derivative to **póntōh$_2$s* 'way' [: Sanskrit *pánthāḥ* (m.), Avestan *pantå* (m.), Armenian *hun*, all 'way,' Greek *póntos* (m.) 'sea,' OCS *pǫtь* (m.) 'way,' Old Prussian *pintis* 'id.,' etc. (P:308-309)] (cf. Adams, 1984b; MA:625).

×Amärtatewe (m.) 'Amṛtadeva' (PN in monastic records)

[Amärtatewe, -, -//] (PK-DAM.507.8b1[Col] [Pinault, 1994:107]).

amiśke (adj.) 'bad-tempered, despondent'

[m: amiśke, -, -//-, -, amiśkaṃ] *am[i]śk=[e]ntsesse* 'bad-tempered and greedy'

(117a3[E]), *[wnolme]ntso ra ponts* [lege: *pontaṃts*] *aiṣi* [sic] *amiśkana* [lege: *amiśkane*?] *eśne no* (92b1[C]); **—amiśkäññe** 'bad disposition, despondency': *amiśkäññe* = B(H)S *daurmanasya* (156a5[C]), *amiśkäñe* (THT-3203a2[?]).

■Probably with VW (1941:80, 1976:143-144, though details differ) an adjective with the diminutive suffix *-śke* added to a form **āṁ(i)-*, related to Sanskrit *ámīvā-* 'sickness, suffering,' *ámīti* 'torments, presses,' Greek *anī́ā* (Aeolic *onī́ā*) 'grief, sorrow, distress, trouble' (< **amīwā-* with dissimilation of **m ... w* to **n ... w*), Old Norse *ama* 'torment, wound,' all reflecting a PIE **$h_a$em(h_x)-*, distinct from Greek *ómnūmi* 'swear' (cf. P:778; MA:413).

amok* (n.[m.sg.]) 'art, skill, artifice'

[-, -, amok//-, -, amokänta] *28 k_us=āmoksa trikoṣ cai po śaiṣṣe mā ṣäṃṣy[e]nträ :* 'whoever [have] gone astray because of [your] artifice counted for nought the whole world' (24a5[C]), *ce* [lege: *$k_u$ce*] *amokänta Dharmacandre yātka paikatsi* 'since Dh. has commanded the arts to be written' (605b1[C/L]); **—amokäṣṣe** '± prtng to art' (429b5[L]); **—amok(äts)tse*** 'artisan' (434a3[Col], TEB-74-3/THT-1574[Col]). ■ AB *amok* reflect borrowing(s) from some Middle Iranian source, cf. Parthian '*mwg*, Middle Persian *hmwg* 'doctrine' (Sieg, Siegling, and Schulze, 1931:12, fn. 1, VW:621).

amaukatte* (adj.) 'undrainable, unceasing'

[-, -, amaukacce//] (231a3[C/L]). ■The privative of *mauk-* 'drain away,' q.v. (see also [2]*e(n)-* and Hilmarsson, 1991:31-32).

ampar, ►[2]āmpär.

amparwa, ►s.v. [1]āmpär.

ampalakkesar (n.) a kind of tree

[ampalakkesar, -, -//] (115a1[L]). ■From B(H)S *ambāṭakakesara-* (identification by Sieg, Siegling, and Thomas [1953:115]; not in M-W or Edgerton).

ampoño (n.) 'rottenness, infection, abscess, boil'

[ampoño, ampoñantse, ampoñai//] *ampoñaṃtse sāṃtke* 'the remedy for infection' (P-1a1[C]). ■A *nomen actionis* from *āmp-* 'rot,' q.v., from Khotanese *hambu-*, i.e., *hambu-* + the Khotanese abstract-forming suffix *-oña*.

amprasṭo (n.) '*Oxalis monadelpha*' (a medical ingredient)

[amprasṭo, -, -//] (W-24a4[C]). ■From B(H)S *amlaṣṭa-*.

amprätapātär (n.) 'leaf of heartleaf moonseed (*Tinospora cordifolia* (Willd.) Miers)' (a medical ingredient)

[amprätapātär, -, //] (W passim[C]). ■From B(H)S *amṛtapattra-*.

Amprätaśarme (n.) 'Amṛtaśarma' (PN in graffito)

[Amprätaśarme, -, -//] (G-Su2[Col]).

Amprätasene (n.) 'Amṛtasena' (PN in graffito)

[Amprätasene, -, -//] (G-Su12[Col]). ►See also **Amrätasene**.

Amprätodane* (n.) 'Amṛtodana' (PN of an uncle of the Buddha)

[-, -, Amprätodaneṃ//] (517a5[C]).

amplākätte (adv.) 'uninvited, without permission'

• *Dhanike ñem ṣamāne • Ajāśatruñ lānte amplākätte or kamāte* • 'a monk, Dhanika [by] name, took king A.'s wood without permission' (IT-127a2/3[C]), *79 se ṣāmāne [sic] kätkoṣ preke amplākätte kwaṣaine yinmaṣṣäṃ 80* 'whatever

monk enters into a village at an inconvenient time or uninvited' (IT-246b2$^{C/L}$). ■A privative of *plāk-* 'please,' q.v. (►also ^{2}*e(n)-* and Hilmarsson, 1991:88-94).

Ambare* (n.) 'Ambara' (PN of a king)
[-, Ambari, -//] (AMB-a4/PK-NS-32^{C}).

ammakki* (nf.) 'mother'
[(voc. ammakki)//] *weṣṣän-neścä ṣarya ammakki poññ āppai mā ñiś cempaṃts rakṣatsents aiṣṣäṃ* '[the boy] speaks to her: beloved mother, speak to father; don't let him give me to these *rakṣa*s!' (85a2^{C}). ■This word is likely to be onomatopoetic in origin though we can point to potential Indo-European cognates in Old Norse *amma* 'grandmother' or Greek *ammás* ~ *ammía* 'nurse, mother' (MA:386). Otherwise VW:621.

Amrätarakṣite (n.) 'Amṛtarakṣita' (PN in graffito)
[Amrätarakṣite, -, -//] (G-Su34.1^{Col}).

Amrätasene (n.) 'Amṛtasena' (PN in graffito)
[Amrätasene, -, -//] (G-Su19^{Col}). ►also **Amprätasene**.

Ayardhyāme (n.) 'Ayardhyāme' (PN of Uyghur origin)
[Ayardhyāme, -, -//] (289b2$^{C/L}$).

$^{\times}$ayājñi (n.) 'cumin'
[ayājñi, -, -//] *ayā[j]ñi* (PK-AS-2Ab2$^{C/L}$ [Carling 2003b:50]). ■The cognate of B(H)S *ajāji-* 'cumin' with false Sanskriticization somewhere in the tradition.

ayātaitstse* (adj.) 'untamable, indomitable, unsubdued'
[-, -, ayātaicce (voc: ayātaiccu)//-, -, ayātaicceṃ] (213a3$^{E/C}$, S-7a2^{C}), *palskw-ayātaiccu* 'indomitable spirit!' (PK-AS-17K-a3^{C} [Broomhead]). ■A negative adjective (but not a privative, which would be **ayātatte*) derived from *yāt-* 'be able' tame,' q.v. The formation is the same as in *anaiwatstse*, q.v. Hilmarsson (1991:58-61) does take this word to be a privative *ayātatte**. ►See also **yāt-** and the following entry.

ayāto (a) ([indeclinable] adj.) 'suitable, appropriate, proper; pleasant; possible'; (b) (n.[m.sg.]) 'benefit'
(a) *saṅkantse ayāto nesaññe ste* 'the situation of the monastery is fitting' (PK-DAM.507-a4^{Col} [Pinault, 1984a:24]), *mäkte omteṃ tañ maiyyane saṅkantse spelke kuśalapākṣ ayāto tākaṃ yāmtsi* 'as here, in thy power, the zeal and fitting behavior of the community can come to be' (TEB-74-7/THT-1574^{Col}), [in Manichean script] *''y'tv* (Gabain/Winter:14); (b) *37 ce$_{u}$ wäntre poyśi lyelykor-meṃ weña tarya ślokanma ṣamāññents=ayātoś* • 'having seen such a thing, the Buddha spoke three *śloka*s for the benefit of monasticism' (31a4^{C}). ■The intensive prefix ^{1}*e(n)-* (the initial *ā-* is regular by *ā*-umlaut) + *yāto*, a derivative of *yāt-* 'be able', q.v. TchA *āyāto* 'id.' is presumably a borrowing from B (Winter, 1961:273, 276). ►See also **yāt-** and the previous entry.

ayāmätte* (adj.) 'non faciendus, unworked'
[m: -, -, ayāmäcce//ayāmäcci, -, -] ***:*** *ayāmäcce īkene pat ñweṃ kents=aneṣamyai* **:** 'at an unworked place, a new *stūpa* on favorable ground' (522b7^{C}), (K-12a4/PK-AS-7La4^{C}). ■Privative of *yām-* 'do, make,' q.v. (►also ^{2}*e(n)-* and Hilmarsson, 1991:94).

ayāw a medical ingredient?
ayāwä (P-1b6^{C}).

ˣAraṅkule (n.) ‘Araṅkule’ (PN in monastic records)
[Araṅkule, -, -//] (THT-4000, col. 3 -a8, col. 4 -a2[?]).

arañce (n.[m.sg.]) ‘heart’ (both the physical heart and the seat of the emotions)
[arañce, arañcäntse, arañc ~ araṃś[L] ~ araś[L]//aräñci, -, arañcäṃ] *läkleñ arañce nittaṃ* ‘because of suffering [his] heart is breaking’ (88b4/5[C]), *aräñci särpar ka śāmāne* ‘the living hearts beat’ (119a4[E]), *: katkomñaisa arañce pluṣā-ne* ‘his heart soared with joy’ (375b4[L]), *araṃśne* = B(H)S *hṛdaya-* (Y-1a6[C/L]); — **arañcaṣṣe** [sic] ‘prtng to the heart’ (207a3[E/C]); —**aräñcatstse*** ‘± great-hearted, merciful, compassionate’ (241a2[E]).
■TchA *āriñc* ‘id.’ and B *arañce* reflect PTch **āräñce*. The **-äñce* is the same suffix seen in *akañc* (TchA *ākiñc*) ‘remote’ beside *āke* (TchA *āk*) ‘end’ and in a few other cases (cf. TchA *ṣuliñc* beside *ṣul* ‘mountain’ and probably B *salañce* ‘salt-encrusted ground’ [?] beside *salyiye* ‘salt’ and *warañce* ‘sand’). The proper comparandum of the underlying **ār-(e)* is Hittite *hah(a)ri-*, the designation of some part of the body. Puhvel (1991) translates it as ‘± lung(s), midriff.’ In one occurrence we have, after ‘breast,’ ‘heart,’ and ‘entrails,’ *hah(a)ris-set-a hah(a)risni dākki* ‘and his *h*. matches the *h*.’ In other contexts it occurs following ‘entrails’ or between ‘breast’ and ‘entrails.’ It would appear to be a paired, internal body part perhaps ‘kidney’ or ‘lung.’ Both Hittite and Tocharian reflect a PIE **h₂eh₂(e)ri-* (MA: 329). Stalmaszczyk and Witzcak (1990:36-39) suggest that *arañce* is connected with Old Irish *áru* (f.) (gen. *árann*) ‘kidney, gland,’ Welsh *arenn* (f.) (pl. *eirin*) ‘kidney, testicle.’ They reconstruct for Tocharian and Celtic a PIE **adren-* ‘internal organ.’ For Celtic they are following an early suggestion of Stokes who assumed a morphological division **ad-ren-* and connected the Celtic words with Latin *rien* ~ *rēn* (pl. *rēnēs*]) ‘kidney’ (Stalmaszczyk and Witzcak do not include the Latin in their etymon). However, a PIE **āren-* would also be possible for the Celtic data and such a form might also be a derivative of a PIE **h₂eh₂(e)r-i-*. Latin *rēnēs* might reflect an unreduplicated **h₂r-én-* (see de Vaan, 2008:519).
Not with VW (167) who takes the underlying noun to be a reflex of PIE **hₐer-* ‘fit together, fix’ (P:55-61) in its secondary meaning of ‘be fond of, love’ (cf. Greek *aréskō* ‘like,’ [Hesychian] *ártus* ‘love,’ TchB *ārtt-* ‘love’) with the heart then being ‘the seat of love.’ Nor with Pisani (1942-1943) who connects the Tocharian words to Greek *ḗtor* (nt.) ‘heart’ and *ḗtron* ‘lower belly’ [: also Old Norse *ǽdr* (f.) ‘vein,’ Old English *ǣdre*] (f.) ‘vein’ (plural ‘kidneys’), OHG *ād(a)ra* ‘vein, sinew’ (plural ‘guts’) (P:344)], since we would expect PTch ***āträñce*.

Araṇemi, ►Aranemi.

araṇyāyataṃ* (n.) ‘hermitage’
[-, -, araṇyāyataṃ//-, araṇyāyatanaṃts, -] (561a2[C]). ■From the B(H)S word *araṇyāyatana-*.

Aranemi (n.[m.sg.]) ‘Araṇemi’ (PN of a king)
[Aranemi, Aranemiñ, Aranemiṃ//] (81a2[C]).

arahānte (n.[m.sg.]) ‘arhat, the ideal personage of Hinayana Buddhism’
[arahānte, -, arahānteṃ//arahānti, -, -] *arahaṃnte ñi[ś nese$_u$] arahaṃnteñe perneś wat speltkessu* ‘I am an arhat or am zealous for/aspiring to the rank of an arhat’

(333b2/3$^{E/C}$); —**arahanteññe** ‘prtng to an arhat’ (369a6^{C}). ■From B(H)S *ar(a)-hant-* See also *arhānte* and the semantically equivalent **aṣanīke**.

arāññe (n.) ‘an ascetic dwelling in the forest’

[arāññe, -, -//-, -, arāññeṃ] *samp arāññe ste cwim nau ṣpete* ‘this one is an *āraṇyaka*; give [it] to him first’ (IT-248b3^{C}, THT-4001 passim^{Col}); —**ˣarāññeṣṣe** ‘aryāṇika-monk’ (KVāc-17b5/THT-1109b5^{C} [Schmidt, 1986]). ■From Pali *āraññaka-*.

arāḍe* ~ **arāḷe*** (n.) the name of a meter (4x12 syllables, rhythm 5/7)

[//-, -, arāḍeṃ ~ arāḷeṃ] (K-2a4/PK-AS-7Ba4^{A}, PK-AS-16.3b1^{C} [Pinault, 1989]).

arirāk (n.) ‘black myrobalan (*Terminalia chebula* Retz.)’ (a medical ingredient)

[arirāk, -, -//-, -, arirākäṃ] (Y-2a1$^{C/L}$); —**arirākäṣṣe*** ‘prtng to *arirāk*’ (W-2a3^{C}). ■From B(H)S *harītaki-* (Bailey, 1935-37:914).

ˣariwe* (n.) ‘ram’

[//-, -, ariweṃ] *ₙwāṣṣi oroce kemesa āₙw wāya sanai ariweṃ wāya wi wästār [pkuweṣṣäṃ]* ‘U. brought one ewe with adult dentition and two twice-combed rams’ (SI B Toch. 11.3^{Col} [Pinault, 1998:8]).

■If the meaning is correct, and it seems reasonably certain, the obvious cognate is Latin *aries* (gen. *arietis*) ‘ram’ and the latter’s closest relative, Umbrian *eriet-* ‘ram.’ These Italic forms should be connected to PIE **h₁er(i)-* ‘lamb, kid’ [: Old Prussian *eristian* ‘lamb,’ Greek *ériphos* ‘kid’, Old Irish *heirp* ‘roebuck’ (= *ériphos*), Sanskrit *āreya-* ‘ram’; see further s.v. *yrīye*]. The PIE antecedent to Tocharian *ariwe* is **h₁ōreiwo-* and has its more or less exact Sanskrit equivalent in the late-attested *āreya-* ‘ram.’ The *-y-* of the Sanskrit rather than the expected *-w-* may be by assimilation to the preceding (original) **-ai-* or it may reflect the Middle Indian tendency to confusion of the two glides intervocalically. In the same semantic field, ►see also **āₙ**, **alāₙ**, and **yrīye**.

aruci (n.) ‘lack of appetite’

aruci = B(H)S *aruci-* (Y-3b3/4$^{C/L}$). ■From B(H)S *aruci-*.

aruṇariju (n.) ‘hygrophila (*Hygrophila spinosa* T. And. [aka *Asteracantha longifolia* Nees])’ (a medical ingredient)

[aruṇariju, -, -//] (W-8a6^{C}). ■If from B(H)S *aruṇarju-*.

Aruṇāvati* (n.) ‘Aruṇāvati’ (PN of a city)

[-, -, Aruṇāvati//] (90a4^{C}); —**aruṇāvatiṣṣe*** ‘prtng to A.’ (89b4^{C}).

aretsa ‘?’

/// ceₙ kenaṣṣe aretsa /// (526b2^{C}). ●Presumably for **aretse* (i.e., *arentse*), with neglect of the *e*-diacritic, the genitive singular of *āre*, q.v.?

arai (interjection) ‘O’ [introduces vocatives], ‘Oh’

arai näkte [lege: *mäkte*] *ñäke täne yanäṣälle* [lege: *yamäṣälle*] ‘Oh, how [is it] to be done here?’ (PK-AS-12Da6^{A} [Thomas, 1979:13]), */// w[e]ṣṣäṃ arai : tu kka ka ñi śaul pern[e] st[e] waike w///* (78b1^{C}), *arai srukalyñe cisa nta kca mā prāskau ... s=ārai ñi palsko cisa prāskau* ‘O death, I fear nothing more than thee! …’ (298a1^{L}). ■Etymology unknown.

arkañ, ►^{2}ārk.

arkantse, ►^{1}ārk.

arkiye (adj.) ‘± obligatory’ (?)

[m: arkiye, -, -//] */// śikṣapātäntse ṣpä arkiye putkalñe nesalle ṣai* ‘the fitting [?]

separation of the Ś. was to be ‘ (176b2^{C}), /// *arkye pelai[kn]e* /// (373.d^{C}). ■If an adjectival derivative of *^{2}ārk* ‘obligation,’ q.v.

ark$_{u}$ye, ►artkiye

arkwañaṣṣe* (adj.) ‘prtng to the *arkwaña*-plant’

[f: arkwañaṣṣa, -, -//] *arkwañaṣṣa tāno puwarne hom yamaṣäle* ‘the seed if an *arkwaña* is to be put in the fire as an oblation’ (M-1b5/PK-AS-8Ab5^{C}). ■The exact meaning and etymology are unknown.

arkwañña, ►s.v. ārkwi.

arkwiññe (n.) ‘± whiteness’

[arkwiññe, -, -//] *arkwiññe krośśañña* = B(H)S *śvetatvaśītatva*- ‘frostbite’ (?) (Y-3a4$^{C/L}$). ■A nominal derivative of *ārkwi* ‘white,’ q.v.

arjuṃ (n.) ‘arjuna (*Terminalia arjuna* W. & A.),’ only in the compound **arjuṃ-stām**.

(107b4^{L}). ■From B(H)S *arjuna*-.

ˣ**Arcune*** (n.) ‘Arjuna’ (PN of a king)

[-, Arcuna (?), -//] *lante kalyeṃ Arcuna* (THT-4001a3^{Col}). ●Perhaps for **Arcuni* with omission of the *i*-diacritic on the last *akṣara*.

Arjune (n.) ‘Arjuna’ (PN in graffito)

[Arjune, -, -//] (G-Su7^{Col}).

Arṇyārtate (n.) ‘Arṇyārtate’ (PN in monastic document)

[Arṇyārtate, -, -//] (PK-DAM.507-a10^{Col}).

ˣ**Artadhane** (n.) ‘Artadhana (PN of a disciple)

[Artadhane, -, -//] (Broomhead).

artalle, ►s.v. ārtt-

artkiye (n.) ‘±abundance’

[artkiye, -, -//] *mā cpī taurä mā tweye kektseñäśc ma wat [t]swetär nt[a] : wässanma ṣpä artkye* [Sieg’s reading, 1938] *mäskentär-ne - - - - - [kälpauca] ṣpä mäsketär po-yknesa krenta wässanma* ‘never does dust or ash cling to [his] body; to him clothes are an artkye … and he is an obtainer, by every method, of good clothes’ (K-10a3/4/PK-AS-7Ja3/4^{C} [CEToM]).

●In the Sanskrit text which lies behind the Tocharian, *prabhūta*- ‘abundant’ would appear to be the equivalent of the Tocharian B *artkye*. The clause in which it occurs might, then, be naturally translated into English as, “he has an abundance of clothes.” Though written as *artkye*, the meter assures an original *artkiye* [CEToM].

■In form *artkiye* looks to be a verbal noun derived from an otherwise unattested verb **ārtk*- ‘be abundant/make abundant.’ If Mayrhofer’s doubts about connecting the Indo-Iranian family of Sanskrit *ṛdh*- ‘prosper’ with Greek *althaínō* ‘heal’ are correct (Frisk does not even mention the possibility and Beekes mentions it only noncommitally), it is certainly tempting to connect the Sanskrit and Tocharian words together. The Tocharian would reflect a putative PIE **h$_{a}$erdh-sḱe/o*-. Otherwise we might think of a connection with Old Irish *ard* ‘high’ or, alternatively, with Albanian *rit* ‘grow.’ ►See also next entry.

ˣ**artkaretstse*** (n.) ‘one who has many possessions’

[//-, -, artkarecceṃ] ///[ar]tk·reccenmpa • (307b7^{C}). ●We have here the middle and end of a word corresponding to B(H)S *vibhūtinandi*- (see Peyrot, 2008b:107).

The *-cceṃ* would appear to represent the expected accusative plural of a derivative in *-tste* which, in turn, is derived from a deverbal adjective in *-re*. The verb stem itself must end in *-tk-*. Given the meaning I would suggest a derivative from **ārtk-* 'be abundant/make abundant' (note the similarity of the B(H)S equivalents for *artkiye* and *artkaretstse*, *prabhūta-* and *vibhūti-* respectively). The *r-* of the compound akṣara *-rtk-* is lost in the lacuna. ►See previous entry.

arth, ►see ārth.

Arthadarśi (n.) 'Arthadarśin' (PN of a former buddha)
[Arthadarśi, -, -//] (74b3^{C}).

armokiññe (adj.) 'prtng to the Armoki (River)'
[armokiññe, -, -//] *armokiññe cake* 'the Armoki River' (Otani 19.1.3^{Col} [Pinault, 1998:364]).

Aryakoṣe (n.) 'Āryakoṣa' (PN)
[Āryakoṣa, -, -//] (Otani 19.1.1^{Col} [Pinault, 1998:364]).

aryamarkṣe* (adj.) 'prtng to the way of the honorable ones'
[f: -, -, aryamarkṣai//] (554a1^{E}). ■An adjectival derivative of an unattested **aryamark* from B(H)S *āryamārga-*. ►See also **āryamārg**.

aryamaitreye* (n.) '± honorable maitreya' (?)
[//-, -, aryamaitreyeṃ] (552b3^{E}). ■If from B(H)S **arya-maitreya-* (compound not in M-W or Edgerton).

Aryārak(ṣ)īte (n.) 'Āryarakṣita' (PN in graffito)
[Aryārak(ṣ)īte, -, -//] (G-Su29^{Col}, Otani 19.1.1^{Col} [Pinault, 1998:364]).

arwāre (adj.) 'ready' (of horses, 'saddled')
[m: arwāre, -, -//-, -, arwāreṃ] *///tsa mäst ārwāre* • (THT-3597a6^{A}), *26 laute ka kalloy sāw weṣyetsai kotaiśc om katoytr arwāre* **:** *śuwoy* 'she [*scil*. a preta] only wanted the opportunity to find a sewer, then she might spread herself ready and eat' (42b5^{C}), *a[r]wāreṃ krentäṃ yakweṃmpa* 'with good, saddled horses' (409b1^{C}). ■See s.v. **ārwer**.

arśakärśa (n.) 'bat'
[arśakärśa, -, -//] *arśakärśa* = B(H)S *maṇḍilya-* [in the calendrical cycle] (549a6^{C}). ■Etymology uncertain. Not with VW (150) do we have a compound of *ārśä-*, related to Thracian *árgilos* 'mouse' (ultimately a reflex of PIE **h₂erĝ-* 'be brilliant' [P:64]), and a *nomen agentis* from *kärk-* 'steal,' q.v., thus 'mouse-stealer' or the like. A bat is not a bird of prey and the semantics seem very unlikely. Perhaps **h₂erĝi-* 'swift' (as in **h₂r̥ĝi-ptyo-* 'swift-flying' [: Sanskrit *r̥jipyá-* 'swift-flying,' Armenian *arcwi* 'eagle' (MA:469)] plus **(s)kreg-*, otherwise seen in OHG *hewi-screcko* 'grasshopper,' OHG *screcken* 'make leap.' The Tocharian word then would have been 'swift-leaper' or the like.

arśe, ►see **ārśe**.

arṣāklo (nf.) '(poisonous) snake'
[arṣāklo, arṣāklantse, arṣāklai//arṣāklañ* ~ arṣāklaṃ^{C}, arṣāklaṃts, arṣāklaṃ] *matre-ws=arṣāk]l[o]* 'a snake with sharp poison' (43a6^{C}), *[arṣā]klo auk catä tsākaṃ* '[if] a snake, adder, or viper bites' (503a2$^{C/L}$), *///nmeṃ arṣāklaṃ lnaskeṃ ///* 'snakes are coming out from …' (IT-199b2^{C} [Peyrot, 2008:79]); **—arṣāklatstse*** '± snake- infested': *arṣāklacce ālmene* 'in the snake-infested spring' (152b2^{C}).

■Etymology unknown. TchA *ārṣal* 'id.' is obviously related in some fashion to B *arṣāklo* but the details are obscure. The difference between A *-l-* and B *-kl-* might possibly be the different perceptions of a non-Tocharian (Iranian?) cluster **-xl-* but no obvious Iranian source exists (Martin Schwartz, p.c.). VW (623) suggests an Indic or Iranian source related to Sanskrit *īrṣyati* 'envies,' Avestan *arəšyant-* 'jealous' but neither form nor semantics is particularly close. Pedersen (*apud* VW, 1974:225) suggests an inheritance from PIE **ers-* 'move' and compares Armenian *eṙal* 'bulicare di vermi' and *zeṙun* 'rettile, serpente.' A PIE **h_xōrsyeh$_a$-* might then do for the first part of the Tocharian words but the *-l* of TchA and *-klo* of TchB would still remain without any explanation.

arhānte (n.) 'arhat, the ideal personage of Hinayana Buddhism'

[arhānte, -, -//arhānti, arhānteṃts, arhānteṃ] *arhandentsa* (THT-1170, frgm. b-b2^{A}), ***:*** *tumeṃ ... maimañceṃ appamāt sū yamastär eṃṣk=ārhānteṃ wrocceṃ* ***:*** 'thus he treats badly the just, even the great arhats' (31b2^{C}); —**ar(a)hanteñ̇ñe** 'prtng to an arhat': */// [ka]ruṃ arhanteṃñe prattika///* (IT-254b1^{C}), *arahanteñ̇ñe perne* (IT-252b3^{C}); —**arhanteṣṣe** 'id.' (349a3^{C}) [● modifies *kraupe*]. ■From B(H)S *ar(a)hant-* (cf. TchA *ārānt*). ►See also **arahānte** and the semantically equivalent *aṣanīke*.

artsa ([indeclinable] adj.) 'each' [with measures of time]

cai cets sañi tsmentär artsa [k]auṃ ***:*** 'these enemies of theirs increase each day' (31b8^{C}), ***:*** *snai ṣaṃṣl auntsate lwāsa kautsi su artsa kauṃ [:]* 'each day he began to slay animals without number' (44a3^{C}), *artsa ywarca-meñ* 'each half-month' (IT-248a2^{C}).

■TchA *ārts* and B *artsa* reflect PTch **ārtsä*. Further connections are less certain. VW (169) may well be right in seeing in it some oblique case of a nominal derivative of PIE **$h_a$er-* 'fit together, fix' (P:55-61), namely **$h_a$erti-* [: Greek *árti* 'just, exactly; just now' or Lithuanian *artì* 'near'] or **$h_a$ertiyos* [: Greek *ártios* 'complete, perfect, exactly suited']. However, the divergent meaning in Tocharian should give one pause. Whether the word is further to be related to TchA *ārśo* 'today' is also problematic.

alanmeṃ 'from wherever, from elsewhere, somewhere else, from whomever'

41 kälpauca śwātsi yoktsi alanmeṃ 'an obtainer of food and drink from wherever' (31a2^{C}), *k$_u$se no sū tākaṃ apāṣtte kallaṃ śwātsi alanmeṃ* 'whoever is not behaving morally, [if] he obtains food from wherever' (31b2=32a4^{C}). ■The ablative of *āläṃ* 'different,' q.v.

ˣ**alaṃ**-śrotañ̇ñe, ►s.v. āl.

ˣ**alā$_u$** (n.) 'wether' (i.e., castrated male of either a sheep or a goat)

[alā$_u$, -, alā$_u$//-, -, alawoṃ] *wästa-pkuweṣ alā$_u$ plyeṅkuwa /// aṣṣice wästa-pkuweṣ alaṃ ikäm-wi cakäṃ keneksa* 'I sold a twice-combed wether … [and] a caprine male twice-combed [for] twenty-two feet of cotton-fabric' (SI B Toch.11.5-6^{Col} [Pinault, 1998:8]), *wi wästa-pkuweṣṣäṃ alawoṃ* 'two twice-combed wethers' (SI B Toch. 11.13^{Col} [Pinault, 1998:10]).

■Etymology uncertain. As Pinault points out, the nominative singular *alā$_u$* (extended to the accusative singular) is contracted from **alāwu*. Perhaps we have a virtual **$h_2$elh$_1$-won-* 'one who is crushed' beside **$h_2$elh$_1$-wr/n-* 'that which is

crushed, ground' seen in Greek *aléata* 'wheat groats,' and Greek *aleurá* [pl.] 'flour,' and Armenian *aliwr* 'flour.'

alālätte (adj.) 'indefatigable, tireless'

[alālätte, -, alāläcce (voc. alāläccu)//alāläcci, -, -] (THT-1536, frgm. d-a5^{A}), (203b2$^{E/C}$=204a1^{C}). ■The privative of *lā1-* 'be tired,' q.v. (►see also ^{2}*e(n)-* and Hilmarsson, 1991:86-88).

alāṣmo (adj.) 'sick'

[m: alāṣmo, alāṣmontse, alāṣmoṃ//-, alāṣmonts, alāṣmontäṃ (sic)] *läkle[sa] alāṣmoṃ śämñe śaiṣṣe lyk(āsta)* 'thou didst see the human world sick with suffering' (THT-3597b7^{A}), • *śaiṣṣ=ālāṣmo laukäññeṣai snaiy santkīnaṃnt täryāka ṣūkt sāṃtkentampa traiywatai twe* • 'the sick world was far gone and without a doctor; thou didst mix the thirty-seven remedies' (212b2/3$^{E/C}$), *al[āṣmontse]* = B(H)S *āturasya* (IT-70a2^{C}), *alāṣmontäṃ* (cf. IT-1a1^{C}, IT-753a3$^{?}$ [Peyrot, 2008:119]). ■A verbal adjective from *alāsk-* 'be sick,' q.v.

alāsäññe (n.) 'idleness, laziness, sloth, indolence, lethargy, want of energy'

[alāsäññe, -, alāsäññe//] */// alāsñe swärästrä ostmeṃ ltu ṣek :* 'the one who has left the house [i.e., become a monk] continually finds pleasure in indolence' (12b5^{C}), *alāsäṃññe* = B(H)S *ālasya-* (Y-3b3$^{C/L}$); **—alāṣñeṣṣe*** 'prtng to sloth': PK-NS-242b2$^{?}$ (Broomhead). ■Like its TchA equivalent *ālāsune*, B *alāsäññe* reflects an abstract derived from an unattested adjective **ālas(e)*, itself a borrowing from B(H)S *ālasa-*. ►See next entry?

alāse '?'

G-Qa5^{Col}. ►See previous entry?

alāsk- (vi.) 'be sick, ail, ill'

Ps. IXa /**ālā́sk**^{ä}**/$_{e}$-**/ [A -, -, alāṣṣäṃ//-, -, alāskeṃ; *m*-Part. alāskemane]: */// [a]lāṣṣäṃ alyaik kekmoṣ ñyātsene ///* '…is sick; others [have] come into danger' (31b8=32b2^{C}), *[a]lās[k]eṃ emparkre* 'they are sick for a long time' (PK-NS-263b6^{C} [CEToM]), *sark alāskemane* '± being sick [in] the back' [= B(H)S *-pṛṣṭha-* in a list of ailments] (Y-2a4^{Col}); Ko. IXa (= Ps.): (see gerund); **—alāṣṣälle** '± sickness': *tsärkalñetse alāṣṣälletse ṣpä sātke* 'the remedy for torture or sickness' (P-1b1^{C}).

■Couvreur (1950:126) suggested an etymological relationship with Sanskrit *alasá-* ~ *ālasa-* 'inactive, lazy, tired' (cf. B *alāsäññe*) and thus with Lithuanian *alsà* (f.) 'tiredness,' *ĩlsti* 'become tired' and possibly Sanskrit *iláyati* 'stands still, become quiet' (cf. Mayrhofer, 1956:55 and 92). VW (620) sees it rather as a borrowing from Sanskrit *alasa-*, adapted to fit the pattern shown by *anāsk-* 'breathe, inhale,' *satāsk-* 'exhale,' and *wināsk-* 'honor, worship.' Finally K. T. Schmidt (1982:367-368; also Hackstein, 1995:248ff., Pinault, 2008:215) would derive *alāsk-* from a putative PIE **h$_{3}$elh$_{1}$-sk̂e/o-* related to Greek *óllūmi* 'destroy' (aorist *ólesai*). In none of these cases is the formal or semantic equation exceptionally strong.

We might rather connect *alāsk-* with Hittite *allaniya-* 'get (over)heated, get hot; sweat' (a *ye/o*-denominative verb from a quasi-participial *h$_{4}$elh$_{a}$-ono-* is suggested by Melchert, p.c.), Old Irish *allas* (nt.) (gen. *allais*) 'sweat' (< **h$_{4}$el(h$_{1}$)es-*). The Hittite-Celtic equation is suggested by Berman and Hamp (1982). They further adduce Greek *aléā* 'warmth, body heat' and Latin *ad-oleō*

‘burn (as a sacrifice)’ but these latter two present formal and semantic difficulties. (For a slightly different reconstruction, see Puhvel, 1984:28-29.) The pre-Tocharian antecedent might be *h_4elh_a-sḱe/o-. The original meaning might have been ‘± get overheated, get hot.’ A semantic change first to *‘be feverish’ and ultimately ‘be sick’ can explain the Tch word fairly neatly. ►See **alāṣmo**.

alek, ►allek.

alepāṃṣṣe* (adj.) ‘prtng to a salve’

[m.//-, -, alepāṃṣṣeṃ] *alepāṃṣṣeṃ añcāṃṣṣeṃ rai[t]we[nta] rittau mäsketär* ‘he has arranged the salve means and the unguent means’ (A-1/PK-AS-6Ba6/7^{C}). ■Adjectival derivative of an unattested **alepāṃ* from B(H)S *ālepana-* ‘salve.’

aletstse (adj.) ‘foreign, unrelated; strange’

[m: aletstse, aleccepi, alecce//alecci, -, alecceṃ] [f: -, -, aletstsai//] *ṣäññeṃ alecceṃ* ‘relatives and non-relatives’ (123b6^{E}), *[a]laits[ai]* = B(H)S *ajñātya-* [the restoration is very uncertain] (315a3$^{E/C}$), *[:] śaul ka oräñ-c tā kektseño pw alecci cai tākañ-co 3[4]* ‘once thy life renounces this body all these will be foreign to thee’ (46a8=47b7^{C}), *$k_u$se ṣamāne aletstsai aśīyantse yākwa lāṃssi aiṣṣäṃ* ‘whatever monk gives wool to an unrelated nun to work’ (PK-NS-18A-a1^{C} [Thomas, 1978:238]); **—alletsñe** ‘± unrelatedness, foreignness, strangeness’ (327a4^{L}) [●One should note the geminate *-ll-* as occasionally with *aletstse* itself, on the model of *allek* ‘other’]. ■As if from PIE *$h_ae$lo-tyo- ‘± having otherness.’ More s.v. *allek*. ►See also **allek**, **ālāṃ**, and **alokälymi**.

alaitatte* (adj.) ‘not fallen’

[//alaitacci, -, -] *alaitacci krentaunameṃ* ‘[who] have not fallen away from virtues’ (Paris 1205b1/PK-NS-56b1^{C} [Couvreur, 1954c:82]). ■The privative of *lit-* ‘fall away,’q.v. (►see also ^{2}*e(n)-* and Hilmarsson, 1991:28).

alokälymi ([indeclinable] adj.) (adv.) ‘directed in a single direction; extraordinary’

mäntrākka alokälymi cäñcare [täñ] = B(H)S *evam ekānta-kāntaṃn* [sic] *te* (251a1^{E})*, : omp mäskītr=ālo[kälymi] ///* ‘there he found himself directed toward a single goal’ (12a3^{C}). ■Related to *allek* ‘other,’ q.v. Do we have a virtual **alām* (fem. acc. sg.) + **k̂limenṃ* (with loss of the **-n-* in the latter regularly in the accusative of nouns not denoting rational beings)? ►See also **allek**, **aletstse**, and **ālyauce**.

alme, ►ālme.

alyiyatstse (adj.) ‘± having otherness’ (?)

[m: alyiyatstse, -, -//] *alyiyatse nesälñe waimene säk källātsi* ‘[it is] difficult [to achieve] otherness [and] good fortune’ (127b4^{E}). ■If the meaning is correctly discerned, an adjectival derivative in *-tstse* of **āliyā-* ‘± otherness,’ (as if) from PIE *$h_ae$lyeh$_a$-, related to *allek* ‘other,’ q.v. ►See also **allek**, **aletstse**, **alokälymi**, and **ālyauce**.

alyiye* (n.) ‘palm of the hand’

[-, -, ālyi/alīne, -, alīne/-, -, aliṃ] *: śuwoy katkemane ālisa weṃṣy=eṃntwe mīt śakk[är] ///* ‘he [*scil*. a preta] would eat rejoicing, on [his] palm, excrement [as if] honey and sugar’ (42b5^{C}), *[ā]ntpi päśne sā$_u$ taṣītr ālīn[e]* ‘she placed [her] palms on [her] two breasts’ (84b5^{C}); **—alyiṣṣe*** ‘prtng to the palm’ (567b1$^{C/L}$).

■TchA *āle* ‘id.’ and B *aliye* reflect PTch **āläi-* or the like, usually taken as a reflex of the widespread family of PIE *$h_3$el- ~ *h_3ōl- ‘elbow’ (so VW, 1941:11,

Schneider, 1941:172; Hilmarsson, 1986:231). However both the phonological development and the semantic one, from *'elbow' to *'lower arm' (as in Greek for instance) > *'inner surface of lower arm' > 'palm of the hand' (so Hilmarsson) are not without difficulties. On both counts it would be better to start from PIE *h_2*elwo-* 'hollow,' as in 'the hollow of my hand' (as seen in Hittite *halluwa-* 'hollow, pit' [n.] 'hollow, deep' [adj.], Latin *alvus* 'belly, womb, hold of a ship,' Latin *alveus* 'hollow, cavity,' Greek [with metathesis] *aulós* 'pipe,'*aulṓn* 'hollow, defile' [for the extra-Tocharian words see Puhvel, 1991:47-49]). (To be rejected as phonologically impossible are VW's (1976:161) connection with Lithuanian *délna* 'palm,' OCS *dolonь* 'id.'and Stalmaszczyk and Witczak's (1990:39-40) connection with Old Irish *asil* 'member.')

alyuṣmaññe* (adj.) '?'

[-, -, alyuṣmaññe//] *ce alyuṣmaññe śka sthereṃ Jñānaseneṃ Āryawatentse skeyesa sañkrām wtetse lmāte* (PK-DAM.507-a3/4^{Col} [Pinault, 1984a:24]).

alyewce, ►ālyauce.

alyek, ►allek.

allāwo '?'

/// [wa]r[ṭ]one yopäṃ allāwo (33b8^{C}).

allek (adj.) 'other, another'

[m: allek, alyekepi, alyek (~ alyeńk)//alyaik (~ alyaiṅk ~ allaik), alyeńkäṃts ~ alyeńkäṃs^{L}, al(l)yeńkäṃ] [f: alyāk, -, allok (~ alyeńka)//alloṅk$^{E\text{-}C\text{-}L}$, -, allokna^{E} ~ alloṅkna$^{E\text{-}C\text{-}L}$ ~ alloykna^{L}] [nt: -, -, allek//] ●In the masculine forms we find both medial *-l-* or *-ly-* beside *-ll-* and *-lly-*; the single consonant is more common than the double. Examples: */// [rapa]naṃ alyek wat no watkäṣṣäṃ rāpatsi* '[if] he plows/digs or orders another to plow/dig' (IT-124b1^{C}), *allokna* (THT-1859a5^{A}), *alyekepi* = B(H)S *-anyatra* (251a1^{E}), *alyekepi* = B(H)S *parasya* (545b1^{E}), *n$_a$nok alyek [preke]* 'again [in] another time' (3a5^{C}), *alyek cmelne* = B(H)S *pretya-* (14a6^{C}), *: śaumo ks=allek [k]omt tsoṅkaik tsaṅkoy* 'may some other person get up daily at dawn' (19b6^{C}), *alyek c[m]elne* = B(H)S *paratra* (23b8^{C}), *: ñäś tallā$_u$ wnolme pw=ālloṅkna cärkāw=ārtte wäntarwa* 'I, a suffering being, left all other things alone' (45a2^{C}), *[•] kewä[n] ṣäṃsemane al[y]eṅkänts* • 'counting cattle of others' (305b8^{C}); —**alyek-ypoye*** 'foreign, from another country': *alyek-ypoye kaṃtwa weṃ-ne su duṣṭhul tākaṃ ne anā[patti]* '[if] he speaks to him [in] a foreign tongue, it [is] a *duṣṭul*; *anāpatti*' (325b2^{L}); —**alyek-ypoyṣṣe*** 'foreign, from another country' (81b4^{C}), —$^{\times}$**allek-pälsko** 'distracted': *kā twe klyomai allek-pälsko taisa mäsketar* 'why, O noble one, art thou so distracted? (PK-AS-17J-a2$^{?}$ [Peyrot, 2010:295]).

●For the masculine we have (historically, probably not any longer underlyingly) a nom. sg. **ālle*, acc. sg. **ālye*, nom. pl. **ālyei*, and acc. pl. **ālyen* plus the intensifier *-kä* (and the stress shifted to the syllable immediately preceding the *-kä*, hence *allék* rather than **āllek*). The accusative forms, singular and plural, form the basis of the corresponding genitives, hence *alyek-epi* and *alyeńk-äṃts*. The actually attested accusative plural is not the expected **alyeńk* but rather *alyeńkäṃ* with the regular ending of the accusative plural, *-äṃ*, added to the already characterized **alyeńk*. From its place of origin in the accusative plural the cluster *-ńk-* is occasionally extended to the accusative singular (*alyeńk*),

the nominative plural (*alyaiṅk*), and the feminine accusative singular (*alyeṅka*). The feminine is similarly formed with *-kä* to nom. sg. **ālyā*, acc. sg. **āllo*, nom. pl. **ālloñ* (whence *alloṅk*); *alloṅk**na*** has the regular feminine plural ending added to the already characterized **alloṅk*). See discussion of the plural endings in Peyrot (2008:127-128). Tocharian A shows a similar system forms built on with the extension *-kä* (masculine: *ālak* (= B), *āl(y)akäṃ*, *ālyek* (= B), *ālykes* ~ *ālyekäs*; feminine: *ālyāk* (= B), *ālyäkyāṃ*, *ālkont*, *ālkont*). I take the once attested *alek* (289b3) as simply a defective spelling for *allek*.

The alternation of *-ll-* (unpalatalized) in the nominative singular and *-ly-* (palatalized) in the rest of the paradigm of the masculine of TchB follows the same pattern as do third person pronouns (e.g., nom. sg. *se*, but acc. sg. *ce*, nom. pl. *cei*, and acc. pl. *ceṃ*) or adjectives in *-tstse* (nom. sg. *-tstse*, but acc. sg. *-cce*, nom. pl. *-cci*, acc. pl. *-cceṃ*). See below. The alternation of *-ll-* and *-ly-* in the feminine does not follow the pattern of palatalization in third person pronouns or the adjectives in *-tstse* where the feminine is strictly unpalatalized. Nor does it match the privatives in *-tte* (masculine: *-tte*, *-cce*, *-cci*, *-cceṃ*; feminine *-cca*, *-ccai*, *-ttona*, *-ttona*).

■TchA *ālak* (with regular simplification of geminate *-ll-* in A) and B *allek* reflect PTch **ālle-kä* where the **ālle-* must be from PIE **$h_a$elno-* [: Old Latin *ollus* 'ille' (< **$h_a$olno-*), Old Irish *oll* (= Latin *ollus*) 'full, great,' Gaulish *alla* 'aliud,' *allos* 'second,' OCS *lani* (< **$h_a$olnei*) 'in the previous summer or year,' and Sanskrit *áraṇa-* 'distant, strange' (P:24-25; MA:64)]. The *-ly-* (for what is actually *-lyly-*) of certain forms are either analogically palatalized on the pattern of the third person pronouns or adjectives such as those in *-tstse* or result from a mixture of **$h_a$elno-* with **$h_a$elyo-* 'other' [: Armenian *ail*, Greek *állos*, Latin *alius*, Old Irish *aile*, Gaulish *alios*, Gothic *aljis*, all 'other' (cf. also Old Saxon *eli-lendi*, OHG *eli-lenti* 'strange land' with B *alyek-ypoyṣṣe* or *alyek-ypoye*) (P:25-26; MA:64)] (Sieg and Siegling, 1908:927, VW:160-1, cf. Winter, 1991:150-153). PIE **$h_a$elyo-* is clearly to be found as the first member of the old compound *ālyauce* 'one another' (< **$h_a$elyo-* + *dwito-* 'second') and probably to be seen in the **āliyā-* underlying *alyiyatstse* '± having otherness' (if the meaning is correct).

Tocharian shows the simple thematic **$h_a$elo-* in *aletstse* 'strange, unrelated,' *āläṃ* 'differently,' and *alokälymi* 'directed in a single direction,' qq.v. As suggested by VW, TchA *ynālek* 'elsewhere' must be, on the basis of its form, a borrowing from B (as if **ynallek*), even though it is unattested in the latter language. ►See also **ālyauce**, **aletstse**, **alyiyatstse** and **alokälymi**.

alletstse, ►aletstse.

avatrāpi* (n.) 'modest person'

[-, -, avatrāpi//] (200b5$^{C/L}$). ■From B(H)S *avatrāpin-*.

avamārga, ►apamārga.

avaṣi ([indeclinable] adj.) 'powerless'

(293b3^{C}). ■If correctly segmented and identified, from B(H)S *avaśin-* (Sieg, Siegling, 1953:183, fn. 18).

Avast(h)* (n.) ‘state, condition’
[-, -, avast(h)//] (197b4^{L}, PK-AS-7Ma4^{C} [CEToM]); —**avasthaṣṣe*** ‘prtng to a state or condition’ (197b3^{L}) ■From B(H)S *avasthā-*.

avasthālakṣaṃ* (n.) ‘± characteristic of a condition’
[-, -, avasthālakṣaṃ//] (197b5^{L}). ■From B(H)S **avasthā-lakṣaṇa-* (compound not in M-W or Edgerton).

avijñaptirūp (n.) ‘the form of unrecognized giving’
[avijñaptirup, -, -//] (192b2^{C}). ■From B(H)S **avijñaptirūpa-* (compound not in M-W or Edgerton). See Krause and Thomas, 1964:232 (s.v. *rup*).

avidyä (n.) ‘ignorance’
[avidyä, -, avidyä//] (180a3^{C}). ■From B(H)S *avidyā-*.

aviraje (n.) ‘sheep-speck, a small unit of matter’
[aviraje, -, -//] (326b4^{L}). ■From B(H)S *avi-rajas-*.

ˣaviś, ►apiś.

avyākr̥t* (n.) ‘elementary, primordial substance’
[-, -, avyākr̥t//] (200b5$^{C/L}$). ■From B(H)S *avyākr̥ta-*.

ˣawantañña* (adj.) ‘prtng to a ewe’
[f: awantañña, -, -//] (Pinault, 1998:13). An adjectival derivative of *ā$_u$*, q.v.

awāsīke* (nm.) ‘monastic resident (?)’ or ‘monastic servant’ (?)
[//awāsiki, -, awāsikeṃ] (431a4, -b2^{C}). ■From B(H)S *āvāsika-*.

awāskatte (adj.) ‘immovable, motionless, stationary; not-stirring, calm’
[m: awāskatte, -, awāskacce//] [f: awāskacca, -, -//]. *[ra]mt [a]wāskatte yolme* ‘like a calm pond’ [*awāskatte* = B(H)S *prakampaya-*] (PK-NS-107b4^{C}). ■Privative of *wāsk-* ‘move,’q.v. (►see also ^{2}*e(n)-* and Hilmarsson, 1991:39).

awi, ►ā$_u$w.

awiś, ►apiś.

awlāwatte (adj.) ‘uncontrolled, undisciplined; ungovernable, unruly’
[awlāwätte, -, -//awlāwäcci, -, -] *awlā[watte]* = B(H)S *asamāhita-* (IT-70b3^{C}), *awlāwa[tte]* = B(H)S *asaṃyata-* (U-8b1^{C}/IT-228b1]), *awlāwäcci* (IT-569b2$^{?}$ [Peyrot, 2008b:116]). ■Privative of *wlāw-* ‘control,’ q.v. (see also ^{2}*e(n)-* and Hilmarsson, 1991:43).

aśak$_u$la* (n.) ‘± margin, edge’
[-, -, aśak$_u$la//] *aśak$_u$lane eṅko[r]m[eṃ]* = B(H)S *prānte gr̥hītvā* (530a3^{C}). ■Etymology unknown.

aśamati (n.) ‘*Desmodium gangeticum* DC [aka *Hedysarum gangeticum* Linn.]’ (a medical ingredient)
[aśamati, -, -//] (W-31b4^{C}). ■From B(H)S *aṃśumatī-*.

aśari (n.) ‘ācārya, teacher’
[aśari, aśarintse, aśariṃ (voc. aśari)//-, aśarintaṃts, -] *tumeṃ putantimeṃ waiptār aśarintaṃts paiyne wināṣṣälle ... eṃṣke nawanti täṅtsi* ‘then [the candidate is] to honor the feet of the *ācāryas*, each separately from the most senior to the newest’ (KVāc-18a4/THT-1110a4^{C} [K. T. Schmidt, 1985:760]). ■From B(H)S *ācārya-* (through some Prakrit intermediary).

aśāl ‘?’
///ntse aśāl mla/// (629b3^{C}).

aśāwe ~ śāwe (adj.) ‘± gross, rough, coarse’
[m: aśāwe, -, -//] [f: //aśāwona, -, -] *k$_u$se sw aśāw=omte yare krāke wat kärweñi :* ‘that which [is] coarse here: gravel, dirt, and stones’ (7a7^{C}), *śāwe lyīkaśke* ‘coarse and fine’ (PK-DAM.507a3^{Col} [Peyrot, 2008:140 fn. 230]), *[ly]kä[ś]ke-śaweṃ* (THT-2374iib3$^{?}$ [ibid.]).
■TchB *aśāwe* is clearly related to TchA *āśāwe* [indeclinable], probably because the A word is borrowed from B (*contra* VW:170). The shorter form *śāwe*, shows that the *a-* is the intensive prefix *e(n)-* but further connections are uncertain. In form it looks to be as derivative of śāw- ‘be brought low; cause to fall,’ q.v. The meanings seem distant, but compare Gothic *usdrusts* ‘rough’ and *usdriusan* ‘fall (off),’ the range of meanings of Latin *praecipitāre*, or those of OE *drēosan/ drēarig*.

ˣaśäkwa (n.) ‘vicinity’ (??)
[-, -, aśäkwa//] */// [tai]ysā tāl-stām ste tewäksa aśäkwa ///* ‘thus the *tāla*-tree is in the vicinity of just this’ (Broomhead’s translation) (IT-106b4^{E} [Broomhead, 221], reading per IDP). ●Despite Broomhead, not the same as *aśak$_u$la*, q.v. Meaning doubtful and etymology unknown.

aśiya* (nf.) ‘nun’
[-, aśiyantse, aśiyai//aśiyana, aśiyanaṃts, aśiyana] *aśiyai* (THT-1170a3^{A}), ‖ *mäksu no ṣamāne mā alāṣmo ... • aletstai aśiyaimeṃ • ... trāskalye tsāltalye eñcīträ* • ‘whatever monk, not [being] sick, should take [either] hard or soft food from an unrelated nun’ (IT-248a6^{C}), *nawāke ... aśiyanaṃts pelaikn[e] ākṣa ... aśiyana parna rīsa prutkāre* ‘a novice announced the law to [some] nuns; … they locked the nuns out of the city’ (PK-AS-18B-a1^{C} [Pinault, 1984b:376]); — **aś(i)yañ̈e** ‘prtng to nuns’ (417a3^{L}). ■Like TchA *aśi*, B *aśiya* is borrowed from Khotanese *aśyā-* ‘nun’ (VW:622, with previous literature).

aśup ~ aśubh (n.) ‘offensive thing’ (especially the human body in decay)
[aśubh, -, -//] (9a3=10a1^{C}, IT-127b7^{C}). ■From B(H)S *aśubha-*.

ˣaśaikṣamārg (n.) ‘the path of those no longer needing religious instruction’
[-, aśaikṣamārgäntse, -] (IT-10a3$^{C/L}$). ■From B(H)S *aśaikṣamārga-*. ►Next entry.

aśaikṣe* (n.) ‘one no longer needing religious training’
[//aśaikṣi, -, -] (378b3^{L}). ■From B(H)S *aśaikṣa-*. ►See previous, also **śaikṣe**.

Aśokamitre (n.) ‘Aśokamitra’ (PN in graffito)
[Aśokamitre, -, -//] (G-Su30^{Col}).

Aśokarakṣite* (n.) ‘Aśokarakṣita’ (PN)
[-, Aśokarakṣitentse, -//] (378a1^{L}).

Aśoke (n.) ‘Aśoka’ (PN of a king)
[Aśoke, -, Aśoke//] (363b7^{C}); **—aśokäñ̈e*** ‘prtng to Aśoka’ (275a1^{A}, 415b2^{L}).

ˣaścaṣṣe, ►s.v. āśce.

aśpäkānt, ►aśvakant.

aśyāñ̈e, ►s.v. aśiya.

aśrāddhe (n.) ‘unbeliever’
[aśrāddhe, -, aśrāddheṃ//aśrāddhi, aśrāddheṃts, -] (4a6^{C}, 412b3^{C}). ■From B(H)S *aśraddha-*. ►See also **śrāddhe**.

aśrām* (n.[m.sg.]) ‘ashram, the abode of an ascetic’
[-, -, aśrām//] (107a8^{L}). ■From B(H)S *āśrama-*.

Aśleṣ* (n.) '[the constellation] Cancer'
[-, -, Aśleṣ//] (M-1b8/PK-AS-8Ab8[C]). ■From B(H)S *aśleṣā-*.

aśvakānt ~ aśvagandh (n.) 'Indian ginseng (*Withania somnifera* Dunal)' (MI).
[aśvakānt, -, -//] (W passim[C]). ■From B(H)S *aśvagandha-*.

aśvamet* (n.) '*aśvamedha* (a major Hindu sacrifice)'
[-, -, aśvamet//] (290a1[C]). ■From B(H)S *aśvamedha-*.

Aśvavārg* (n.) title of a portion of the *Udānavarga*
[-, -, Aśvavārg//] (313a4=S-5a4[C]).

Aśviṇi* (n.) '[the constellation] Aries'
[-, -, aśvini//] (508b2[C/L], M-2a6[C]). ■From B(H)S *aśvinī-*.

aṣanīke (a) (adj.) 'worthy'; (b) (n.) 'worthy one, arhat'
[aṣanīke, aṣanīkentse, aṣanīkeṃ (voc. aṣanīka)//aṣanīkañ, aṣanīkeṃts [sic], aṣanīkeṃ[E-C-L] ~ aṣanīkaṃ[L]] (a) *aṣanike* (THT-1450, frgm. d-b5[A]), *wärpāte aṣañike bodhisatve ... onkorñai pinwāt* [sic] 'the worthy bodhisatva accepted/enjoyed the porridge [as] alms' (107b8[L]); (b) • *ista[k pañä]kt[e]-käṣṣi cau wäntare śarsa aṣanikeṃ Śāriputreṃ Maudgalyāyaneṃ* 'immediately the buddha-teacher made this affair known to the arhats Ś. and M.' (375b1[L]). ■A derivative of *aṣāṃ* 'worthy' (by way of an "agentive" suffix *-ike*) just as TchA *āṣānik* 'id.' is derived from *āṣāṃ*. The semantic equivalent of *ar(a)hante*, q.v. ►See also **aṣāṃ**.

ˣaṣanto '?'
: *aṣanto tuwe tsme[tar] ///* (THT-1286a4[E]).

aṣāṃ ([indeclinable] adj.) 'worthy'
///taññe ñem mā=ṣāṃ ste kākatsi '… [by] name is not worthy to be invited' (92b2[C]), [in Manichean script] '*ž'n* (Gabain/Winter:11); **—mā-aṣāṃ** 'unworthy': */// samp m=āṣṣāṃ yatsi ///* 'that one [is] unworthy to go' (IT-120a2[C]). ■Like TchA **āṣāṃ** 'id.' a borrowing from Khotanese *āṣaṇa-* 'worthy' (Konow, 1932:118, Bailey, 1935-37:914, VW:624).

Aṣärte (n.) 'Aṣärte' (PN in monastic records)
[Aṣärte, -, -//] (491b-III-3[col]).

ˣaṣitañ* (n.[pl. tant.?]) 'animal hair, fur, pelage'
[//-, -, aṣitaṃ] *[ente taisa lwāsane] tetemu ṣaiytä • māka-yäkne ausa aṣitaṃ pār pitsamonta* [sic] *wasātai* 'if thou hadst been [re]born among the animals, [in] manifold dress, pelt, plumage, scales, thou didst dress' (KVāc-12b3/THT-1105b3[C] [Schmidt, 1986]).
■A derivative of *ās* 'goat,' q.v., with a semantic generalization very similar that seen in Sanskrit *ajína-* 'hairy skin of an animal (e.g., antelope, tiger)' beside *ajá-* 'he-goat,' and *ajā-* 'she-goat,' or Avestan *izaēna-* 'leathern' beside Greek *aíks* 'goat.' ►See also **aṣiye**.

aṣitstse, ►s.v. ās.

aṣiye (adj.) 'prtng to a goat'
[m: aṣiye, -, aṣiye//] *aṣye* (THT-1535 frgm. b-a5[E]), *aṣiye malkwersa* 'with goat milk' (P-1a3/4[C]), *aṣiye iwene taṣale* '[it is] to be set on a goat hide' (W-40a5/6[C]). An adjectival derivative of *ās*, q.v. ►See also **asantañ̈ñe**.

aṣkār (a) (adv.) 'back, in the opposite direction; on one's back; on the reverse'; (b) (n.) 'reimbursement' [*aṣkār klautk-, aṣkār länt-* 'to turn back, return']
(a) *aṣkār klautka* = B(H)S *nivartate* (528b3[C]), *parso lywāwa-ś plāś aṣkār mā*

lywāsta ‘I sent a letter to thee; thou hast not sent back a reply’ (492a3/4[Col]), *wace meṃne Puñaiyśe aṣkār lac* ‘in the second month P. came back’ (G-Su26[Col]), *kāyne ṣotri ṣecaki aṣkār läkāskemane* ‘the sign on the *kāy* [is] a lion looking backward’ (Otani 19.1.6[Col] [Pinault, 1998:364]); (b) *aṣkārsa ṣorye* [lege: *ṣotarye*] *perisa eṅku ṣe-ñ* ‘because of this significant debt [that must be] reimbursed, he was [lit: had been] seized by me’ (PK-DAM.507-a9/10[Col] [Pinault, 1984a:24]), *///kāre aṣkār kläntsaññi* ‘*…kāra* [second half of proper name] was sleeping on his back’ (THT-1228a5).

■Related to TchA *ṣkārā* ‘id.’ (where the *-ā* is the TchA perlative ending) by the prefixation of the intensive prefix *e(n)-* (whence *ā-* by regular *ā*-umlaut—see [1]*e(n)-*). Extra-Tocharian connections are unknown. VW (455-456) suggests an unlikely connection with PIE **seuk-* ‘turn, twist.’ ►See also **anāṣkare**.

ˣaṣṭāṅgopet ([indeclinable] adj.) ‘eightfold, pure, limpid, excellent’

aṣṭāṅgopet war tärka/// ‘he released pure, limpid water’ (IT-179b3[C]). ■From B(H)S; compound not in M-W.

asaṃkhyai* (n.) ‘an incalculably long time’

[-, asaṃkhyaintse, asaṃkhyai//asaṃkhyainta, -, asaṃkhyainta] (296a8[L]); —**asaṃkhyaiṣṣe** ‘prtng to an incalculably long period of time’ (600a1[C]); —**asaṃkhyaintaṣṣe** ‘prtng to incalculably long periods of time’ (184a4[C]). ■From B(H)S *asaṃkhyeya-* (cf. TchA *asaṃkhye*).

ˣasantaññe* (adj.) ‘prtng to a she-goat’

[f: -, -, asantaññai//] (Pinault, 1998:13). An adjectival derivative of *ās*, q.v. ►See also **aṣiye**.

asāṃ* (n.) (a) ‘seat, throne’; (b) [in dual] ‘buttocks’

[-, -, asāṃ/-, -, asāñcne/-, asānäntaṃts, asān(än)ta] (a) • *akäṃñc ṣpä leke asān* • = B(H)S *prāntaṃ ca śayanāsanam* ‘distant [are] bed and seat’ (U-24a3[A]/IT-39a3]), *asānäntaṃts enepre* ‘before the thrones’ (IT-14b4[E]), *wrocc=asānmeṃ laṃntuññe* ‘from the great royal throne’ (5a4[C]), ‖ *klyiye ṣamānentse asāṃ nātkaṃ* ‘[if] a woman nudges a monk’s seat’ (325a1[L]); (b) *13 kātso mā [tparya] mā ra rukausa pw asāñcnesa wawlāwausa* ‘the stomach, not fat and not lean, completely controlled on the buttocks’ (73b2[C]); —**asānṣṣe** ‘prtng to the throne’: *asānṣṣe mcuṣke* ‘throne prince’ (= ‘crown prince’) (IT-12a6[C]). ■From B(H)S *āsana-* (cf. TchA *āsāṃ* ‘seat’ and *āsäñc* ‘buttocks’).

asāre (adj.) ‘dry’

(K-T[?]). [m: asāre, -, //]. ■The equivalent of TchA *āsar*. An adjectival derivative from the subjunctive stem of [1]*ās-* ‘become dry,’ q.v.

asūre* (n.) ‘demon’

[//asūri, asūreṃts, -] (TEB-58-21/SI P/1b[C]). ■From B(H)S *āsura-*.

ˣasecanadarśaṃ (n.) ‘insatiable glance, look’

[aśecandadarśaṃ, -, - //] *käṣṣintse asecan[adarśaṃ]* ‘the insatiable look of the teacher’ (IT-11a6[C]). ■B(H)S *asecana-darśana-*.

ask(w)ace (nf.) ‘*halfa-*, *kuśa-*, or *darbha*-grass (*Desmostachya bipinnata* Stapf, aka *Poa cynosuroides* Retz.)’

[ask(w)ace, ask(w)acentse, -//ask(w)aci, -, -] *ysaṣṣa askace mänt pälka kektseñe täñ* ‘thy body glowed like golden *kuśa*-grass’ (224b2[A]), *askwacentse ākesa* = B(H)S *kuśāgreṇa* (308b3[C]), *askwaś[i]* (308b4[C]).

■Given that the TchA equivalent is *āskāc*, Isebaert (1978) is probably right in seeing the B word as underlyingly /āsk(w)āce/. Thus we have a PTch **āskwāce* but otherwise its etymology is unknown. Isebaert suggests an **āt-sk̂wā-ten-* and a relationship to *atiyo* 'grass' but the morphology seems very strained. (More particularly I do not expect a verbal derivative in **-sk̂e/o-* added directly to a nominal stem.)

astare (adj.) 'pure' [*astare yām-* 'purify']

[m: astare ~ āstre, -, (astareṃ ~) āstreṃ/-, -, āstri/āstri, -, āstreṃ] [f: astarya, -, astaryai//-, -, astarona ~ āstrona] *astäre* (IT-234b2^{E}), *sū rano ṣäp ipreräntse ānte snai tärkarwa astare klautka* • 'and also the surface of the sky turned cloudless and pure' (350a4^{C}), *mäkte ost poṣiyantsa [wa]wārpau [pa]paikau ā[s]tre* 'like a house surrounded by walls and painted clean' (A-2a4/PK-AS-6Ca4), *astare nanāṣūsa klyiye tkācer wāltsoyä se curṇä k$_u$se sal ṣarne yāmu tākoy tesa nāṣṣi istak ast[are]* 'a cleanly bathed woman or girl should grind [it]; this [is] the powder; whoever [has] dirty hands should treat [them] with it; should he bathe, instantly [he is] pure' (P-2b6^{C}), *āstreṃ* = B(H)S *śuddha-* (31a5^{C}); **—astre-pälsko** 'having a pure spirit': = B(H)S *śubhacittaḥ* (12b8^{C}); **—astre-were** 'having a pure aroma' (300b2^{C}); **—astaräññe ~ astarñe ~ astariññe**^{L} 'purity': *astarñe* = B(H)S *śubha-* (8b6^{C}), • *eṃṣketse āratsiśco yātatsiś astarñeś ṣeko :* '[one should trust in] the lasting cessation and the ability to practice purity for ever' [*astarñeś* = B(H)S *śuddhaye*] (30a2/3^{C}), *astaräññe* = B(H)S *pariśuddhi-* (41a7^{C}); **—mā-astaräññe** 'impurity': *mā-astaräṃñe* = B(H)S *viśuddhi-* (Y-3b3$^{C/L}$).

■TchA *āṣtär* and B *astare* reflect PTch **āstäre* but extra-Tocharian cognates are uncertain. Probably the PTch word is **āst-re* and **āst-* a verbal root (cf. *kätkare* 'deep' from *kätk-* '± lower'). If so, we might see in it a derivative of PIE **$h_2eh_1(-s)$-* 'burn' [: Tocharian *ās-* 'dry,' Latin *āra* 'hearth, altar,' Oscan *aasaí* 'in āra,' Hititte *hassa-* 'fireplace, hearth,' Sanskrit *āsa-* (m.) 'ashes' (< *'burnings')]. The Latin, Hittite, and Sanskrit nouns require a PIE **h_2eh_1s-o/eh$_a$-* or perhaps **h_2eh_3s-o/eh$_a$-* since we do not really know what happens when vowels are adjacent to laryngeals of competing "color" (Melchert, p.c.). In any case the Hittite geminate would be regular from either **-h_1s-* or **-h_3s-*. The Oscan form may require an earlier **āṣ-s-ā-*.

The **-s-* here is an élargissement to the root **h_2eh_1-* (or **h_3eh_3-*) 'burn' otherwise seen in Palaic *hā-* 'be hot,' Iranian **ātar-* 'fire' (< *'burner'), Latin *ātrium*, originally *'chimney-way over a hearth,' *āter* 'black' (< **ātr-o-* 'blackened by fire'), Albanian *vatër* (f.) (< **ātrā-*) 'hearth' (whence *vatra* 'hearth' in Slavic and *vatra* 'fire' in Rumanian), Old Irish *aith* (f.) 'kiln' (from **ā-ti-*). (Of uncertain connections are Armenian *ačiun* 'ash,' OHG *asca*, Old Norse *aska*, Old English *æsce*, all 'ash' [< **asg-*], and Armenian *azazim* 'dry' and Gothic *azgo* 'ash' [< **asg^{h}-*].) Particularly we should compare what would be the closest phonological equivalent, Latin *ardeō* 'burn, glow, be on fire' (< **h_2eh_1s-(e)d^{h}-eh$_1$-*) and Gaulish *addas*, if this means 'he sacrificed' (< *h_2eh_1s-d^{h}-eh$_a$-s-* 'made burn,' cf. Eska, 1990:9-10, fn. 19). The Tocharian adjective would then be **h_2eh_1s-d^{h}-ro-* (Adams, 1995, MA:87). Semantically we would have *'burning' > *'brilliant' > 'pure, clean.' For the semantic change, see the examples in Buck (1949:1079-

1081) and also Khotanese *sura-* ‘clean, pure’ from older Iranian, e.g., Avestan, *suxra-* ‘red (from fire)’ and related to **suk-* ‘burn’ (cf. Khot *sūjs-* ‘burn’).

Not with Schneider (1941:37, fn. 2) should we connect this word with Greek *astḗr* ‘star’ nor with VW (170) do we have *ā-str-e* with *ā-* the intensive prefix (we would expect **e-* except before a syllable with *-ā-*) plus **ster-* as in Latvian *stars* ‘branch, ray,’ OCS *stręla* ‘arrow’ and OHG *strāl* ‘arrow, ray.’ ►See also possibly **[1]āṣ-**.

astāṣṣe, ►s.v. āyo.

aspāwatte (adj.) ‘not subsiding, undiminished’ or ‘not spreading out or deviating’ (?)
[aspāwatte, -, -//] /// *[cme]läṣṣe mä[nt] reṣṣäṃ aspa[watte]* /// ‘so the [stream] of [re-]birth flows undiminished/undeviating’ (?) (146a1[A]), *as[p]ā[watte]* = B(H)S *ānejya-* ‘unmoveable, unshakable’ (SHT 5, 1109). ■Privative of *spāw-*, q.v. (►see also [2]*e(n)-* and Hilmarsson, 1991:35-36).

ˣaslyamaṣṣe* (adj.) ‘±parched (of grain)’ (?)
[f. -, -, aslyamaṣṣai//] *aslyamaṣṣai ysāre* (Otani II-12a7[Col] [Ching and Ogihara, 2012:81]). Adjectives made with the suffix *-maṣṣe*, which may be added to either a noun or an adjective, are stressed on the syllable immediately preceding the suffic, e.g., *ptamaṣṣe* ‘prtng. to a stūpa’ from *pat* ‘stūpa.’ Thus *aslyamaṣṣe* must underlyingly be /ās(ä)lyǻ-māṣṣe/. This /ās(ä)lyǻ-/ looks to be a nominal derivative in *-lye* (cf. *ekṣalye*, *ysalye*) from the verb *ās-* ‘heat, burn.’

aswāre (adv.) ‘not sweetly, not tenderly’
/// *[ñi]ś passāmai ṣañ larenäṃ* **:** *aswāre ka śauwa-me* /// ‘I flayed my loved ones and let them be killed untenderly’ (IT-214b7[C]). ■The negative of *swāre*, q.v. (►see also [2]*e(n)-* and Hilmarsson, 1991: 128-129).

ats (particle) ‘± indeed’
kutumñcik motsts=ats lāñi yamaṣälona ‘*kutumñcik* with alcohol, streams indeed [of it are] to be made’ (W-3a6[C]). ■See *attsaik*.

atsiñe (adj.) ‘?’
[atsiñe, -, -//] *atsiñe yoñiyatse Śiñcake Sutasomi procer* /// (SI B-?) [Pinault in Adams, 2000]). A derivative of *āttsi*, q.v.?

• Ā •

ā- (verbal prefix) ‘near, away, down’
■Surely equal to Sanskrit *ā-* with an essentially identical range of meaning. Sanskrit *ā-* can of course reflect either PIE **ā-* or **ō-* as can what must be a Germanic cognate **ō-* as in OHG *uohaldi* ‘precipice’ (‘down-slope’), *uokalo* ‘partly bald,’ *uokumft* ‘succession’ (‘after-coming’), *uowahst* ‘growth, increase, sprout,’ *uozurnen* ‘to disdain,’ Old English *ōheald* ‘precipice,’ *ōden* ‘threshing floor,’ *ōwæstm* ‘growth, sprout,’ *ōweb* ‘woof,’ *ōlaccan* ‘to flatter, be obsequious.’ Also related, presumably because from PIE **ē-* beside **ō-*, is Proto-Germanic **ē-* as in OHG *ābulgi* ‘anger,’ *āherz* ‘foolish,’ Old English *ǣbylga* ‘anger,’ *ābelgan* ‘to anger,’ *āþencan* ‘devise, consider,’ etc. (see Lloyd, 1987). ►See **ākl-**, **ār-**, **aip-**, **aiw-**, **aul-** and somewhat more distantly **-sa**, **akartte**, and **[2]āṣ-**.

ā$_{(u)}$w (nf.) ‘ewe’

[ā$_u$w, -, -//awi, -, -] *orotsana awi* ‘large [= pregnant?] ewes’ (PK-LC-I.4^{Col} [Pinault, 1997:177]).

■From PIE **h$_2$ówis/h$_2$éwis* ‘sheep/sheep’s’ [Old Irish *oi* ‘sheep,’ Latin *ovis* ‘sheep,’ Old Norse *ár* ‘sheep,’ Old English *ēow* ‘sheep,’ OHG *ou ~ ouwi* ‘sheep,’ Lithuanian *avìs* ‘sheep,’ Greek *ó(w)is* ‘sheep,’ Armenian *hoviw* ‘shepherd,’ Hieroglyphic Luvian *hāwa/i-* ‘sheep,’ Lycian *xawa-* ‘sheep,’ Sanskrit *ávi-* ‘sheep’ (P:784; MA:510; cf. Kloekhorst, 2008:337-338)] (Pinault, 1997:190-193). Both English and Tocharian show a change from *‘sheep’ (whether male or female) to ‘ewe.’ The Armenian form would be more easily explained if the initial were **h$_3$-* (cf. De Vaan, 2008:437-438), but Tocharian would seem to demand **h$_2$-*. Tocharian shows the generalization of the **h$_2$ew-* of the weak forms as presumably in Indo-Iranian as well (see now Kim, 2000b). ►See also **aiyye**, and **awantañ̈ñe**.

āk (n.) ‘± zeal’

[āk, -, -//] *śīlaṣṣana sälyeṃno* [sic] *prākre ysomo eñcīmar mā āk k$_u$loytär-ñ* ‘may I grasp together firmly the lineaments of moral behavior; may my zeal not fail!’ (S-4a3/PK-AS-4Aa3^C).

■Presumably the exact equivalent of either Sanskrit *ājí-* (m./f.) ‘race, match; combat’ (< pre-Indic **āĝi-*) or of Middle Irish *āg* ‘combat’ (pre-Celtic < **āĝu-*, both derivatives of PIE **h$_a$eĝ-* ‘drive, lead’ (P:4; MA:201; VW, 1971c:157, 1976: 158). Hilmarsson (1986a:163) thinks we have here a root noun **h$_a$eĝ-*, while VW assumes wrongly an **h$_a$eĝōn*. ►More s.v. *āk-* ‘lead, drive.’

āk- (vt.) ‘lead, guide, drive, force to go’ [*keś āk-* ‘pay attention to’]

Ps. II /**āk^{ä}/$_e$-**/ [A -, -, āśäṃ//-, -, ākeṃ; MP -, -, āśtär//; *nt*-Part. aśeñca; *m*-Part. akemane; Ger. aśalle]: */// [ṣa]ñ k[e]wän śakātaisa kalṣtär-me ṣñār wepeṃś aśan-me :* ‘he drives his own cattle with a stick and leads them each to their own paddocks’ [*aśan-me* = B(H)S *prāpayati*] (3a3^C), *etsuwai āśäṃ* = B(H)S *upanayanti* [sic] (11a8^C), *brāhmaṇi Uttareṃ mñcuṣkeṃ ākemane Candramukhi lānte yapoyne klānte-ne* ‘leading prince U., they forced him into the country of king C.’ (88b5/6^C), *aśalle* = B(H)S *-neya-* (541a2$^{C/L}$), *se ṣamāne plākisa aśi-yana[mpa o]lyine ṣamäṃ kaucū-wär olyi āśäṃ ñoru-wär wat* ‘[if] a monk sits by agreement in a boat with nuns and guides [it] upstream or downstream’ (PK-AS-18B-b4/5^C [Pinault, 1984b:377]), *weśeñ[ai]sa āśtär* = B(H)S *ghoṣeṇa nīyate* (PK-NS-230b1^C [Pinault, 1991b]); Ko. V /**wā́yā-**/ [A -, -, wāyaṃ//-, -, wāyaṃ] [AOpt. -, -, wāyoy//; MPOpt. wāyoymar, -, wāyoytär (?)//; Inf. wāyatsi; Ger, wāyalle (?)]: *lo lmau tākoy mā keś wāyoy pāyalyñe* ‘he must sit down far off and must not pay any attention to the singing’ (PK-AS-15D-b2^C [Couvreur, 1954c: 88]); Ipv. I /**päwāyā-**/ [MPSg. pwā́yar]; Pt. Ib /**wāyā́-**/ [A -, -, wāya//-, wāyas (?), wayāre], MP [-, -, wayāte//-, -, wayānte]: *ce$_u$ Uttareṃ erkenmāsa wayānte* ‘they led U. to the cemetery’ (133b7^A), */// prekṣallen[e] wayāre-ne prekṣentaṃ weñāre* ‘they brought him/her to the questioning and the judges spoke’ (IT-131b1^C); PP /**wāwāyā-**/. ●No detectable semantic difference between active and mediopassive forms.

■ AB *āk-* reflects PTch **āk-* from PIE **h$_a$eĝ-* [: Sanskrit *ájati* ‘drives,’ Avestan *azaiti* ‘drives, leads away,’ Armenian *acem* ‘lead, bring,’ Greek *ágō* ‘lead,’ Latin

agō ‘drive, lead, deal with, be engaged in,’ Old Irish *ad-aig* (**ad-aget*) ‘drives, forces,’ Old Welsh *agit* ‘goes,’ Old Norse *aka* ‘travel,’ and many nominal derivatives, P:4ff; MA:170; LIV: 255f.] (Peterson, 1933:19, VW:158). Like the rest of Indo-European, Tocharian gives evidence for only a (thematic) present to this root: the aorist and perfect to this root are everywhere late or likely to be late (the agreement in form of the Sanskrit perfect *āja* [only in grammarians] and Old Norse preterite *ók* is trivial and surely the result of independent creation).

■TchA *wā(w)-* and B *wāyā-* reflect PTch **weyā-* (the contraction of **-āyā-* to *-ā-* in A and the change of the optative *wāyi-* to *wāwi-* by glide-dissimilation are regular). PTch **weyā-* is probably the exact equivalent of Lithuanian *vajóti* ‘to drive, chase, pursue,’ both reflecting a PIE iterative-intensive **woi(h$_x$)-éh$_a$-*. PIE **wei(h$_x$)-* is also to be seen in Sanskrit *véti* ‘follows, strives, leads, drives’ (3rd. pl. *vyánti*), Avestan *vayeiti* ‘follows, hunts,’Greek *hī́emai* ‘move oneself forward, strive, desire,’ Lithuanian *vejù* (*výti*) ‘drive, chase, pursue,’ OCS *po-vinǫti* ‘subdue’ (P:1123-4). This etymology is ultimately Meillet’s (in Hoernle, 1916: 385, cf. also VW:550). Not with Winter (1962:32) is this word the equivalent of Lithuanian (iterative) *vadžióti* ‘lead,’ since the latter must be from PIE **wedh$_x$-* ‘lead, take a woman in marriage’ and the medial consonant would not have been lost in Tocharian. ►See also **[1]āk** and **wayauca**.

āka (n.[f.pl.][*plural tantum*]) a kind of grain, possibly ‘millet’ [= *āka-lyekśye*]

[//āka, -, -] *sańkantse śeśuwa āka cakanma 5* ‘consumed by the community [are] 5 *cāk*s of *āka*’ (PK-DAM.507.8a6^{Col} [Pinault, 1994b:106]).

●Along with *yap* and *ysāre* mentioned in this document and elsewhere, *āka* (used interchangeably in this document with *āka-lyekśye*) is a kind of grain, though exactly what is not clear. On the basis of comparative evidence, particularly Inner Asian Chinese documents, Ching Chao-jung (*apud* Pinault, 2008:369-370) identifies *āka* with ‘millet.’

■If this word is ‘millet,’ it is unlikely to be a derivative of PIE **h$_a$ek̂-* ‘sharp, pointy’ (Krause, 1961:88). Pinault (2008:371) sees a phonologically similar but semantically distinct **ak-* ‘grain’to be seen in Greek *akosté* ‘barley,’ Latin *acus* (gen. *aceris*) ‘husk,’ Gothic *ahs* (gen. *ahsis*) ‘ear of grain,’ Old Norse *ax* ‘id.’ OHG *ahir* ~ *ehir* (nt.) (< **ahiz-*) ‘id.,’ Old English *ēar* (< **ahuz-*) ‘id.’ Pinault would add Sanskrit *akṣá-* ‘seeds of a certain plant used as dice.’ Formally B *āka* looks like it might be a PIE **h$_a$ek̂ōs* (nt.pl.) corresponding to the **h$_a$ek̂s* (nt.sg) of Gothic. Not a borrowing from TchA (as per VW:157-158). ►See also perhaps **āke**. ►For the meaning, see also **-lyekṣiye** and **proksa**.

ākāśadhātu* (n.) ‘sky-element’

[-, -, ākāśadhātu//] (178b1^{C}). ■From B(H)S **ākāśa-dhātu-* (compound not in M-W or Edgerton).

[1]āke (n.[m.sg.]) ‘end’ [N-gen. *āke yām-* ‘put an end to’]

[āke, -, āke//-, -, akenta] *94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä atyaṃts a[k]entasa :* ‘the life of men [is] now very short [like] the drop of dew on the tips of grasses’ (3b3/4^{C}), *āke* = B(H)S *anta-* (29a4^{C}), *25 po kleśanma näkṣeñca po cmelats āke yāmṣeñca :* ‘destroying all *kleśa*s, making an end to all births’ (30a6^{C}), *askwacentse ākesa* = B(H)S *kuśāgreṇa* (308b3^{C}), *sparkālye āke* ‘ultimate end’ (88a4^{C} [Peyrot, 2010:288]); **—akessu** ‘at the end, last in time or

place, ultimate, final': • *akessu śmaśānike ste* • 'the cremating ground is the ultimate [place]' (559a4[C]), *ake[ssu]* = B(H)S *antyaṃ* (H.add.149.153a4 [!, Couvreur, 1966:181]), *akessuntsai preścyai[ne]* 'in the last time' (unpubl. Paris fragm. [ibid.]); **—aketstse*** 'last': *[a]keceṃ* = B(H)S *-anta-* (IT-187a5[C]).

■TchA *āk* and B *āke* reflect PTch **āke*, presumably from a PIE **h$_a$ek̂os-*, from **h$_a$ek̂-* 'sharp, pointy' (Meillet and Lévi, 1911:462, see also VW:157 and P:21-22: MA:237). The *s*-stem derivative is seen otherwise in Greek *ákhnē* 'chaff' (< **h$_a$ek̂-s-neh$_a$-*), Greek *ēkḗs* 'sharp' (*puriḗkēs* 'with fiery points,' *tanuḗkēs* 'with long points'), Latin *acus* (gen. *aceris*) 'chaff,' the latter an exact equivalent of PTch **āke*, and Gothic *ahs* (gen. **ahsis*) 'ear [of grain].' With a further *t*-extension we have Greek *akostḗ* 'barley,' or possibly 'grain of any kind' (as the 'pointy' grain or the like), Lithuanian *akštìs* ~ *akstìs* '(Räucher)spiess,' Lithuanian *ãstinas* 'Stachel, Ochsenstecken, Federstachel,' OCS *ostьnъ* (m.) 'Stachel,' and Russian *ost'* 'point, awn,' Welsh *eithin* (< **h$_a$ek̂stīno-*) 'gorse').

►See also **akek**, **akañce**, and **akañcar**, probably **akeñe**, **āka**.

×²āke* (n.) '?'

[// -, -, ākeṃ] *//ññe • yärpallentse ore | ra ṣe ākenne yam | i//* 'like the *ore* of attention, one goes among the *āke*s' (119b4[E]). ●'End' does not seem to fit here and, in any case, has a plural in *-enta*, thus the assumption of a second *āke* with a different, but unknown, meaning.

ākteke[E-C] **~ āktike**[C-L] (a) ([indeclinable] adj.) 'wonderful, astonishing'; (b) (n.[m. sg.]) 'wonder, wonderful thing'

(a) *sū ololyesa ākteke wantare yamaṣa* 'he has done an even moreastonishing thing' (77a3[C]); (b) *ākteke te totka śaul śāmnaṃts :* 'a wonder [is] this; short [is] the life of men' (3a5/6[C]), [in Manichean script] *'gtygys'* [= *āktikesa*] (Gabain/Winter:14); **—āktekañ̃ñe** 'wonder, miracle' (103b1[C]); **—āktikäñ̃ñe*** 'id.': *yātalñeṣṣe paryarīsa • āktikäñ̃ñesa wa[t]* = B(H)S *ṛddhiprātihārye* (527b2[C]). ●For a discussion on the chronological distribution of the two forms, see Peyrot (2008:171-172). ■Etymology uncertain. Čop (1953:172) made the interesting suggestion that this word might be connected to Greek *ágamai* 'am astonished' but the details of the formation remain obscure (cf. VW:160; Beekes, 2010, completely otherwise).

ākl- (vi/t.) **G** 'learn'; **K^4** 'teach'

G Ps. IXa /**āklǻsk**$^{'ä}$**/e-**/ [*nt*-Part. aklaṣṣeñca] *aklaṣṣeñcant* [lege: *aklaṣṣeñcats*] *allek warpalñe ste* (197a6[L]); Ko. IV /**āklyí(ye)-**/ [MP -, -, aklyitär//Opt. //-, -, aklyiyentär; Inf. akl(y)itsi]; Pt. VII /**āklyíyā-**/ [akly(i)yamai, akly(i)yatai, akly(i)yate//]: *latau ostmeṃ poyśi[ṃ]ś aklyamai* [sic] *po solme tarya ṗṭikänta* 'I left the house for the Buddha; I learned the entire tripitaka' (400b3[L]); PP /**ǻklu-**/: *kṣatriñ̃ñempa āklu ñiś sakne aukṣu* 'I [was] learnèd in *kṣatriya*-lore and grown up in good fortune' (89a1[C]); **—āklorsa** 'by learning' (274b2); **—āklyilñe** 'study, learning': *se no akliñe* [sic] *ste* = B(H)S *ayaṃ tv āgamo* (199b3[L]), *: tune ṅke twe wīna källāt mā=klyilñene 19* 'thus then thou wilt not find pleasure in study' (286a3[C]); **—aklaṣṣälñe** '± teaching' (522b4[C]).

K^4 Ps. IXb /**ǻkläsk**$^{'ä}$**/e-**/ [A -, -, äkläṣṣäṃ//; MP // -, -, äklästär; Ger. äkläṣṣälle]: */// äklästär-ne krent [pelaikne] ///* 'he teaches him the good law' (26a1[C]), *śastarma äkläṣṣäṃ* 'he teaches [him] the laws' (110b8[L]).

■ AB *ākl-* reflect a PTch **ākl-* but external connections are less certain. We have the prefix **ā-* 'toward, near, away' (VW wrongly assumes a *ā-* 'in' but *ā-* means 'in' only as the result of *ā*-umlaut from [1]*e(n)-*), plus a verbal root, either [2]*käl-* 'bring' (so VW:158, citing such semantic parallels as German *einführen*, English *introduce*, Sanskrit *āgam-* 'arrive, receive news of, learn of') or *käly-* 'stand' (Jasanoff, p.c., citing English *understand*; one might add Greek *epístamai* 'know how to, understand'). The substantial morphological identity of the subjunctive of *ākl-*, namely *āklyi-*, and the present of *käly-*, namely *käly*$^{ä}/_{e}$*-*, both from PIE **k̥lh₁-ye/o-*, would appear to argue for the latter identification over the former. ►See also **akalye**, **akalṣälle**, and, more distantly, **käly-**.

āklyi, ►akalye.

ākṣar, ►akṣār.

-ākṣi* (n.) 'one who announces, instructs in, recites'

[-, -, ākṣiṃ//] *pelaikn=akṣiṃ* 'reciter of the law' (U-19a2[C] /IT-54a2]). ■A *nomen agentis* of the [1]*āks-*, q.v. (Perhaps, as probably in this case, only the second member of compounds and thus always unaccented.)

[1]āks- (vt.) 'tell, announce, proclaim, instruct, issue [a proclamation or official document], recite, interpret [a sign]'

Ps. IXa /**āksáśk**$^{'ä}/_{e}$**-**/ [A aksaskau, aksasto, aksaṣṣäṃ// -, aksaścer, aksaskeṃ//; AImpf. -, -, aksaṣṣi//-, -, aksaṣyeṃ; *nt*-Part. aksaṣṣeñca; *m*-Part. aksaskemane; Ger. aksaṣṣalle ~ aksaṣle]: *aksäskew-cä* 'I announce to thee' (THT-1286b6[E]), *pernento ytāri klyomñai aksasto :* 'thou dost announce the glorious and noble way' (204b1[C]), *ṣamāni aśiyanaṃts pelaikne aksaskeṃ* 'monks recite the law to the nuns' (PK-AS-18B-a4[C] [Pinault, 1984b:377]); Ko. II /**āks**$^{'ä}/_{e}$**-**/ [A āksau, -, ākṣäṃ//; MP -, -, ākṣtär//; AOpt. akṣim, akṣit (akṣīt-ñī), ākṣi//; Inf. āk(ṣt)si; Ger. akṣalle (?)]: *akṣäṃ maitreye* 'the maitreya will interpret [it]' (THT-1859a3[A]), */// [ā]kṣi nₐ̄no nₐ̄no skloka[cceṃts] ///* 'he should again and again instruct the doubters' (26a4[C]), *ākṣtsi* = B(H)S *avavad-* (Pātayanika-fragm.-a5 [Thomas, 1987a:170]); Ipv. VI /**pokse-**/ [Sg. pokse, Pl. pokses]: *[kᵤ̄ce ñäś ñake] saim yāmmar pokse-ñ saim-wasta 30* 'tell me, O refuge, when should I take refuge?' (45a3[C]); Pt. Ib /**ākṣá**-/ [A akṣāwa, akṣāsta, ākṣa (akṣā-ne)//-, -, akṣāre]: *71 ytāri akṣāwa-me nervāṃṣṣai riś* 'I told them the way to the nirvana city' (28a2[C]), *orśacāre ākṣa* 'he issued [this] caravan-pass' (LP-2a3/4[Col]); PP /**ākṣo-**/; **—akṣalñe** 'instruction': *snai käṣṣiṃ cwi snai akṣalñe āryamārgṣe twasastär* 'this one shines without his teacher and without instruction in the A.' (591b4[L]).

■ AB *āks* - reflect PTch **āks-* from PIE **h₁ĝ-s-*, an élargissement of *h₁ēĝ-* (or possibly **h₁eh₁ĝ-*) 'say' [: Latin *aiō* 'say, affirm,' Latin *adagium* 'proverb,' Greek *ê* 'he said' (< **h₁ēĝt*, whence *êmi* 'I say' and *êsi* 'he says'), Greek *anṓga* 'I ordered,' Armenian *aṙac* 'proverb,' *asem* 'I say' (rebuilt from **as* 'he said' < **ac*), and more particularly Latin *axāre* '*nominᾱre*,' *axāmenta* '*carmina*' (P:290-291; MA: 535; LIV:256)] (Meillet in Hoernle, 1916:377, VW:159, Hackstein, 1995:330ff.). The starting point for Tocharian (and Latin) must have been a present **h₁ĝs-e/o-*. ►See also **aksaṣṣuki**, **-ākṣi**, and the following entry.

[2]āks- (vi.) 'waken' [transitive only when joined in a *figura etymologica*]

Ps. XI /**áksāsk**$^{'ä}/_{e}$**-**/ [Ger. āksaṣṣälle (?)]; Ko. V /**āksā-**/ [A -, -, āksaṃ//; AOpt. āksoym, -, -//] *krent āksalñe ṣek ā[ks]oym* 'may I always awaken [to] a good

awakening' (S-4b4/5/PK-AS-4Ab4/5^{C}); Pt. Ib /**āksā-**/ [A -, -, āksa//]: *ṣpänememṃ āksa* 'he awoke [someone] from sleep' (373b3^{C}); PP /**ākṣā-**/: *saksa ṣp aiksnar* [lege: *kästwer*] *lkäntsan-n[e]* [lege: *kläntsan-ne*] **:** *āksau ṣpak kāccä[n]* 'perchance he sleeps by night and awakening he rejoices' [*āksau* = B(H)S *pratibuddha-*] (14b3^{C}); **—āksalñe** 'awakening': *krent āksalñe ṣek ā[ks]oym tarya śpāl[m]eṃ [n]aumyenta araṃśn=eṅku* 'may I always awake the good awakening, taking into [my] heart the three excellent jewels' (S-4b4/5/PK-AS-4Ab4/5^{C}).

■Etymology uncertain; there have been many suggestions. VW (159) associates this verb with Greek *akoúō* 'hear,' Gothic *hausjan* 'id.,' built to an élargissement of widespread **keu-* 'pay attention to' [: particularly Slovene *čuti* 'hear, wake up' and Polish *czuwaś* 'be awake' (P:587-588)]. Also possible would be a connection with PIE **h$_1$ēĝ-* 'say' (see previous entry) in the form **h$_1$ĝs-*. For the semantics we might compare Old Irish *dúisighim* 'wake' (both tr. and intr.) from *do-* + *-od-* + *sech-* 'say' (< PIE **sek^{w}-*). We have 'call (up)' > 'wake up.' This would be perhaps the best option formally since Tocharian *āksā-* would be a perfect match for Latin *axāre* '*nominâre*' and Latin *axāmenta* '*carmina*.' Also conceivable is Malzahn's suggestion (TVS) that we have a denominative verb from a putative **h$_2$ekso-* 'sharp,' with the meaning 'get sharp.' Less satisfactory semantically is Hilmarsson's suggestion (1996:12f.) of a connection with PIE **h$_a$eĝ-* 'drive' (see *āk-* above). In any case the present stem is formed from that seen in the subjunctive and preterite by the addition of (PIE) *-sk̂e/o-*. ►Also previous and following entries and possibly **āk-**.

ˣ**āksaṣṣenta*** (n.) 'one who is awake'

[-, -, āksaṣṣentantse, -//] */// pärkarya no āksāṣenta[ntse yṣiye] ///* 'long [is] the night for one who is awake' [= B(H)S *dīrghā hi jāgarato rātriḥ*] (IT-114a1^{C}, reading by Malzahn. ●For the form, see the discussion of Malzahn (TVS). ■An agent noun derived from the previous entry.

ākhu* (n.) 'mole; mouse, rat'

[-, -, ākhu//] (511a1^{L}). ■From B(H)S *ākhu-*.

āgat* (n.) 'remedy'

[//āgatänta, -, -] (46b3^{C}). ■From B(H)S *agada-*.

āgam (n.[m.sg.]) '± traditonal doctrine or precept'

[āgam, -, āgam//agāmänta, -, -] (197a3^{L}). ■From B(H)S *āgama-*.

āṅk (n.[m.sg.]) 'member, part; division of a science'

[āṅk, -, āṅk//] (IT-13b8^{C}). ■From B(H)S *aṅga-*.

āṅkär (n.[m.sg.]) 'tusk'

[āṅkär, -, -//] *oṅkolmaññe āṅkär* 'elephant ivory/tusk' (PK-NS-13+516a1^{C} [Couvreur, 1967:154]), *eñcuwañe kentse oṅkolmaññe āṅkär te ṣeme yarm* 'iron filings, elephant tusk/ivory, the same measure' (W-31b1/2^{C}). ■Related in some fashion to TchA *āṅkar* 'id.' (note the disparity of vowel in the second syllable) but extra-Tocharian connections, if any, are uncertain. Pokorny (46) suggests a connection with PIE **h$_a$enk-* 'bend' (we might note Greek *ánkūra* 'anchor; pruning hook,' Sogdian '*nswr* 'fang,' Ossetic *änsurä* 'fang'). If so, there may be a connection with *oṅkolmo* 'elephant,' q.v. VW (165-166) is surely wrong in suggesting a connection with PIE **nek̂-* 'destroy.'

āṅktsaś '?' [allative of a PN?]
Nand[eṃ] ā[ṅ]tsaś pūdñäkte /// (A-1b1/PK-AS-6Bb1^{C}).

ācār, ►acār.

ˣājānai ([indecl] adj.) 'of noble birth'
se yak(w)e ste ājānai yäkweṃts 'this horse is he [most] noble of horses' (PK-AS-15Ab2^{C} [CEToM]). ■From B(H)S *ājāneya-* (cf. TchA *ājānai*).

ājivīke (n.[m.sg.]) 'a Jainist religious mendicant'
[ājīvike, -, -//-, ājīvikeṃts, -] (23b3^{C}). ■From B(H)S *ājīvika-* (cf. TchA *ājivik)*.

āñu (n.) 'rest, peace, calmness; cessation'
[āñu, -, āñu//] *snay [ā]ñu yältsa* [lege: *yältse*] *kalpänma aron vo* [sic; lege: *po*?] 'without peace a thousand ages might all cease' (248b1^{E}), *śwāṃ-ne yṅkauṃ kästwer mā=ñu kälpāṣṣäṃ* 'they [*scil*. the worms] eat him day and night and he doesn't achieve rest' (33b1^{C}), *wace ṣarsa [saṃ]tkenta laupoy-ne āñu yamī-ne* 'with the second hand he might smear the medicaments [on] him and give him rest' (154b1^{C}).
■TchA *āñu* and B *āñu* reflect PTch **āñäu* (unless one is borrowed from the other) but extra-Tocharian connections, if any, are uncertain. One might imagine a connection with Greek *áneu* 'far from, without,' Gothic *inu* (< **h₁en-*) 'without,' and OHG *ānu* (< **h₁ēn-*) 'id.' To account for the Greek and Germanic forms, which surely must be related, we would need to reconstruct a PIE **h₁(e)nh₁-(e)u-* with Greek showing the zero-grade of the first syllable, Gothic a full-grade, and OHG a lengthened grade. Conversely Greek shows a full-grade of the second syllable and the Germanic forms zero-grade. Tocharian would show a nominal derivative **h₁ōnh₁ew-o-* (nt.) (P:318; MA:646). Otherwise VW:165.

āñcanarasa (n.) 'a preparation of antimony' (a medical ingredient)
[añcarasa, -, -//] (W-25a5^{C}). ■From B(H)S *añjanarasa-*.

āñcāl, ►see añcāl.

āñmalāṣṣälñe, ►see añmalāṣṣälñe.

¹āñme (n.) 'wish, desire'
[āñme, añmantse, āñm//] *śwātsi mā āñme somotkäṃñe sosoyusa kektseñe mäsketä[r]* '[there is] no desire to eat; likewise [his] body is satiated' (FS-a3/IT-305a3^{C}), */// [s]n[ai]y āñm karsoym pīś āntseṃ mā ṣe[kaññeṃ]* 'may I know without desire the five elements of inconstancy' (S-2b4/PK-AS-5Ab4^{C}); **—añmassu** 'desirous, craving, wanting': *bhavākkärṣṣai yoñiyai eṃṣke katkässi añmassu* 'desirous of passing along the way to the last and highest existence' (108b3^{L}), *aimasu* [sic] (gloss in SHT-2054 [Malzahn 2007b]).
■Synchronically probably distinct from the homonymous *²āñme* 'self, inner being, soul' (see the next entry), but diachronically merely a semantic specialization of it (so, as one possibility, VW:164-165). For the semantic collocation one might compare Latin *animus* 'seat of feeling; character; seat of the will, intention' or Hittite *istanza(n)-* which is basically 'soul, mind' but may also mean 'will, desire.' The second meaning in Hittite derives from predicate collocations such as *mahhan LUGAL-I Zi-anza* 'as [is] to the king soul (nom.)' = 'as the king has [a] mind'= 'as the king wishes' (Melchert, p.c.). ►Next entry and **añmañ-**.

²āñme (n.) 'self; inner being, soul' [*ṣañ āñm* 'oneself' (used as reflexive marker)]
[āñme, añmantse, āñm//] *kr$_u$i añme mā nesäṃ kete ñäke tsälpālñe pälskanāträ* 'if

there is no self, of whose redemption will he think?' (PK-AS-12I-b5^{A} [Thomas, 1979:43]), *walo aknātsa su märsau ṣañ āñm atsaik ñem Araṇemi* 'the king [is] a fool; he [has] forgotten indeed his own name, Araṇemi' (81a2/3^{C}), *///··ś· yaitkor po āñmtsa pāṣṣat* 'keep [this] command with all your souls' (95a4^{C}), • *[k]$_{u}$[se ai]ś[i]tär kartse [añ]mantse* • [*añmantse* = B(H)S *ātmana-*] (305a1^{C}), *yamaskenträ onmiṃ kwipeññenträ āñme ka* 'they regret and they are ashamed [of] themselves' (K-3a3/PK-AS-7Ca3^{C}), *yāmi speltke po āñmtsa āñme ket tsälpātsi tākoy* 'may he strive with all [his] soul whose soul [is] to be redeemed!' (K-8a4/PK-AS-7Ha4^{C}); —**añmaṣṣe** 'personal': *twe ñi lare añmaṣṣe :* 'thou [art] to me personally dear' (241b4^{E}), *añmaṣṣana toṃ läkl[enta]* 'personal sufferings' (7b5^{C}); —**añmatstse*** '±selfish, self-': *añmace saṃsā[r]m[eṃ]* 'from the *saṃsāra* of the self' (IT-280b2^{C}) —**āñm-näkälñe*** 'self-reproach' (K-3b2/PK-AS-7Cb2^{C}).

■TchA *āñcäm* (oblique *āñm-*) and B *āñme* (AB *āym-* both represent *āñm-* with dissimulative denasalization of the first nasal) reflect a PTch **āñcäme*, most probably (as if) from a PIE **h$_{a}$en(h$_{1}$)tmen-*. This **h$_{a}$en(h$_{1}$)tmen-* is a conflation of **ētmen-* [: Sanskrit *ātmán-* (m.), Old English *ǣðm* (m.), OHG *ātum* (m.), all 'breath' (P:345; MA:82)] and the widespread, and essentially synonymous, family of **h$_{a}$en(h$_{1}$)-* 'breathe' (P:38-39; MA:82). The underlying verb is preserved in Sanskrit *ániti* 'breathes,' Gothic *uz-anan* 'exhale,' Old Irish *anaid* 'rests, remains,' Albanian *ëj* (< **h$_{a}$en(h$_{1}$)ye/o-*) 'blow [of wind],' TchB *anäsk-* 'breathe, exhale,' q.v. We should note particularly those forms with a *t*-suffix of some sort: Avestan *åntya-* and Avestan *paråntya* 'inhalation' and 'exhalation' (< **ā-* and *para-* + *antya-*), possibly in the Hesychian *ántai* '*ánemoi*' and *antás* '*pnoiás*,' in Germanic **anþō-* (Old Norse *ǫnd* (f.) 'soul, breath'), **anþōjan* (Old Norse *anda* 'breathe,' Old English *ōðian* 'breathe, smell'), **anþan-* (Old English *anda* (m.), OHG *anta* (m.) 'envy; zeal,' Old Norse *andi* (m.) 'breath, wind, spirit'), **anþjan* (Old English *ēðian* 'breathe, smell'). (Other nominal derivatives with the same range of meaning are **h$_{a}$enh$_{1}$-mo-* [: Greek *ánemos*] (m.) 'wind,' Latin *animus* 'seat of feeling; character; seat of the will, intention,' *anima* 'breath, wind, air; vital principle,' Old Frisian *omma* (< **anma*) 'breath,' possibly Sanskrit *ánila-* (n.) 'breath, wind' (if from **ánima-*)] and **h$_{a}$enh$_{1}$-tlo-* [: Old Irish *anál* 'breath'].) A PIE **h$_{a}$en(h$_{1}$)tmen-* would have regularly given pre-PTch **ānṭiṭiṃiän- > *āñcmän-* (nom. sg. **āñcme*) which in both TchA and B gave **āñm-* by loss of the medial consonant in the three-consonant cluster. (In TchA the regular loss of the word final *-e* of the nom. sg. produced *āñcäm* with an anaptyctic vowel and no loss of *-c-*.) This etymology goes back in embryo to Sieg, Siegling, and Schulze (1931: 138), in the connection of *āñcäm* and *āñm-*, and to VW (1941:12), in its Indo-European connections (he reconstructs **antemo-*). VW (1976:163-164) wrongly separates *āñcäm*, *āñm-*, and *āym-*. ►Also the previous entry, **anäsk-**, **añmälale**, **añmälake**, **añiye**, **onolme**, and **ynāñm**.

āte, ►ate.

āto* (n.) '± wrist' (?)

[/-, -, atāne/] *watkāltsa täne atānesa wärñai śänmāṃnmāsa kektseñe śeśänmusa* 'different [is the case of] the body bound with bonds on the wrists, etc.' (PK-AS-

12Ib6[A] [Thomas, 1979:12]), *///rene atānene yamaṣare-ne pelene ṣalāre-ne* || ‘they put … on his wrists and threw him into prison’ (IT-12a5[C]). ●Isebaert (*apud* Thomas, 1985:22) takes this word to mean something like ‘fetters.’ ■Etymology uncertain. We find the exact equivalent, a locative dual, in Tocharian A, *ātnaṃ* (A-229a2 [Itkin, 2011:247]). Blažek (1999a: 75) compares Hittite *hazzila-* ‘double fistful, measure of cupped hands’ from a presumptive *$*h_{2/3}et$-* seen either in Hittite *hatt-* ‘stick’ or Hieroglyphic Luvian *hizzā(i)-* ‘hand over’ but the semantic equation is not very powerful.

ātmaguptaphal (n.) ‘fruit of the velvet bean or cowhage (*Mucuna pruriens* Bak. or Mucuna *prurita* Hook.’ (a medical ingredient)
[ātmaguptaphal, -, -//] (P-1a3[C]). ■From B(H)S *ātmaguptaphala-*.

ātmagupti (n.) ‘velvet bean or cowhage (*Mucuna pruriens* Bak. or *Mucuna prurita* Hook.)’
[ātmagupti, -, -//]. (501a6). ●For the proper restoration, see Maue, 1990:163. ■From B(H)S *ātmagupta-*.

ātmadṛṣṭi* (n.) ‘± self-insight’
[-, -, ātmadṛṣṭi//] (364a6[C]). ■From B(H)S **ātma-dṛṣṭi-* (compound not in M-W or Edgerton).

ātmaṃttse (adv.) ‘± for oneself’ (?)
mā ṣpä ātmaṃttse yāmu palsko = B(H)S *na ca tatkara[ṇaṃ] mana* (202b1[L]). ■This certainly looks to be a Tocharian derivative of B(H)S *ātman-* ‘soul, inner being.’

ātmapāvabhet* (n.) ‘± rupture of the body’
[-, -, ātmapāvabhet] (181a3[C]). ■From B(H)S **ātmabhāva-bheda-* (compound not in M-W or Edgerton).

Ātmavārg* (n.) ‘Ātmavarga’ [chapter of a Buddhist work]
[-, -, Ātmavārg//] (S-5b5/PK-AS-5Bb5[C]).

ātya-, ►atiya-.

āttsi* (or **āntsi**?) (n.) ‘model, sign’ (?)
[-, -, āttsi//] *Kaśyāpe aiśamnants atsi klutkaṣṣäṃ tpre* [sic] *akteke* ‘Kaśyāpa makes a high wonder [as a] model or sign (??) for the wise’ (THT-1859a3[A]), */// tärkau wat āttsimpa* (A-2b7/PK-AS-6Cb7[C]). ►See also **atsiñe**?

āttsaik, ►attsaik.

ādañc* (nf.) ‘± bite, wound caused by biting (or weapon)’
[-, -, ādāñc] *19 aräñcacu epreta Märä[nts]=ādañc mälatsai* **:** *... ṣpyarkataine* ‘O courageous and resolute one, thou has destroyed Māra’s bite and drunkenness’ (241a2/3[E] [cf. Isebaert, 1977:383]). ■From B(H)S *ādaṃśa-* (Isebaert, 1977:383).

ādhyātmike* (n.[f.pl.]) ‘what proceeds from the self or soul’
[//ādhyātmiki, -, -] (182a2[C]). ■From B(H)S *ādhyātmika-*.

Ānande (n.[m.sg.]) ‘Ānanda’ (PN)
[Ānande, Ānandi, Ānandeṃ (voc. Ānanda)//] (23b3[C], IT-131a3[C]). ■From B(H)S *Ānanda-* (cf. TchA *Ānant*).

×Ānanta-mitre (n.) ‘Ānandamitra’ (PN in monastic records)
[Ānanta-mitre, -, -//] (THT-4000-a1, -a10[?]).

ānāpānasmṛti (n.) ‘mindfulness of breathing’ (a kind of exercise in meditation)
[ānāpānasmṛti, -, -//] (41a5[C]). ■From B(H)S *ānāpānasmṛti-*.

ānaiśai, ►anaiśai.

ˣānt- (vb.) '?'

PP /**āntā-**/: • - *[o]ṅkolmantse āntausai sä - - - snai mentsi pak$_u$tär* • 'he trusts without sorrow the elephant's *ānt*-ed X' (PK-7Lb2 [CEToM]). [Not in TVS.]

ānte (n.[m.sg.]) (a) 'surface,' (b) 'forehead', (c) front (of an army)

[ānte, -, ānte//] (a) *sū rano ṣäp iprerāntse ānte snai tärkarwa astare klautka* •'and also the surface of the sky turned cloudless and pure' (350a4^{C}), *śwālyai [pai]yyeñ̃ñe mokocintse āntene tuciyai tanākkai lkāṣṣäṃ* 'he sees a yellow spot on the surface of the right big toe' (580b2^{L}); (b) *pärwān=epiṅkt=ānte[ne]* 'on the forehead, between the brows' (9b3^{C}), *mai ñake Pradgote lānta* [lege: *lānte*] *ānte āntempa weṣṣäṃ* 'now indeed king P. Speaks forehead to forehead' (THT-1681a2$^{?}$); (c) *///kn·* [lege: *retke*?] *snai lyipär kāskat ānte mitäs-me ///* 'thou wilt scatter their army (?) without remnant and make their front yield' (IT-278b4^{C}).

■TchA *ānt* and B *ānte* reflect PTch **ānte* from PIE **h$_2$ento-*, from **h$_2$ent-* 'front, forehead' [: Hittite *hant-* 'face,' Greek *eisánta* 'right opposite' (< pre-Greek *eis* + **antm̥*), Greek *antí* 'in front of, opposite,' Sanskrit *anti* 'in front of, opposite,' Old Irish *étan* 'forehead' (< **h$_2$entono-*), etc. (P:48-50; MA:82)] (Couvreur, 1949:34; VW:163). The Tocharian word is most closely allied with Sanskrit *ánta-* 'end, limit.'

āntpi, ►antapi.

āntse (nm.) (a) 'shoulder,' (b) 'element,' (c) 'bough [of a tree]'

[āntse, āntsentse, āntse/āntsne ~ antsane, -, āntsne ~ antsane/āntsi, antseṃts, āntseṃ] (a) *[ā]ntsesa watsālai premane war āṣtsiś* 'carrying the *watsālai* on [his] shoulder to fetch water' (91a1^{C}), *: somonaṃts no aṃtsanemeṃ litau aṃ[śuk] ///* 'the *aṃśuka*-garment [has] slipped off the shoulders of some [of them]' (IT-132b3^{C}), *ātse* = B(H)S *-aṃsa-* (Y-1a6$^{C/L}$); (b) *cai āntsi päst yelṣalyi* 'the elements [are] to be investigated' (152a5^{C}), *āntsentse* = B(H)S *-skandhasya* (156a6^{C}); (c) • *laitki atsi karakna* 'vines, boughs, and branches' (554a4^{E}); **—antseṣṣe** 'prtng to shoulder/element' (S-6/PK-AS-5Ca1^{C}).

■TchA *es* and B *āntse* reflect PTch **ānse* as if from PIE **h$_{1/4}$ōm(e)so-* 'shoulder' [: Sanskrit *áṃsa-* (m.), Armenian *us*, Greek *ômos* (m.) (< **h$_{1/4}$ōmso-*), Latin *umerus* (< **h$_{1/4}$omeso-*), Gothic *ams*, all 'shoulder,' and Old Norse *áss* 'mountain-ridge,' Hittite *anass(a)-* 'lower part of the back' (P:778; MA:515-516; Kloekhorst, 2008:178; de Vaan, 2008:640)] (Schrader/Nehring, 1917:636, VW: 182). Taken together these reflect a PIE **h$_{1/4}$om(e)so-* or **h$_{1/4}$ōm(e)so-*. Hilmarsson (1989a: 127-128) takes a somewhat different tack and suggests a PIE **h$_4$ems-o-* as the antecedent of the Tocharian words while the Greek, Armenian, and Latin ones would reflect **h$_4$oms-o-* (Hittite, Sanskrit, and Germanic are indeterminate). These would be two different thematicizations of an underlying *s*-stem. It should be noted that under Hilmarsson's proposal the Greek form would still be problematical (why would we not have **oumó-*?). Kloekhorst would remove the proposed Hittite cognate on both phonological and semantic grounds. Beekes (2010:1683) rejects the possibility of a lengthened grade but provides no explanation for the Tocharian vowel.

āp (nf.) 'water; river; flood'

[āp, -, āp//-, -, āpäṃ] *āp saṃsā[rṣṣai no] sū kā swāsaṃ* 'why does he rain then

the water of *saṃsāra*?' (140b4[A]), *[śt]w[āra] a[päṃ]* = B(H)S *catasro hi mahā-nadyaḥ* (IT-74b1[C?]), */// ot śoliṣṣa āp wrāṃtsaimeṃ mäske[tär] ///* 'then the flood/river of life appears from the other direction' (IT-179a4[C]), *orotstsana āpäṃ* 'great floods/rivers' (IT-23a5[C]).

■ AB *āp* reflect PTch **āp* from PIE **h₂ēp-* ~ *h₂ep-*) 'water, river' [: Sanskrit *āp-* (f.) 'water' (nom. pl. *āpaḥ*, acc. pl. *apáḥ*), *dvīpá-* 'island, sandbank in river' (< **dwi-h₂p-ó-*), Avestan *āfš* 'water,' Greek *Ápia* 'Peloponnesus,' Old Prussian *ape* 'water,' *apus* 'spring,' Lithuanian *ùpė* 'water' (with difficult *u-*) (P:51-52; MA: 636)] (VW:166). It certainly seems reasonable to add here Hittite *hāpa-* 'to the river' and Palaic *hāpnas* 'river' but the single writing of the obstruent would appear to demand a pre-Anatolian **h₂eb-* rather than **h₂ep-*. Hamp has related the Anatolian words for 'river' to **h₂ep-* by deriving them from **h₂ep-h₃on-* 'having the water(s).'

āpadāṃ* (n.) 'arrival' (?)

[-, -, āpadāṃ//] (365a1[A]). ■If from B(H)S *āpādana-*.

āppo* (n.) 'father'

[-, āppantse, āppai (voc. āppa)//] *[we]ṣṣäṃ āppa ate yāmtsi päkn[ā]star-ñ* '[the boy] speaks: father, dost thou intend to send me away?' (83a5[C]), *weṣṣäṃ-neścä ṣarya ammakki poññ āppai mā ñiś cempaṃts rakṣatsents aiṣṣäṃ* '[the boy] speaks to her: beloved mother, speak to father; he is not to give me to these *rakṣa*s!' (85a2[C]). ●One should compare the TchA *āp* in TchA-256a3/4 (*āpas pācräśśi śaśmunt slyi cam mar katkat* 'that rule [which] has been established from fathers and forefathers [or should it be 'fathers (= 'ancestors') and fathers'?] do not neglect!'). In TchB *āppo* is clearly attested as 'father' rather than 'forefather' or the like. Thomas (1988) equates TchA *āp* with B *āwe*, q.v. but phonologically much more natural is the equation with *āppo*.

■TchA *āp* and B *āppo* reflect PTch **āppo* whose closest ally would be Greek *áppha* 'dad,' Greek *áppa*, Greek *apphûs* (see Beekes, 2010:119), Armenian dialectal *ap'i* (Martirosyan: 2010:158), etc., in all these words we have affectionate, "nursery," terms (VW:166, Frisk, 1960:137). ►See also **appakke**.

ām* (a) (n.) 'silence'; (b) (adv.) 'quietly, still' [frozen acc. sg.]

[-, -, ām//] (a) */// [kumu]tänta āmtsa wtsā-ne* [lege: *wsā-ne*] 'she gave him the white lotus in silence' (366b4[C]); (b) *twe pitka wes ām lamam* 'command thou [that] we sit silently' (IT-248b4/5[C]), *naksentr=ām ṣmeñcai* 'they reproach one silently sitting' [= B(H)S *nindanti tūṣṇīm āsīnam*] (U-18a1/SIB-117a1[C]). ■Etymology unknown. Not (with VW: 622) a borrowing from Middle Iranian **hama-* ~ **hāma-* 'the same, similar.'

āmapi* (n.) '?'

[-, -, āmapi//] ‖ *klyiye ṣamānentse asāṃ nātkaṃ āmapi kontsaisa wat mant tsā///* '[if] a woman should nudge a monk on [his] seat with a *āmapi* or a *kontsa*, so …' (325a1[L]). ●Not a misspelling for *āntpi* 'both,' but otherwise mysterious.

āmaś, ►amāc.

āmāskai, ►amāskai.

āmiṣ* (n.) '(raw) flesh'

[-, -, āmiṣ//] *[ā]miṣämpa [mā tr]īwaṣälle* '[it is] with raw flesh not to be mixed' (336a5[E]). ■From B(H)S *āmiṣa-*.

ˣāmuladhvaṃsaṃ* (n.) ‘unjustified accusation or charge’
[-, -, āmuladhvaṃsaṃ//] (IT-139a2$^{C/L}$). ■From B(H)S *amūladhvaṃsana-*.

āmok, ►amok.

āmp- (vi.) ‘rot, putrify’
PP /**ámpā-**/: *[k]e[kts]eñän stastaukkauwa āmpauwa spärkauw=ere* ‘bodies, distended, putrified, and deprived of color’ (9b7=10a3^{C}). ■Probably a borrowing from Middle Iranian **hampu-* ‘rot, fester’ [: Khotanese *hambūtä-* ‘rotted, festering,’ Zoroastrian Pahlavi *hambūsītan*, Modern Persian *ambūsīdan* ‘to rot, fester’]. Not with VW who suggests (162) that we have *ām-* the intensive prefix (but forms with *ā-* occur only by *ā*-umlaut when an *-ā-* follows in the next syllable, see s.v. *e(n)-*) + PIE **puh$_x$-* ‘rot’ (cf. P:848-849). ►See also **ampoño**.

¹āmpär (n.[f.pl.]) ‘limb, member’
[āmpär (Thomas, 1985:122), -, -//-, -, amparwa] *t[oṃ] amp[ar]w=[ā]y[or ñas]k[au]* ‘I seek the limbs [as] a gift’ (AMB-b1/PK-NS-32b1^{C}).
■Etymology uncertain. Isebaert (1977[79]:383-384) suggests a starting point in a putative PIE **h$_a$er-mr̥*, a regular nominal derivative of **h$_a$er-* ‘be fitted to, fix.’ This **h$_a$ermr̥* was made into an *u*-stem in pre-Tocharian, as is common with old neuter *r*-stems, giving **ārmäru*, whence **āmäru* with dissimilatory loss > **āmru* > **āmpru* > *āmpär*. This suggestion seems more plausible than his later one (1980, *apud* Thomas, 1985:122) that we relate the Tocharian word to Latin *aptus* through the assumption of a nasalized variant **eh$_x$-m-p-* or the like.

²āmpär (n.) ‘mango (*Mangifer indica* Linn.)’, only attested in the compounds **ampar-stanātstse*** ‘provided with mango trees’ and **ˣĀmpär-grām** ‘Mango-village’
ampar-stanācce vaideh śleye guṇe co ‘in the mountain cave [of] Vaideha, covered with mango-trees’ (294a9$^{C/L}$); *Āmpär-grām* (wall-painting caption 54 [K. T. Schmidt, 1998:81]). ■From B(H)S *āmra-*.

āmpäl (n.) ‘acid,’ only in the compound **āmpäl-śuke** ‘acid-tasting’
āmpäl-śuke salyiṃ ṣpä malkwermpa eweta ‘an acid taste or salt fights with milk’ (ST-a6/b1/IT-305a6^{C}). ■From B(H)S *amla-*.

āyataṃ* (n.) ‘organs and objects of the senses; stage of ecstasy or trance’
[//āyatan(än)ta, āyatan(än)taṃts, āyatan(än)ta] (181b3^{C}). ■From B(H)S *āyatana-*.

āyatanadravye* (n.) ‘± object of the *āyatana*’ (?)
[//āyatanadravyi, -, -] (193b4$^{C/L}$). ■If from B(H)S **āyatana-dravya-* (compound not in M-W or Edgerton).

ˣāyatanaparikṣ* (n.) ‘investigation into *āyatana*’
[-, āyantanaparikṣäntse, -//] IT-154a2^{C}. ■From B(H)S *āyatanaparikṣa-*.

āyar* (n.) ‘?’
[-, -, āyar//] *ton āyarsa śwātsi yoktsi eneṃ taṣalle* (M-3b2/PK-AS-8Cb2^{C}). Probably a defective spelling of *āyor* ‘gift,’ q.v.

āyo (nnt.) ‘bone’
[āyo, -, āya//-, astāṃts, āsta] *tsirauwñeṣṣe kauṣn āya ompolskoṣṣe mrestiwe pakṣäṃ ysomo* ‘it destroys the bone of energy and cooks [it] together with the marrow of mediation’ (S-4b1/PK-AS-4Ab1^{C}), *oṅkolmañ̈e āyo* ‘elephant bone’ = ‘tusk’? (W-20b3^{C}), *āya* (PK-AS-4Ab1^{C} [Peyrot, 2008:111]), *āst=āstāntso s[ai]m lkāṣṣäṃtar-ne täṅtsi ///* ‘the bones and the protecting cover of bones, up to the top

of the skull' (10b7[C]), /// *yetse ṣñaur=āsta* 'skin, sinews and bones' (Dd5/3.4[Col]); **—ayāṣṣe** 'prtng to bone': *83 se ṣamāne ayāṣṣe kemeṣṣe sucīkar yamastär 84* 'whatever monk makes for himself a needle-case of bone or teeth [*scil*. ivory]' (IT-246b4[C/L]); **—astāṣṣe** 'prtng to bone(s)': *astāṣṣi meski* 'the joints of the bones' (5b1[C]), *22 rīye no astāṣṣi poṣī///* = B(H)S *nagaram asthiprākāram* (299b3[C]).

■Reviewing the data of Pokorny (783) and Hamp (1984), it seems that in PIE the simplest form of 'bone' was an acrostatic neuter *$h_2$ést ~ $h_2$ést-, found directly in Avestan (cf. gen. sg. *astō*, nom.-acc. pl. *asti*) and Latin (nom.-acc. sg. *oss* [< **ost*]). Slightly disguised it appears in Cuneiform Luvian *hassa* 'bone' (nom/acc.) which must be *has-sa* with an added particle (cf. the abl/inst. *hasati*). This *has* is PIE *$h_2$ost* with the expected simplification of the final consonant cluster and the subsequent extension of the neofinal *-s* to the rest of the paradigm (so Melchert, p.c.). Indirectly *$h_2$ost* appears in Armenian *oskr* 'bone' (< *$h_2$ost-$wr̥$), in Avestan *as-ča* 'shinbone' (< *h_2e/ost-$\hat{k}$o-), and in Greek *osphús* 'hip' (< *$h_2$ost-bhu-) (P:783; MA:77).

The athematic stem could be extended by *-*i* (still neuter): in Hittite *hastāi* (< "collective" *$h_2$ostōi*) 'bone' (gen. sg. *hastiyas*), and its derivative *histā* 'bone-' also 'mortuary, ossuary' (< *h_2ēstoyo- [Hoffmann *apud* Melchert, 1984:111, though Puhvel, 1991:321-323, considers the Hittite *-i-* to be anaptyctic in origin and reconstructs *$h_2$stoyo-]), Greek *ostéon* 'bone' (< *$h_2$osteyo-), in Avestan *asti-aojah-* 'bone-strength,' and probably the Sanskrit nom.-acc. sg. *ásthi* 'bone' (if from *$h_2$ósti* rather than the old nom.-acc. pl. *$h_2$ósth$_a$*). We also find the athematic noun extended by *-*n*- (perhaps originally only in the oblique cases): the Sanskrit oblique stem *asthn-*, Middle Welsh *eis* 'ribs' (< the "collective" *$h_2$estōn*; this formulation and certain others given here are taken from Nussbaum, 1986), Old Irish *asnae* 'rib' (< *$h_2$estniyo-), and Greek *ostakós* ~ *astakós* 'lobster' (< *h_2e/ost$_n$kó-). TchB *āśce* 'head,' q.v., might be from either *$h_2$est$\acute{e}$is* or *$h_2$est$\acute{e}$n*). [Secondarily we have *u*-stems in Welsh *asseu* 'bone' (presumably *$h_2$est-* + the singulative *-eu*) and in Latin *ossua* 'bones.' In Greek we have, perhaps, traces of an *r*-stem in *óstrakon* 'shell, pot, sherd' and *astrágalos* 'vertebra, ankle joint, knucklebone' (rejected by Beekes, 2010:158).]

If we assume that pre-Tocharian started out with a nom.-acc. sg. *$h_2$ést*, pl. *$h_2$ést(e)h$_a$*, with *e*-grade generalized, then by regular loss of final obstruents, we would expect in PTch **ā*, pl. *āstā*. The plural remains essentially unchanged in TchB *āsta*. (There is no reason to see in *āsta* a borrowing from Khotanese as does VW:624.) The singular **ā*, perhaps felt by PTch speakers as "overly short," was extended in some way. Perhaps, if the final obstruents were lost early enough, it was extended by the same PIE *-*yo/eh$_a$*- seen so commonly in body-part terms, e.g., Sanskrit *āsya-* (nt.) beside *ās-* 'mouth' or Old Irish *cride* 'heart' from *$\hat{k}_{\mathring{r}}$rdyo-. Such an explanation would explain the TchB form, *āyā-* (as if from PIE *-*yeh$_a$*-). Stalmaszczyk and Witczak (1990:40-1) start, unnecessarily from PIE **as* in the singular (which became Pre-Tch **āh* in their opinion which, in turn, gave more or less regularly *āy*) and **ast-* in the plural.

Not with Hilmarsson (1991b:146-149) who starts from a PIE *$h_a$eid-i* (pl. *$h_a$eid-i(e)h$_a$*) 'swelling, bulging' [: Armenian *aytnum* 'I swell,' Greek *oidéō* 'I swell, bulge,' Latin *aemidus* 'swollen,' OHG *ait* 'boil, hard inflamed suppurating

tumor,' Old Norse *eitill* 'lymph gland; knot in wood,' or particularly in Armenian *ayt* 'cheek' (< *$h_a$eidi*)] nor with VW (172-173) who sees in AB *āy* a cognate of Sanskrit *āyu-* 'vital strength' **āyu-* must reflect PIE **$h_a$oyu-* which would have given Tocharian **oy*).

āyor (n.[f.pl.]) 'gift, giving'

[āyor, āyorntse, āyor//-, -, āyornta] *āyor* = B(H)S *dāna-* (23a2/3^{C}), ***:*** *mā nesn āyor mā ra telki* 'there is neither gift nor sacrifice' (23b4^{C}), *palsko no yyairu* [sic] *ailñene āyor* 'a spirit practiced in the giving of a gift' (K-5b6/PK-AS-7Eb6^{C}); —**āyorṣṣe** 'prtng to a gift' (274b4^{A}); —**ayormaṣṣe**^{Col} 'id.' (PK-Bois-270 [Peyrot, 2008:95]); —**āyorntaṣṣe** 'prtng to gifts' (AMB-b5/PK-NS-32^{C}); —**āyor-ail(y)ñe** 'gift-giving': *āyor-ailñe* = B(H)S *dāna* (23b7^{C}). ■A nominal derivative of the preterite participle stem of *ai-* 'give,' q.v. ►See also possibly **āyar**. q.v.

^{x}āymelaṣkāññe (n.) 'compassion, mercy, pity'

[āymelaṣkāññe, -, -//] (IT-139a5$^{C/L}$). ►See also **añmalaṣkāññe**.

ār- (vi/t.) **G** 'cease, come to an end'; **K^{2}** 'renounce, forsake, leave behind, give up, abandon'

G Ps. IV /**oro-**/ [MP -, -, orotär//; Ger. orolle]; *pärmaṅk orolle* 'hope has to cease' (THT-1347b4$^{?}$ [TVS]); Ko. V /**ārā́-**/ [A -, -, āraṃ// -, -, āraṃ (arān-me); AOpt. -, -, āroy// -, -, aroṃ; Inf. āratsi]: • *eṃsketse āratsiśco yātatsiś astarñeś ṣeko* ***:*** '[one should trust in] the lasting cessation, control, and purity for ever' (30a2/3^{C}), *tumeṃ no pest yāmor śaul ṣpä aran-me* 'then, however, their deed and life will cease' (K-7a5/PK-AS-7Ga5^{C}); Pt. Ib /**ārā́-**/ [A -, -, āra//-, -, arāre]: ‖ *tanāpatentse kakoṣṣe śwer meñi päs arāre* 'the four months of the patron's invitation have come to an end' (331b5^{L}); —**āralñe** '± cessation' (183b4^{C}, PK-NS-414a3^{C} [Couvreur, 1966: 170]).

K^{2} Ps. VIII /**ārs**$^{'ä}$**/**$_{e}$$^{'}$**-**/ [A ārsau, ārṣt, ārṣäṃ// -, -, ārseṃ; AImpf. -, ārṣit, -//; m-Part. arsemane]: *[kleśa]nmaṣṣi lwāsa cwi maim pälskone skwaññenträ mā arsenne* ***:*** 'the *kleśa*-animals are happy in his judgment and thought and do not forsake him' (11b5^{C}); Ko. I /**orä- ~ ārä-**/ [A //-, -, oräṃ; AOpt. -, - āri//; Inf. ārtsi]: *saimwasta kā twe ñäś ñke ārtsi päknāstar* ***:*** 'O Refuge, why dost thou intend to forsake me' (45a1^{C}), *[:] śaul ka oräñ-c tā kektseño pw alecci cai tākañ-co 3[4]* 'once thy life renounces this body all these will be foreign to thee' (46a8^{C}); Pt. III /**orā́ ~ oräsā- ~ ārā́-**/ [A orwa, orasta, orsa// -, -, ārar (arar-c)]: *[snai-yk]orñe manta skiyo ra orsa-c* 'like [thy] shadow diligence has never left thee' [so K. T. Schmidt, 1994:273] (243a2^{C}); *arar-c po ṣam[ā]n[i]* 'all monks abandoned thee' (45a1^{C}); —**ārälñe** 'renunciation': *ārilñe* (PK-NS-55b4^{C} [CEToM]).

●Though usually taken to be two synonymous roots, *ār-* and *or-*, the *or*-forms occur only in the Class I subjunctive and Class III preterites where ablaut of roots with *-ä-*, *-i-*, or *-u-* is normal. On the basis of such alternations as *yop- ~ yap-* (< /yäp-/), TchB speakers have created a new strong grade *or-* (in the subjunctive and preterite singular) and relegated inherited *ār-* to those forms where a weak grade is expected (elsewhere in the subjunctive/optative). Traces of the same new strong grade in *-o-* are to be found with *kau-* 'kill' as well. The third singular preterite *ora* usually cited probably does not belong here. The one occurrence at 42a7^{C} (as read by Sieg): *ysomo sañkantse ra reki mā=ṅsate samm ora ñy enäṣlyñe* 'he has not grasped the word of the community altogether; likewise he

has forsaken my teaching,' should be read (K. T. Schmidt, 1994:273 [the original text would now appear to be lost]): *ysomo saṅkantse ra reki mā=ṅsate sam m(ā) ra ñy enäṣlyñe* 'he has not grasped the word of the com-munity altogether; likewise [he has] not [grasped] my teaching.'

■ AB *ār-* reflects PTch **ār-* but further connections are a bit murky. It is generally assumed that this word must be, in some way, related to the widespread PIE **h₁e/or-* 'move, stir, rise up' (the Hittite cognates would seem to assure a reconstruction **h₁or-*, since an initial **h₃-* persists as Anatolian *h-*) [: Sanskrit *íyarti* 'sets in motion,' *ṛṇóti ~ ṛṇváti* 'rises, moves' (intr.), Avestan *ar-* 'sets in motion,' Armenian *y-aṙnem* 'rise, stand' (intr.), Greek *órnūmi* 'urge on, incite; make to arise, call forth,' Latin *orior* 'rise, stand up, arise,' Hittite *arāi* 'rises,' *ari* 'arrives, reaches,' *artari* 'stands up,' *arnumi* 'sets in motion,' etc. (P:326ff.)] (Smith, 1910:8, Pedersen, 1941:183, VW:166-7). The undoubted descendant of PIE **h₁or-* is TchB *er-* (TchA *ar-*) 'evoke, produce.' It is noteworthy that the causative (i.e., transitive) forms of *ār-* match those of *er-* (which is only transitive) perfectly: a *se/o*-present and a root subjunctive (whether thematic or athematic cannot be told). To account for the phonology and semantics we might assume an old compound here, i.e., semantically rather colorless Tocharian *ā-* 'near, down, away' + PIE **h₁or-*. Jasanoff (1978:39), while not precisely accounting for the phonological equation, does account for the semantics by assuming a progression 'rise' > 'stand' > 'stop' (i.e., 'come to a standstill') > 'cease,' cogently comparing German *aufhören* or Hittite *karp-* which in the middle means both 'finish' and 'rise.' (We might also mention Hittite *arāi-* 'stop, bring to a halt' built from this same root. Here the semantic shift has presumably occurred in a hippological context: 'raise' > 'pull up' > 'halt' [Puhvel, 1984: 16-17].) ►See also **¹āre**, **ārsk-** and, a bit more distantly, **er-** and possibly **wekārsa**.

āruṇāvatiṣṣe*, ►s.v. aruṇāvati.

āraṇyāyataṃ* (n.) '± wilderness home, hermitage' (?)

[-, -, āraṇyāyataṃ//] *āraṇyāyataṃne nesalñeścä ayāto mäsketrä* (561a2^{C}). ■If from B(H)S **āraṇya-āyatana-* (compound not in M-W or Edgerton).

ārūpyadhātu* (n.) 'state of existence of formlessness'

[-, -, ārūpyadhātu//] (156a3^{C}); —ˣ**ārupyadhātuṣṣe** 'prtng to a state of formlessness' (Broomhead). ■From B(H)S *ārūpya-dhātu-*. ►See also the next entry.

ārupyäṣṣe* (adj.) 'prtng to formlessness'

[m:// -, -, ārupyäṣṣeṃ] (40b3^{C}). ■Calqued on B(H)S *ārūpya-*. ►Previous entry.

ˣ¹āre (n.) 'end, limit' (?)

[āre, -, -//-, -, āreṃ] */// teṃ-yiknesa āre cmelṣe sim sä[lyiye ste ///]* 'in such a way it is the end, the boundary and border, of relationship' (327b3^{L}), *///ñcanas ārentsa* • (IT-1146a2$^{?}$). ●The fragmentary text 327b3 discusses family relationships and who is and who is not related. The "end, boundary and border" would appear to have been seven ascending generations, beginning with the father and extending to the fifth great-grandfather. See further s.v. *wteṣṣe*. ■If correctly identified as to meaning, a derivative of *ār-*, q.v.

(ˣ)²āre (n.[m.sg.]) '± (settled) dust, loose earth'

[āre, arentse, āre//] *//[kena]tse āre prārisa kauc s[t]ā[maṃ]//* 'if he piles up the

āre of the soil by a finger's [width]' (526a5[C]), *//ce$_u$ kenaṣṣe aretsa* [lege: *aretse*?] /// (526b1[C]), ///*rnt=ārentse kantwo prutkātär* • '…the mouth will be stopped up by dust' (THT-2237a3[C/L]), • *inte no ynemane snai prayok kenantse āre māntatär-ne* • *or kärweñ tättālñe[ntasa ana]bhiprāysa āre māntatär-ne anāpatti ste* ‖ 'if, however, [one, *scil*. a monk] going along unintentionally disturbs the *āre* of the soil; [or] if he disturbs the *āre* on the heaps of wood and rock' (331a1/2[L]).

●Winter's discussion (2003:112-115; whence all the restorations and translations here) make it almost certain that *āre* is not 'plow' as heretofore supposed. Since, as Winter points out, *taur* and *tweye*, also 'dust/ash,' appear to refer to blown dust, *āre* may be 'settled dust' or the like. (In THT-2237a3[C/L] then *āre* is used in the same sense as English 'dust' in the Ash Wednesday admonition: "Remember, man, thou art dust, and to dust thou shalt return.") On the other hand, Tocharian A *āre* does appear to mean 'plow' (TchA-361a5 where = Pali *naṅgala*-).

■Given its probable meaning, it is likely that this word is related to words for 'earth' in Germanic (e.g., English *earth*, NHG *Erde*) and residually in Greek (*érā* 'earth,' *éraze* 'to earth, on the ground'). The PIE root would be **h$_1$er*- and the Tocharian form would represent a putative **h$_1$ōres*- with lengthened grade (cf. Greek *polúēros* 'rich in land,' though the *-ē*- here may be the result of compositional lengthening rather than a lengthened grade).

[1]ārk* (nm.) 'crown flower, *arka*-plant (*Calotropis gigantea* (Linn.) R. Br. ex Ait.)' (a medical ingredient)

[-, arkantse, -//] *arkantse tsäṅwale* (497b7[C]). ■From B(H)S *arka*-.

(×)[2]ārk* (n.) '±what is fitting, obligation'

[-, -, ārk//]: *tanāpate ṣamāneṃ ṡwātsiś kākatär tompok weṃ-ne aśari ñiś ṣesketstse [ne]sau śka yatsi arka-ñ mā ṣ campau* '[if] a benefactor should invite a monk to eat, the latter shall say [to] him: *acarya*, I am alone and by what is fitting/monkish obligation I cannot go' (331b2[L]), [newly ordained monk's concluding words to the ordination service] *[ra]ktsi-yaṣṣi arkañ lukatsi täktsi oktacce klyommoṃ paṣ[ṣ]ā[mai yakne aṣanikeṃts] yaitkor wärpanamar pāsi astare paskemar* 'seeking shelter by what is fitting I observed the noble eight-fold way even unto/up to X; I receive the command of the arhats and I observe the pure observance' (PK-DAM.507 40-42[Col] [Pinault, 1994b:102 and Pinault, p.c.]), ///*va arkaṃ yopu nauṣ rī[ne]* /// [●if *-ṃ y*- can be taken as a graphic variation on *-ñ y*-] (584a3[C?]).

●Earlier handbooks (Krause, 1953, Krause and Thomas 1964, Adams, 1999) took these forms as reflecting a Class V subjunctive to the verb *ārc*-. But surely Winter (1984b:119) and others (e.g., TVS) are correct in taking these as causal case forms to a noun *ārk* 'what is fitting, obligation' (the context of the first two attestations would seem to relate to the fulfillment of the obligations of Buddhist discipline). Nevertheless, both the meaning and the shape of the noun and verb *ārc*- suggest some sort of derivational relationship. ■For further discussion, see **ārc-**. ►See also perhaps **arkiye** and **ārśe**.

ārkwi (adj.) 'white'

[m: ārkwi, -, -//-, -, arkwinäṃ] [f: arkwañña, -, arkwaññai//arkwina, -, arkwina] /// *āst=arkwina* 'white bones' (28b3[C]), *tseñān=arkwina meñ-yokäññana* /// 'blue

and white moon-like …' (73a4^{C}), /// *[yaik]ormeṃ arkwīna pīrat ṣa[māni]* [*arkwīna* = B(H)S *śuklāṃ*] (299a4^{C}), *se laiko ārkwi yamaṣäṃ* 'this bath makes [one] white' (W-11a5^{C}).

■TchA *ārki* and B *ārkwi* reflect PTch **ārkw(ä)i* (for the same relationship of *-k-* vs. *-kw-* one should compare TchA *kip* and B *kwipe* 'shame'), a derivative of PIE **h$_2$erĝ-* 'bright, white.' This root always appears suffixed in some way, *inter alia*, by *-i* [: Hittite *harkis* 'white,' and further suffixed or compounded in Greek *argikéraunos* 'with bright, vivid lightning,' Greek *árgillos* ~ *árgīlos* (< **arginlo-* ?) 'white clay, potter's earth,' Greek *arginóeis* 'bright-shining, white,' etc.], *-ro-* [: Greek *argós* (< **argrós*) 'white; swift,' Sanskrit *ṛjrá-* 'brilliant'], or *-u* [always further suffixed, as in Greek *árguros* (m.) 'silver,' Sanskrit *árjuna-* 'light, white']. We also find **-n̥t-o-* in a derivative early specialized in the meaning 'silver,' **h$_2$(e)rĝn̥to-* (nt.) [: with full-grade in Latin *argentum*, Yezdi *āl-ī*, Khotanese *āljsata*, zero-grade in Avestan *ərəzatəm*, Ossetic *ærzæt* 'bronze,' indeterminate as to grade Old Persian *ardata*, Old Irish *airget*, and Middle Welsh *ariant*, and perhaps in Armenian *arcat*' (if *-at*' is by contamination with *erkat*' 'iron') (P:64; MA:518; cf. Kloekhorst, 2008:307)] (Mallory and Huld, 1984).

PTch **ārkwäi* must reflect in some fashion PIE **h$_2$erĝ-u(i)-n-*. It appears that PIE **-u-* and **-wi-* normally fall together after a velar and before another consonant. We have *-KwäCC-* but *-KwiCV-* for both. Starting from **h$_2$erĝ-u-i-n-* makes it easier to account for masculine accusative singular (extended also to the nominative) *ārkwi*, if from **h$_2$erĝuyenṃ* (the alternative **h$_2$erĝwenṃ* should have given **ārś*). Likewise **h$_2$erĝ-u-i-n-* makes it easier to account for the plural forms seen in TchA, m. nom. *ārkyañc*, f. nom./acc. *ārkyant*. They would be from a **h$_2$erĝu-yon-t-*. This etymology goes back in embryo to Meillet and Lévi (1911:149) (see also Winter, 1968, VW:167). ►See also **arkwiññe**, **arkwañña̱ṣṣe**, **arśakärśa**, and **ñkante**.

ārc- (vt.) 'merit, deserve, be worthy of'

Ps. XII /**ārcä́ññ**$^{'ä}$/$_{e}$**-**/ [MP -, -, arcantär//; MPImpf. -, arcañ̈itar, arcañ̈itär]: *wrotse walo arccaṃtär* [sic] *ce w[ä]nta[r]e po āksi k[$_u$s]e ṣarm tane* **:** *kestaṣṣe ce laklesa [prā]k[r]e ṣeyeṃ memiyoṣ [b1] sū w[i]kā-me* 'the great king deserves to announce each thing that is a cause there; obviously they were maddened by suffering hunger [and] he disappeared [from] them' (PK-AS-17J-a6ff.^{C} [Pinault, 1994b]), *k$_u$se cau nāktsi arcanträ* = B(H)S *kas taṃ ninditam arhati* 'whoever merits such blame' (U-18b1/SIB-117b1^{C}), **:** *arcañ̈tar toṃ naumyenta* /// 'thou deservedst to … these jewels' (IT-212b4^{C}); Ipv. V /**porcä́ññā-**/ [MPSg. porcañ̈ñar]: *ṣpakk anaiśai epiyac kalatsi porcañ̈ñar cwi Araṇemiñ lānte krent yamalñe* 'thou must make thyself worthy of remembering [or: 'be so good as to remember' (in any case a TchB imperative)] clearly the good deed of this King A.!' (77a4^{C}); PP (?) /**ārcú-**/: /// *[a]rcos ākṣa* (LP-23a3^{Col}), /// *meṃne • wine • arcoṣ* /// (LP-69a2^{Col}). ●The past participle forms are put here on the basis of form alone.

●In determining the meaning, the central datum is its equation with B(H)S *arhati* at U-18b1. The central meaning of *ārc-* would appear to be 'worthiness' rather than the more usually imputed 'obligation.'

■Etymology uncertain. Since *-äññ-* commonly denotes an old denominative verb and *²ārk* is a noun with an appropriate meaning, perhaps we have an old we have a denominative *ārc-äññ-* built to the accusative singular of **ārće* (nom. pl. **arćī*, acc. pl. *ārkäṃ*). The only attested form of *²ārk* is the causal *arkañ*. The usual palatalized equivalent of *k* is of course *ś* (via **ć*), but sibilants have a tendency to become affricates after sonorants (regularly after *n*, sometimes after *l*, e.g., *1/3käl-*, *käl(t)s-*) and the assumption that, once the sense of a derivational connection between the isolated *arkañ* and the verb **ārśäññ-* ~ *ārcäññ-* had become attenuated, *ārcäññ-* was generalized seems reasonable. The hypothetical underlying and pre-Tocharian **ārk-* matches Sanskrit *arh-* (present *árhati*) almost exactly in meaning, but an etymological equivalence is impossible if the latter, as always, is put with Greek *alphánō* 'bring in, yield, fetch.' In any case, not (with VW:621-622) a borrowing from Sanskrit *árjati*. This is not a word one expects to be borrowed and such a theory does not account for the stem formation. ►See further s.v. **²ārk-** and perhaps **ārśe**.

×¹ārtar(*) (n.) '± what is praised; act of praise'

[wewe]ñor ārtar wat no 'what is said or what is praised' (S-2a6/PK-AS-5Aa6^{C}). ■A regular derivative from the past participle stem of *ārtt-* 'praise, love, be agreeable to.' ►See also **ārtt-**.

×²ārtar* (n.) 'border'

[-, -, ārtar//] *po ypoyntse ārtarsa śwāra pwārane śaumoṣe* [sic] *pauśye lau putkār* 'along the border of the whole country, they divided the levy of men among the four beacon-fires' (SI P/117.1-2^{Col} [Pinault, 1998:13]). ■The meaning is Pinault's but, rather than his (distant) connection to Hittite *irha-* 'boundary,' I would see it a borrowing from Sogdian *'rð'r* (~ *''rð'r* ~ *'rð''r*) 'region' [< earlier 'side (of the country)'].

Ārtär* (n.) 'Ārdrā' [the fourth or sixth lunar mansion]

[-, -, Ārtär//] (M-1b6/PK-AS-8Ab6^{C}). ■From B(H)S *ārdrā-*.

ārte (n.[m.sg.]) '±(raised) aqueduct/feeder canal' (?) or 'river branch' (?)

[ārte, -, -//] *omotruññaiṣṣe yateññe ckeṣṣe ārte sim ... oṣṣalemeṃ armokiññe ckeṣṣe ārte sim orotsai newiyai täṅtsi* 'southward the boundary [is] the feeder-canal of the Yāte River … from the north the boundary [is] the feeder-canal of the Armoki River up to the great canal' (Otani 19.13/5^{Col} [Pinault, 1998:364]).

■I take the meaning to be '(raised) aqueduct, (raised) feeder canal' rather than Pinault's 'branch of a river' because of the possibility of relating it to the Khufi (an Iranian language of the Pamirs) word, *wurδ/wūrδ* 'irrigation canal carried across the unevenness of the country on top of a stone causeway' (the *-u-* is the regular development of a Proto-Iranian **-a-* in Khufi when in a stressed but closed syllable and followed by a (lost) **-a-*; the Khufi *w-* is prothetic as in the phonetically similar *wūvd* 'seven' from Proto-Iranian **hapta*. One should also compare Khufi *arδān* 'embankment between irrigation canal and field', *arδo^{a}n* 'opening in this embankment for letting water flow into the field' (the initial *a-* in the latter two Khufi words is the regular development of PIE **-a-* when pretonic and in a closed syllable), which reflect putative Proto-Iranian **árda-*, **ardánā-*, and **ardána-* respectively. TchB *ārte* is probably just what would expect from an early borrowing from an Iranian **arda-*. Given the meaning of the Iranian

**arda-* it is hard to resist relating it to the PIE **h₂erd-* 'high, lofty' that otherwise appears in Latin *arduus* 'steep, towering, lofty', Old Irish *ard* 'high, great', Hittite *harduppi-* '± high' (Puhvel, 1991:203; MA:269), and considering the TchB word a borrowing from Iranian. Relating TchB *ārte* to **h₂erd-* directly is less likely since, in that case, we might expect a TchB ***ār(r)e*. In any case, the triad of morphologically connected words in Iranian looks to be more original than the apparently isolated TchB word (Adams, 1998). Other words for 'canal' in Tocharian, *newiya* and *murye*, qqv., are also borrowings from Iranian.

ārtt- (vt.) **G** '± praise, love, be pleased with, esteem, be agreeable to, assent to, be right/appropriate [of time]' [*ārttau* also 'authorized']; **K** 'acknowledge (?), rejoice in' [*ompostäṃ ārtt-* 'rejoice in']

G Ps. IV /**ortto-**/ [MP -, - orttotär// -, -, orttontär]; Ko. V /**árttā-**/ [-, -, ārttatär// -, -, ārttantär//; MPOpt. -, -, ārttoy// ārttoymar, -, ārttoytär//; Ger. ārttalle*]: */// k[r$_{u}$]i saṅkantse yainmu preke ārttoy* 'if the current time should be agreeable to the community' [*ārttoy* = B(H)S *kṣamate*] (KVāc-22b5/THT-1114b5^{C} [Schmidt, 1986]), */// śpālmeṃ tane ārt[o]yträ* = B(H)S *śreṣṭhiṃ ihātmano bhujet* (308b1^{C}); Pt. Ib /**ārttā́-**/ [MP arttāmai (?), arttātai, arttāte//-, -, arttānte]: *mā cmetsy āñme mantak no [tw]e [śaul a]rttātai* 'not [to thee is] the desire to be born; never hast thou praised life' (214a4$^{E/C}$), */// saimne wṣotsy atemai* [definitely to be read: *wṣītsy artamai*] (595b7^{C}); PP /**ārttā-**/: *kr[e]ntäṃ onolm[eṃ]ts a[r]tt[aṣ]* 'praised by good men' (562a1^{C}), *ārttau rano ṣamāne saṅka[ṃt]s[e] kauṃ-yaptsi täṅtsi aśiyana enästrä pāyti* 'even if authorized by the community, [if] a monk instructs nuns until sunset, *pāyti*' (*ārttau* = B(H)S *sammata-*) (PK-AS-18B-a2/3^{C} [Pinault, 1984b:376, 2008:80]);—**ārttalñe** '± pleasure, love': *lkālñesa ārttalñe tälpaṣṣeñca tāka* 'through insight he was bringing forth pleasure' (107a4^{L}), *[pä]rw[e]ṣṣe ārtalñe tse[ṅketärne]* 'his first love arises [to him]' (601b2^{C}), *ārttalñe taläṣṣeñca* 'raising approval' (PK-AS-18B^{C}, Pinault, 2008:114).

K[3] Ps. IXb /**ārttáskˀä/$_{e}$-**/ [MP arttaskemar, -, arttastär// -, arttastär, arttaskentär; *m-*Part. arttaskemane]: ***:*** *tañ ekalymi ñäś cī artaskemar säsweno* ***:*** 'I [am] in thy power; I acknowledge/rejoice in thee [as] lord' (44a1^{C}), *inte yes ... käṣṣiṃ arttastär ṣañ wrat lau tärkanacer* 'if you love the teacher, you put aside your own vows [Tch singular]' (108a6/7^{L}); ***:*** *takarṣk[ñ]etse no āyor ompo[stn=ā]rtaske-mane* ***:*** 'the believer is rejoicing in the gift' (23b7/8^{C}).

●It is not altogether easy to determine whether we have *ārt-* or *ārtt-*. The number of attestations is not large but, for what it is worth, all the Early manuscripts have *-tt-* (with four attestations) while the Classical are in a ratio of two *-tt-'s* to one *-t-'s* (total ten) and the Late are evenly split (total two). So I stick with tradition and give the root as *ārtt-*. Tocharian A, however, suggests we should have *ārt-*.

■TchA *ārt-* and B *ārtt-* reflect either PTch **ārtw-(ā)-* or **ārt-(ā)-* 'love, praise, find fitting,' ultimately from PIE **h$_{a}$er-* '± fit together' [: Avestan *arānte* 'they attach themselves together firmly,' Armenian *aṙnem* 'make,' Greek *ararískō* 'fit together,' etc. (P:55-56; MA:410; LIV:269f.)]. If from **ārtw-(ā)-* (with irregular loss of **-w-* in TchA and regular assimilation to *-tt-* in TchB), it is a denominative verb to **ārtwe*, which, in turn, reflects a thematicization of PIE **h$_{a}$ertu-* 'that which is put together.' PIE **h$_{a}$ertu-* is otherwise to be seen in Greek

(Hesychian) *artús* ‘*syntaxis*, *philía*, *symbasis*; *krísis*,’ Armenian *ard* (gen. *ardu*) ‘arrangement,’ Latin *artus* (gen. *artūs*) ‘joint (of the body)’ (VW:168, though with differing details). If from **ārt-(ā)-* (with irregular gemination of **-t-* in Tch B), then it is a denominative verb from **ārte* to which one might compare the family of Sanskrit *ṛtám* ‘truth.’

►See next entry, **[1]ārtar**, **[2]ārtar**, possibly **ārtte**, **ārc-**, and **ārwer**.

ārtte* (n.) ‘±care, attention’ [only in the compound verb **ārtte tärk-** ‘overlook, neglect, behave indifferently’]

[-, -, ārtte//] ***:*** *ñäś tallāu wnolme pw=ālloṅkna cärkāw=ārtte wäntarwa* ‘I, a suffering being, neglected all other things’ (45a2[C]), *triśalñenta po wnolmets ārte tārka* [lege: *ptārka*] *upekṣsa sā ste ytāre* [lege: *ytārye*] ‘overlook the misdeeds of all beings! this road is by *upekṣa*’ (296a2/3[L]), *ārte [tarkalñe]* = B(H)S *upekṣā-* (547b1[C]). ●Attestations are about two to one for *ārtte* over *ārte*. ■TchA *ārt* (also *ārtak* with the reinforcing particle *-k*) and B *ārtte* reflect a thematic abstract noun from **ārtt-**, q.v. Combined with *tärk-* we have ‘± leave off/let slip care and attention’ (for exact meaning and etymology see Thomas (2003:319) following a suggestion of Hilmarsson). Not with VW (169) a derivative of Tocharian *ār-* ‘cease, come to an end.’

ˣĀrpela (n.) ‘Ārpela’ (PN in monastic records)

[Ārpela, -, -//] (THT-4000, col 2 -a4[?]).

ārth (n.[m.sg.]) ‘meaning, sense’

[ārth, arthantse, ārth//-, -, arthanma] *arthantse karsalñe* ‘knowledge of the meaning’ (183b2[C]), *se träṅkoṣṣe arth kärsanalle ste* ‖ ‘this sinful sense is to be recognized’ (330b1[L]); —**arthanmaṣṣe*** ‘prtng to meanings.’ ■From B(H)S *artha-* (cf. TchA *arth*).

Āryatewe (n.) ‘Āryadeva’ (PN of a monastic official)

[Āryatewe, Āryatewentse, -//] (433a23[Col]).

Āryamārg (n.) ‘Āryamarga’ (PN of a Buddhist work)

[Āryamārg, Āryamārgäntse, Āryamārg//] (591b4[L]); —**ˣāryamārgaṣṣe** ‘prtng to the Ā.’ (Gloss in SHT-1738 [Malzahn, 2007b]). ►See also **aryamarkṣe**.

ˣāryavaṃś* (n.) ‘noble race/stock/family’

[-, -, āryavaṃśäntse, -//āryavaṃśänta, -, āryavaṃśänta]. (Broomhead). ■From B(H)S *āryavaṃśa-*.

Āryawarme (n.) ‘Āryavarman’ (PN of monastic official)

[Āryawarme, Ārywarmentse, Āryawarmeṃ//] (433a19[Col]).

Āryaśke (n.) ‘Āryaśke’ (PN in graffito)

[Āryaśke, -, -//] (G-Su18[Col]).

Āryottāme (n.) ‘Āryottama’ (PN in graffito)

[Āryottame, -, -//] (G-Qa6.2-3[Col]).

ārwa, ►s.v. or.

ārwer ([indeclinable] adj.) ‘ready, eager, willing’ [*ārwer yām-* ‘make ready/prepare’] *arwer se ñäke Kanthäke yäkwe* ‘now ready [= saddled] [is] the horse K.’ (PK-AS-12Hb2[A] [Thomas, 1979:47]), *waike ārwer y[āmṣi]trä* • ‘he readied a lie’ (19a4[C]), • *kartse kekmu srūkalñe ārwer nesau mā prā[sk]au [2]* ‘death [is] well arrived; I am ready and do not fear [it]’ (372a4[C]), *[śwā]tsi yoktsi ārwer yāmttsi omttsate* • ‘he began to make ready the food and drink’ (375b1[L]).

■TchA *ārwar* and B *ārwer* reflect a PTch **ārwer*, a derivative of PIE **$h_a$er-* '± fit together' [: Avestan *arānte* 'they attach themselves together firmly,' Armenian *arṙnem* 'make,' Greek *ararískō* 'fit together,' etc. (P:55-56; MA:362)] (VW, 1941:14, 1976:169). Like *ykuwer* 'arrival' from the preterite participle *yku* ~ *ykuweṣ-* 'gone,' we presumably have a nominal derivative from the preterite participle of a verb that has otherwise disappeared in Tocharian (because of a homonymic clash with *ār-* 'cease'?). The existence of the synonymous *arwāre* (< **arwōro-*) might suggest an old paradigm with a nom. sg. **-ōr*, acc. sg. **-orm̨*. ►See also **arwāre**.

ārśe 'monk' (??) or 'Agnean' (???)

/// śaumoṣṣ=ārśe to [lege: *no*?] *ce ///* 'the/personal(?) *ārśe* however …' (572.1a2^{A}), *[k$_{u}$śala]mūläṣṣe arśe ///* 'the *ārśe*-X of the healing root' (624a3^{C}), *päklyoṣ* [sic] *lantuññeṣṣu arśe ///* 'listen, O royal *ārśe*-X …' (345b5^{L}). [●The second and third examples (*arśé*, not *árśe*) would appear to be the first members of compounds.]

■/●Meaning and etymology uncertain. This TchB word is usually taken to be the equivalent of TchA *ārśi*. Despite the latter's better attestation, it has drawn very different interpretations.

(1) On the basis of, *: 51 taṃ yärmaṃ taṃ ñi caṃ kāvviṣi ret[w]e[yaṃ :] īme pältsäk yeṣ ārśi-käntwā ritwässi kanaśäl [: ṣok-yo nu mā]sk[i] tāk paṃ kāvviṣi retwe* 'accordingly to this my *kāvya* composition, [my] spirit and thought were directed toward composing; by the medium of the *ārśi* language with poetical form; very difficult was such a *kāvya* composition' (A-229b7-230a1 [Siegling's reconstruction]), it has been taken as the self-designation of the Tocharian A language (and thus the very fragmentary *ārśi-ype* would be the 'Kingdom of Agni') (so Sieg, and Carling, Pinault, Winter, 2009:49). Etymologically it would be PTch **ārćye-*, an adjective regularly derived from **ārke-*, the name of the capital city (Chinese *Yanqi*, Khotanese (adj.) Khotanese *argīna-*, Sogdian (adj.) *'rkcyk*; Sanskrit *Agni*, Tumshuqese (adj.) *agñya-* would have to come from a different word, ►see discussion s.v. **akeññe**).

(2) On the other hand, it is also once (A- 252b7/8) clearly opposed to *śrāddhe* '(lay) believer,' thus matching B(H)S *āryāṇāṃ* 'monks' as opposed to *śrāddhānāṃ* 'lay-believers.' On this basis it has been supposed that TchA *ārśi* means an 'ordained beggar monk' (*ārya- = bhikṣu-* as a noun) and 'Aryan' (as an adjective) and is from a Prakrit descendant of B(H)S *ārya-* (via **ārža-*) (so Winter [1952], K-T, Bailey [1967:9], VW:623 [with references]). TchA *ārśi-ype* and TchA *ārśi-käntu* would refer then to India ('Ārya-land') and Sanskrit ('Ārya-tongue') rather than to Tocharian A. Under this view, it has been seen as a descendant from Sanskrit *ārya-*, via a Prakrit intermediary **ārža-*. (►See also *aśiya*.)

The TchB contexts of *ārśe*, limited as they are, would seem to favor a meaning 'monk' or the like over 'Agnean.' However, TchA *ārśi* and B *ārśe* are perfectly regular reflexes of a PTch **ārćye*, as above, which can not have come from the hypothetical **ārža-* for phonological and chronological reasons. So perhaps we have instead **ārk- + iye* 'he of the (holy) obligation' (much like one who is in *holy orders*). (►If so, see further s.v. **^{2}ārk-**.) TchA *ārśi-ype* and TchA *ārśi-*

käntu would be the ‘holy/monkish land’ and the ‘holy/monkish tongue’ respectively. *Non liquet*.

ārsk- (vt.) ‘give up, renounce, abandon’

Ps. IX /**árskåsk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [-, -, arskaṣṣäṃ//; Ger. ārṣṣälle] *ārṣälle* (80a3^{C}); Ko. IX [OptMP -, -, arṣṣītär//] *arṣṣītär-ñ* (PK-AS-17I-b3^{C} [TVS]); Pt. IV /**ārṣṣá-**/ [A // -, -, arṣṣāre]: /// *arṣāre śäktālyenta nauṣ ktauwa* **:** ‘they gave up on seeds earlier sown’ (244a5^{C}); Ko. IX (= Ps.) PP /**ársku-**/; **—ārskormeṃ**: *śaiṣṣentse wäntre ārskormeṃ* ‘having renounced the business of the world’ (TEB-58-24/SI P/1b^{C}). ●The absence of palatalization in the past participle is surprising and is the reason, no doubt, that it has traditionally been separated, despite the identity of meaning, from the present and preterite given here (and which have traditionally been assigned as a second causative of *ār-*). ■From PTch *ār-* ‘cease’ + the originally present forming suffix *-sk-*. ►See further s.v. **ār-**.

Ārslāṃ (n.) ‘Ārslan’ (PN)

(289b5$^{\text{C/L}}$). ■From the Uyghur word for ‘lion.’

$^{(\times)}$āl (adj.) ‘male (of sheep or goats)’; (n.[m.sg.]) ‘ram; he-goat’

[m: āl, -, alaṃ//alyi, -, -] *alyi yriṃ* ‘male lambs’ (PK-LC-I.4^{Col} [Pinault, 1997: 177]), *ṣe āl yriye* ‘one male lamb’ (SI B Toch. 13.5^{Col} [Pinault, 1998:6]); *aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘he sold an ovicaprid, a twice-combed he-goat’ (SI B Toch. 9-3/4^{Col} (Pinault, 1998:4); **—alaṃ-śrotaññe*** prtng to a male kid’ (Pinault, 1998:12) .

■We have here an old *i*-stem adjective, in PIE terms **$h_4$eli-* ‘male (of animals).’ A Proto-Indo-European derivative **$h_a$elih$_1$en-* is probably to be found in Hittite *aliyan(a)-* ‘roebuck’ (Puhvel, 1991:139) and Macedonian *alíē* ‘boar’ (< **$h_a$elih$_1$ēn*; Macedonian would appear to be a language that loses final resonants in the nominative singular, cf. *adê* ‘sky’ = Greek *aithḗr*). Puhvel would connect the former to the widespread PIE **$h_1$el-/$h_1$ol-* ‘red deer’ and possibly ‘elk’ (MA:154-155). It might indeed be from **$h_1$olih$_1$én-*, but the apparent exact equivalence with the Macedonia word argues for a derivation from **$h_a$eli-*. (If the Tocharian meaning ‘male (of sheep or goat)’ is closer to the Proto-Indo-European meaning, then the transfer of a ‘goat’ word to roebuck in Hittite is certainly natural enough on the basis of the very undeerlike horns of roedeer. Note that Latin *capreolus* ‘roedeer’ is a derivative of *caper* ‘goat.’)

āl- (vi/t.) **G** ‘± be restrained,; **K^{2}** ‘keep away, check, restrain’

G Ps. IV /**olo-**/ [Ger. ololle]: *krentaṃts wräntsaitse kartse k$_{u}$se yāmṣäṃ mā tw ololle* /// ‘the one who is doing good directed at the good is not to be restrained’ (PK-AS-13Eb7^{C} [TVS]);

K^{2} Ps. IXa /**ālásk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [MP -, -, alastär; *nt*-Part. alaṣṣeñca; Ger. alaṣṣälle]: *[y]olo[m]eṃ [a]l[asträ]* ‘he refrains from evil’ (KVāc-17a3/THT-1109a3^{C}), <**:**> *cimpā täṅwne äläṣṣeñca mā kälpästrä 17* ‘[someone] like thee, keeping aloof in love, will not be found’ [cf. Hilmarsson, 1991b:167] (245a2^{A}), ///*nt· ptärkaso-me mā=lästrä mapi* /// ‘… release us/them; do not keep [them] in check, indeed …’ (THT-1228b1^{E}); Ko. I or II /**ālá-**/ or /**āl(**$^{\text{'ä}}$/$_{\text{e}}$**)'-**/ [MP // -, -, alyintär; Inf. āltsi]: /// *w[n]olmeṃ āltsi yolomeṃ 22* ‘to keep beings from evil’ (16a6^{C}), *ce pi śaiṣṣe* [lege: *cai piś [ś]aiṣṣe*?] *ālyinträ ñyātse kwipe rmantär mai* ‘these five [births] will keep the world in check and will deflect danger and shame’ (255b7^{A} [cf.

discussion TVS:333-334]); PP /**ā́lu-**/: *tā$_u$ maiyyasa maiyyāwä ālu kl[eśanma] ///* 'the *kleśa*s having been removed vigorously by this power' (IT-11a1^{C}).

■ AB *āl-* reflect PTch **āl-* but extra-Tocharian connections, if any, are uncertain. Duchesne-Guillemin (1941:148; also VW:160) suggests a relationship to Greek *aléksō* 'ward off, turn aside,' Greek *alalkeîn* (reduplicated aorist) 'ward, keep off' and Sanskrit *rakṣati* 'guard, watch, protect.' This relationship is impossible unless the Greek and Indic words are ultimately **h$_a$el-ek-* with an élargissement. The putatively underlying **h$_a$el-* with the requisite meaning is perhaps to be seen in Greek *aléomai* (~ *aléuomai*) 'avoid, shun' (P:27-28; MA:629). The latter is usually grouped with *alúō* 'be beside oneself (with fear or anger),' *aláomai* 'wander, roam; be outcast; be perplexed' (so TVS) but the meaning seems distant. Alternatively this **h$_2$el-* might be, with Hilmarsson (1991b:167-168), 'enclose' [: Greek *álsos*, Greek *álma* 'sacred grove, sacred precinct,' Hittite *hāli-* 'fold, corral,' *hīla-* 'courtyard, the sun's halo' (< **h$_2$ēlo-*, Melchert, 1984:111)]. Beekes (2010:65) tentatively accepts the cognancy of the Tocharian and Greek. He reconstructs a PIE **h$_2$leu-* for the Greek, but such a preform will not account for the Tocharian word.

ālambaṃ (n.[m.sg.]) 'basis, ground, support, reason; object of the senses' [ālambaṃ -, ālambaṃ//] (173a2^{C}); **—ālambaṃtstse** 'having a basis' (173b1^{C}). ■From B(H)S *ālambana-*.

ālāṣmo, ►alāṣmo.

āläṃ (adv.) 'otherwise, differently'

pällātär-ne ineśne āläṃ nāki weṣän-ne [sic] 'he will praise him openly; otherwise he says reproach to him' (127a6^{E}), • *aiśmw akn[ā]tsa wat āṃtpi ksa ṣp mā=läṃ mäskentär :* 'wise [man] and fool, the two are not distinguishable' (28b3^{C}), *mäkcwi yāmorntse śaktalye āläṃ ktowä* 'by which deed [is] the seed sown differently?' (K-2b3/PK-AS-7Bb3^{C}). ■From PIE **h$_a$el-* 'other' for which one should see further s.v. *allek*. The exact formation underlying *āläṃ* is obscure (cf. Winter, 1991). ►See also **alanmeṃ**.

ālo (adv.) 'otherwise'

(K-T). ■From PIE **h$_a$el-* 'other'for which one should see further s.v. *allek*. The exact formation underlying *ālo* is obscure (a PIE feminine accusative singular **alām* used adverbially?). Cf. TchA *ālu.*

Ālp (n.) 'Ālp' (PN)

(289b2$^{C/L}$). ■From the Uyghur word for 'the powerful.'

ālp- (vi.) '[of a solid] hit glancingly, barely touch, [of light] reflect, be reflected'

Ps. VIb /**ālpā́nā-**/ [A -, -, ālpnaṃ//-, -, alpanaṃ]; *ālpnān* (PK-AS-7K-a2^{C} [CEToM]), */// - -n/t ṣemi tatākaṣ alpanaṃ ka=ṣ īwate 3* 'some have become - - and they reflect only anxiety. 3' (IT-1b2^{C}); Ko. V /**ālpā-**/ [A -, -, ālpaṃ//]: *stāmaṃ sū tkentsa entwekka alpaṃ* 'he will stand upon the earth and then barely touch [it]' (THT-1859a2^{A}), *[mä]kte orocce lyamne orkamotsai yaṣine meñantse ściriṃts läktsauña kos ālpaṃ warne entwe eṅtsi tot ///* 'as in the great pool in the dark night as much as the light of the moon and stars will be reflected in the water, then so much … to take' (154b2^{C}).

●What is apparently the same verb occurs once in Tocharian A at TchA-153b5: */// prutkoti ñäkci war • tmäṣ Viśākhā ṣñi lapā ālpatt ats tmäk śärs täṣṣ oki caṣi*

āṣā/// '… therefore V. stroked himself lightly on the head…' The translation given here for the TchB attestations is what one might call the "traditional" one. One more in keeping with that found in Tocharian A is suggested by Winter (*apud* Carling, 2000:304, fn. 569) for the passage in 154b: 'as the light of the moon and stars in the great pool, as often as one strokes [it] in the water to grab it, so often [has one no success and] sees [it is a deception].' But 'stroke' hardly seems appropriate here; rather one might 'reach' into the water to try to capture the deceptive light. Neither 'stroke' nor 'reach' seems likely in IT-1b2. Both the meanings attested in Tocharian A and B can be subsumed under the meaning given above (cf. English *glance* [of a weapon or the like] 'to glide off an object struck, without delivering the full effect of the blow; to strike obliquely upon and turn aside' and [of light] 'To emit with a flash or gleam; to flash back, reflect' *OED*). THT-1859 confirms this meaning since we have a reference to Mahākāśyapa who, as a fourth-grade arhat, will walk slightly above the surface of the ground so as not to crush ants and insects.

■Etymology unknown. Not related to Hittite *alpu*-, whether it means 'blunt'or 'sharp' (Hittitologists are divided on this point), or to Lithuanian *alpùs* 'soft, weak,' *alp̃ti* 'faint, swoon,' *alpėti* 'be in a swoon,' Hittite *alpant*- '±swooned,'or to Sanskrit *álpa*- 'small,' nor yet to Latin *albus* 'white,' Latin *albeō* 'am white,' Greek *alphós* 'white appearance' ('white' in Hesychius), and related words. All are ruled out on semantic grounds.

ālme* (n.) 'spring [of water]'

[-, -, ālme//] *///lyñe arṣāklacce ālmene eṅwe lä///* '… a man in a snake-infested pond …' (152b2^{C}). ■A derivative of a putative PIE *$h_a$el*- '± be wet' seen otherwise in Lithuanian *ãlmės* 'aus dem Körper fliessende Materie, Blutserum, Blutwasser,' *almuõ* 'pus,' Latvian *aluôts* 'source, spring,' Armenian *ałtiur* ~ *ełtiur* 'moist area, slough, swamp,' Russian *olьga* 'morass,' Latin *almus* 'nourishing', Latin *alga* 'seaweed,' Sanskrit *árma*- ~ *armaká*- 'fountain', Sanskrit *ṛjīṣá*- 'slippery' (Mayrhofer, 1987:120; cf. P:305, Fraenkel, 1962:8; MA:207, 539). The connection with Sanskrit *árma*- is exact in both form and meaning (presuming the rare Sanskrit word is correctly identified as to meaning).

āl(y)i, ►alyiye.

ālyauce* ~ ālyewce* (pronoun) 'one another, each other' [does not occur in the nominative]

[-, -, ālyauce ~ ālyewce//] ***:*** *mā śwoṃ [ā]lyauce* 'they did not eat one another' (3b1^{C}), *sā$_u$ plāc=ālyau[ce]* 'that [was] the conversation with one another' (14b1^{C}), *alyaucempa träṅmane* 'wailing with one another' (THT-1107, frgm. c-a1^{A}), *mā ṣarsa ālyauce///* 'not joining the hand [with] another' (322b7$^{E/C}$), *kāwälyñeṣṣe ka ṣp ñyās tseṅketär ālyauce* 'loving desire [for] one another arises' (590b3^{C}), *bodhisātvi ālyauceś weskeṃ* 'the bodhisattvas speak to one another' (IT-76b2^{C}).

■Clearly a derivative of PIE *$h_a$elyo*- (see *alyek*). So VW:161. Much like with its equivalent in TchA *āläm wäc* we have here a PTch compound **ālye*- 'other' + **wäte* 'second.' Since it is a compound, we would expect the stress to fall on the last syllable of the first member of the compound, i.e., *ālyé-wäce*. The first syllable would be unstressed and thus should appear as *a*-, rather than as *ā*-.

Perhaps Winter (1991:157) is right in seeing this a three member compound, i.e., **ā-* (q.v.) + *ālye-* + *wäce*. ►See also **allek** and **wate**.

āwiś, ►apiś.

āwe* (n.) 'grandfather' (?)

[//āwi, -, -] *śaiṣṣeny=alek yku āwi pācer saile///* (289b3$^{C/L}$). ●It should be noticed that Thomas (1988) takes *āwi* to be a genitive singular and the whole phrase to be a miswriting for **āwi mācer*. He cites another source where *āwe mācer* is to be found. He also equates B *āwe* with TchA *āp* but the latter seems rather to belong with B *āppo*. Semantically cf. *orotstse-pācer*, q.v.

■From PIE **h₂euh₂o-* 'grandfather' [: Armenian *hav* 'grandfather,' Latin *avus* 'grandfather, ancestor,' Latin *avunculus* 'mother's brother,' Old Prussian *awis* 'uncle,' Lithuanian *avýnas* 'mother's brother,' OCS **ujь* 'uncle,' Old Irish *áue* 'grandson, nephew,' Gothic *awo* 'grandmother,' Welsh *ewythr* (Proto-Celtic < **awen-tro-*) 'uncle,' Hittite *huhhas* 'grandfather,' etc. (P:89; MA:237-238)] (Thomas, 1980). ►See also **orotstse-pācer** (s.v. **pācer**).

āśirvāt* (n.) 'benediction'

[-, -, āśirvāt//] *ysaparsa yey āśirvāt weṣṣi teṃ epiṅktene sā$_u$ oṅko[rño] päs pyautka* 'he went near and said a benediction; in the meantime the porridge became ready' (107a3^{L}). ■From B(H)S *āśīrvāda-* (so Krause, 1954; not in M-W or Edgerton).

āśce (nf.) 'head'

[āśce, -, āṣc^{E} ~ āśc^{E-C} ~ āś$^{L-Col}$//aścī, -, āstäṃ] *aṣtsa* = B(H)S *-śira-* (251a5^{E}), *aṣtsa* = B(H)S *murdhani* [sic] (545b1^{E}), *āś papyākoṣ po läklentaṃts* • 'a head battered by all sufferings' (220a5$^{E/C}$), *mā āś wāwā[lau osne ṣmalle]* '[one is] not to sit in a house head covered' (321b2$^{E/C}$), *āssa yok* 'hair on the head' (603b4^{C}), *präp-mahur āssa tässāte* 'he set the diadem on [his] head' (109a5^{L}); **—aścaṣṣe*** 'prtng to the head' (W-5a3^{C}); **—aśca-sanāpalle** 'head-salve' (W-18a4^{C}). ●The perlative singular is never the expected **āś(c)sa*, but rather *āṣtsa* or *āssa*.

■Etymology uncertain. This word is usually taken to be a derivative of some sort from the widespread family of PIE **h$_a$ek̂-* 'sharp, edge' (P:18ff.; MA:237; this explanation goes back to both VW [1941:14-5] and Pedersen [1941:262]). VW's explanation (1976:171) is that we have **h$_a$ek̂st-*, with zero-grade of the suffix compared to Greek *akostḗ* 'barley' (as the 'pointy' grain or the like). He would also compare Lithuanian *akštìs* ~ *akstìs* 'a kind of skewer,' Russian *ost'* 'point, awn,' Welsh *eithin* (< **h$_a$ek̂stīno-*) 'gorse'. Without the **-t-* we have Greek *ákhnē* 'chaff' (< pre-Greek **ak-s-nā-*), Latin *acus* (gen. *aceris*) 'chaff,' Gothic *ahs* (gen. **ahsis*) 'ear [of grain].' He would see *āśce* as the reflex of a PIE **h$_a$ek̂st-en-* 'point, summit' > 'head.' The phonological equation is impeccable, but the semantic one less so. All the other derivatives of **h$_a$ek̂-es-* mean 'point, awn, sharp plant part.' They do not mean 'summit.' It would be better to start from 'awn' or 'ear (of grain)' as in Russian or Gothic. The same semantic development is to be seen in Cree and Ojibwa (cf. Cree *mistikwaŋ*, both 'ear of corn' and 'someone's head' [Pentland, 1977:225]). Admittedly the semantic transfer from 'ear of corn (i.e., maize)' to 'head' would seem to be a trifle more likely than 'ear' (of other grains) to 'head.' Alternatively one might see a connection instead with with **h₂ést* ~ *h₂ést-* 'bone.' *Āśce* might be from either

$h_2$estḗis or *$h_2$estḗn* (see further s.v. *āyo* ‘bone’). The semantic derivation would have been something on the order of ‘(particular) bone’ > ‘bone (par excellence)’ > ‘skull’ > ‘head.’

Āśtāwi* (n.) ‘Āśtāwi’ (PN in graffito)
[-, Āśtāwintse, -] (G-Su3^{Col}).

āśmagupti (n.) some medical ingredient
[āśmagupti, -, -//] (501a6^{C}).

āśrayāśrite* (n.) ‘± objects of the sense-organs’
[//-, -, āśrayāśriteṃ] (177b1^{C}). ■From B(H)S **āśraya-āśrita-* (compound not in M-W or Edgerton).

(×)**āśrai** (postposition) ‘concerning’
klaiññe cau āśrai ‘concerning womanhood’ (400b2^{L}), */// karuṇtse āśrai ///* ‘concerning pity’ (IT-154b4^{C}); **—āśrayṣṣe** ‘prtng to attachment’ (194b2$^{C/L}$); **—āśrayṣṣe*** ‘id.’ (194a5$^{C/L}$). ■From B(H)S *āśraya-*.

×**ās** (n.) ‘(she-)goat’
[ās, asantse, ās//] *kapyāri ... asaṃntse ṣañ ṣārwai śśawār* ‘the workers ate their own goat cheese’ (SI B Toch. 9.11^{Col} [Pinault, 1998:4]); **—aṣitstse*** ‘goat-’: *aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘he sold an ovicaprid, a goat buck, twice-combed’ (SI B Toch. 9.5^{Col} [Pinault, 1998:4)].

■TchA *ās* ‘goat’ and B *ās* ‘(she-)goat’ reflect a PTch **ās(ä)* ‘goat.’ Further etymology is uncertain. It is usually assumed that this word is a borrowing from some Middle Iranian source. If so, one might compare Middle Persian *azak* ‘goat’ [: also Sanskrit *ája-* (m.) ‘buck,’ Sanskrit *ajā-* (f.) ‘goat’ (P:6-7; MA:229)] (VW: 623)]. However, it is hard to see why the putative Old or Middle Iranian source would not have given a TchB **ese(k)* or even **etsek* or the like. Recognizing the difficulty with the initial vowel, Van Windekens invoked a hypothetical Iranian form with a lengthened grade, such as is seen in Baltic *ožys* ‘he-goat’ or Slavic *(j)azno* ‘animal hide.’ However, if one believes in Winter’s Law for Balto-Slavic, the long vowel is the result of regular phonological lengthening before a PIE plain voiced stop, and, if one does not believe in it, one has to assume instead widespread, productive lengthened grade formations in those branches of Indo-European. In either case, it is overwhelmingly probable that the long vowel of Balto-Slavic is an inner Balto-Slavic innovation. In any case, no lengthened grade forms of this word are found in either Indic or Iranian. That *ās* is old in Tocharian, whether by inheritance or borrowing, seems certain because of the derived adjective, *aṣiye*, with the completely non-productive denominal adjective suffix, *-iye*. Further evidence of the antiquity of *ās* in Tocharian is provided by the derivative, *aṣitañ* ‘animal hair,’ q.v.

I suggest we consider the possibility of a either a protodynamic or akrostatic root noun in Proto-Indo-European **$h_1$óss* (**$h_1$ós*), acc. **$h_1$ósm̥*, gen. **$h_1$ésos* or **$h_1$sós*, with a meaning ‘sheep/goat.’ The Tocharian word for ‘goat’ and its derivatives would result from the generalization of the vowel of the nominative singular and, eventually, a semantic restriction to ‘goat’ (but note the generalization of meaning in *aṣitañ*). The word family survives in Anatolian in a derivative, *esris* ‘±fleece,’ and possibly in another, *asāwar* ‘(sheep)fold’ (see Kloekhorst [2008:261, 219-220]). Perhaps we can go further and take **$h_1$ós* to be an

animate root noun derived from *h_1es- 'be.' *H_1ṓs would then have been originally 'being, creature' before being specialized to 'sheep/goat.' ►See also **aṣiye, asantañ̃ñe**, and **aṣitañ**.

¹āṣ- (vi/t.) **G** 'dry out, dry up (intr.), parch'; **K²** 'dry out, dry up (tr.)'

G Ps. IV /**oso-**/ [MP -, -, osotär// -, -, osontär; MP //-, -, osīyentär]: ***:*** *wrotsana ckenta kaumaiño samudtärnta kätkron=epiṅkte kaunts=osonträ* ***:*** 'great rivers and pools between deep oceans are dried out by the sun' (45b7^{C}); Pt. Ib /**āṣ́ā-**/ [A //-, -, asāre]: */// yolmi asāre* [for *asāri*?] */// '*the pools [are] dry' (387.1b2^{C}); PP /**āsu-**/ (?): ***:*** *aswa* [lege: *aswi*?] *lymine yokaisa* 'lips parched by thirst' (IT-1b1^{C}). ●The shape of the preterite participle is not expected. One would expect **āsauwa*. Perhaps *aswa* is by metrical shortening (so hesitantly, TVS).

K² Ps. IXb /**āsäsk**$^{'ä}$**/**$_{e}$**-**/ [A -, -, āsäṣṣäṃ//-, -, āsäskeṃ; *nt*-Part. āsäṣṣeñca]: */// olyapotse māka śeśu ko[r] āsäṣṣäṃ* • 'eating too much dries out the throat' (ST-a1/IT-305a1^{C}), *ṣeme stām kleśaṣṣe āsäṣṣeñca po 16* 'alone drying out the *kleśa*-tree completely' (29b2^{C}).

■ AB *āṣ*- reflect PTch **āṣ*- whose nearest relative is Latin *āreō* 'am dry' and its adjectival derivative Latin *āridus* 'dry, arid.' It is noteworthy that Class III present in Tocharian (TchB *oso*-, TchA *asa*- < *h_aes-h_1-*ó*-) is the equivalent of the *eh*$_1$-stative seen in Latin *ār-ē*- (*$h_aēs$-eh$_1$*-). Tocharian shows an old middle formation, Latin an active. More distantly related are Greek *ázō* 'dry' (tr.), Greek *áza* (f.) 'dryness, heat,' Czech and Polish *ozd* 'malt-kiln,' and Czech/Slovak *ozditi* 'to dry malt' (< **azdye/o*-). Latin and Tocharian may show a lengthened grade (**$h_aēs$-eh$_1$*-) while Greek and Slavic show the remnants of a *de/o*-present (**h_aes-de/o*-) (VW, 1941:8, 1976:169; cf. P:68-69; MA:170; cf. LIV:257f.; Ringe, 1991:86). The problem, as Melchert points out (p.c.), is that we cannot be sure that a PIE **$h_aēs$*- would have given Latin (and pre-Tocharian) **āṣ*-. Certainly it is likely that a long *-*ē*- remains uncolored by a preceding laryngeal in Anatolian (cf. Hittite *histā*- 'bone-,' also 'mortuary shrine, ossuary' from **h_2ēstoyo*-, though Puhvel, 1991:321-323, considers the Hittite *-i*- to be anaptyctic in origin, the original being **$h_2$stoyo*-). Alternatively we can start (as LIV:257f. does; so also Kloekhorst, 2008:318) with **h_aeh_1s*-. ►See also **asāre**.

²āṣ- (vt.) 'bring, fetch'

Ps. IXaα /**āṣ-sk**$^{'ä}$**/**$_{e}$**-**/ [A -, -, āṣṣäṃ//]: *mäkte nauṣ weñām bhavāggärṣṣana kautatsy āṣṣäṃ vajropame [samādhi]* 'as we said earlier: in order to destroy the *bhavāgra-kleśa*s he brings the *vajropame-samādhi*' (591a4^{L}); Ko. II /**āṣ**$^{'ä}$**/**$_{e}$**-**/ [Inf. āṣtsi]: *[ā]ntsesa watsālai premane war āṣtsi yakne yamaṣäṃ* 'he does [it this] way to fetch water, bearing a *watsālai* on [his] shoulder' (91a1^{C}); Ipv. I /**pāsā-**/ [ActSg. pāsa, MPPl. pāsat]: • *tanāpates kākone tākaṃ wentsi mā rittetär te śka pasāt tam śka pasāt* • '[if] one is in [*scil*. enjoying] the invitation of benefactors, it is not appropriate to say: bring it hither and bring it thither!' (331b4^{L}).

■Etymology uncertain. It is possible that we have here the locative particle **ā* 'near, on, away,' q.v., verbalized by *-*s*- like ²*kätk*- 'lower' is from **kat-sḱe/o*-, and most particularly like *wäs*-, the suppletive preterite of *ai*- 'give,' is from **wi*- 'away' + the verbalizer *-*s*-. Also possible is VW's suggestion (624) that we have hear a borrowing from some Iranian source, e.g., Khotanese *hayz*- 'drive, conduct, transact, make' from Proto-Iranian **az*- (< PIE **$h_aeĝ$*- [see *āk*-]). How-

ever, as VW acknowledges, the Tocharian *ā-* would seem to require an Iranian lengthened grade, **āz-*, for which there seems to be no evidence except in certain derived compounds where the **-āz-* is the second member.

āsaṃkhyai, ►asaṃkhyai

āsūre, ►asūre.

āsta, ►āyo.

āstär* (n.) '± bolt, arrow'

[-, -, āstär//] *āsträ* [Māra's weapon, in opposition to *tsain*, the Buddha's weapon] (PK-NS-30a7[?] [Couvreur, 1964:246, fn. 55]). ■From B(H)S *astra-*.

āstre, ►astare.

āhär* (n.) 'food, sustenance'

[/āhäräñc, -, -/āhäränta, -, -] (175b5[C]). ■From B(H)S *āhāra-*. ►Also **anahär**.

āhārakṛtyiññe* (n.) 'obtaining sustenance'

[-, -, āhārakṛtyiññe//] (176b1[C]). ■An abstract from the B(H)S *āhāra-kṛtya-*.

āhārasūtar* (n.) '± sustenance-*sūtra*'

[-, -, āhārasūtar//] (177a1[C]). ■From B(H)S **āhāra-sūtra-* (compound not in M-W or Edgerton).

āhrīkyanavatrāpyä* (n.) 'a Buddhist beggar' (?)

[-, -, āhrīkyanavatrāpyä//] (200b5[C/L]). ■If from B(H)S **ahrīky-anapatrāpya-* (compound not in M-W or Edgerton).

ātstse (a) (adj.) 'thick'; (b) (n.) 'thickness of wits'

[m: ātstse, -, ācce//] [f: -, -, ātstsai//-, -, atstsāna] [(noun) -, -, ātstse// atstsenta, -, -] (a) *yops=āttsāna wa[r]ś[ainne •]* 'he entered into the thick groves' (338a1[A]), *krentaunasa ācce* 'thick with virtues' = B(H)S *kalyāṇakalilam* (251b6[E]), *āśne lupṣalle ātstse matsi mäsketär kartse* '[it is] to be smeared on the head; thick, beautiful hair appears' (W-31b3[C]); (b) */// smāṃ yāmoṣ ātstse lutaṣṣeñca* 'repeated, driving out thickness [of wits]' (W-22b2[C]).

■TchA *ātsäts* (indeclinable) and B *ātstse* reflect PTch **āts(ä)tse* or **āt(ä)tse* but extra-Tocharian connections, if any, are unknown.

• I •

i- (vi.) 'go, travel'

Ps. I /**yä́- ~yän**$^{'ä}$/$_{e}$'**-**/ [A yam, yat, yaṃ//ynem(o), yacer, yaneṃ; AImpf., see below; *nt*-Part. yneñca; *m*-Part. ynemane; Ger. yalle, see below]: • *papātkormeṃ yän [•]* = B(H)S *viśreṇayitvā carati* (U-25b3[E]/IT-164b3]), *wnolme nraine yan* [*yan* = B(H)S *upaiti*] (16a4[C]), *:* *tāsa su yaṃ ñäkcye śaiṣṣeś* 'by it [the divine way] he goes to the divine world' [*yaṃ* = B(H)S *gacchati*] (23a3[C]), *po yaneṃ samudtärśc aiwol 27* 'they all [*scil*. streams of water] go directed to the ocean' (30a8[C]), *tumeṃ c[ai] brāhmaṇi tot ike-postäṃ ynemane Araṇemiñ lānte yapoyne kameṃ* 'then these brahmans, going place to place, came into king A.'s kingdom' (81b2[C]); Ko. I (= Ps.) (Opt. = Impf) [Inf. yatsi]: *saṅkrāmiś yatsi omtsate* 'he began to travel to the monastery' (109b1[L]); Imperfect /**yéi-**/ [yaim, yait, yai ~ yey(o)//yeyem (?), yaicer (?), yeyeṃ ~ yeṃ]: *tā$_{u}$ oṅkorñ[ai] srañciyeṃ tappre*

kauś yey ‘they boiled the porridge and it went up high’ (107a1^{L}); Ipv. sg. /**päṣ**/, pl. /**päcísä**/ [pcīso ~ cisso]: *päst paṣ ñy ostameṃ 23* ‘go away from my house!’ (23b6^{C}), *[tusā]ksa nai yes ñī yaitkorsa pcīso Araṇemiñ lānte* ‘go you then by my command to king A.!’ (81a5^{C}); Pt. I/III /**mäs- ~ mäsā-**/ [-, masta, masa (~massa^{L}) (msā-ne)//]: *Nānda cāla oṅkorñai Nandābala tāy ṣerśka postäṃ msā-ne* ‘Nānda lifted the porridge and her sister Nāndabala followed [lit. went after] her’ (107a7^{L}), *meñe meṅkine massa* [sic] ‘the month went in a lack’ [= ‘the month ended in a deficit’] (433a10^{Col}) [see also **mit-**]; PP /**yäkú-**/ ‘gone’ (N-*ne yku* ‘directed towards’): *[waiptā]yar ykūsa* = B(H)S *viṣṛtā* (11a5^{C}), *totte ykuweṣo* = B(H)S *pāragam* (30b4^{C}). ●May be construed with an accusative of direction.

—yalle ‘accessible’: *[y]t[ā]rye ṣemeskepi yalya* ‘a way accessible to a single [person]’ (555a4^{E}), *mäntrākka yale* = B(H)S *evaṃ gantavyaṃ* (547b5^{C}); **—yalñe** ‘(a) going; journey’: *ompostäṃ ... yalñe* = B(H)S *anugama-* (41b3^{C}), *päst yalñe* = B(H)S *yānaṃ* (543a6^{C}), *yalñene* = B(H)S *gate* (547b2^{C}); **—yalñetstse*** ‘± one taking a journey’ (?): (531b2^{C}); **—yalñeṣṣe*** ‘prtng to going’ (109a6^{L}); **—ykuwer*** (n.) ‘arrival; departure’ (i.e., movement into or out of): • *maskwa[tstsai] ytāri ykūwermeṃ* • = B(H)S *viṣamaṃ mārgam āgamya* (305a3^{C}), *yñakteṃ ykuwermeṃ* = B(H)S *devāṃ gatvā* (198a5^{L}).

■TchA *i-* ‘id.’ and B *i-* reflect PTch **i̯ä-* from PIE **$h_1$ei-* ‘go’ whose athematic paradigm was presumably **$h_1$éimi* ‘I go,’ **$h_1$éiti* ‘he goes,’ **$h_1$imé* ‘we go,’ **$h_1$yénti* ‘they go’ (and a singular imperative **h_1i-d^{h}í*) [: Sanskrit *émi*, *éti*, *imaḥ*, *yánti*, sg. imperative *ihí*, Avestan *aēiti*, *yeinti*, Greek *eîmi* ‘will go,’ *eîsi*, *ímen*, *íāsi*, sg. imperative *íthi*, Latin *eō* (with a thematic ending), *īt*, *īmus*, *eunt* (with analogical full-grade), Old Lithuanian *eĩmi*, *eĩti*, *eimè* (with analogical full-grade), Hittite sg. imperative *īt*, Hieroglyphic Luvian 3rd. sg. *iti*, etc. (P:293-294; MA:228; LIV:232f.)] (Sieg and Siegling, 1908:926, VW:183). TchA *yäm*, *yäṣ* (plural: *ymäs*, *yiñc*), B (singular) *yam*, *yaṃ* reflect a putative PIE **$h_1$imi*, **$h_1$it(i)*, **$h_1$imesi*, **$h_1$yénti* with generalization of the zero-grade rather than, as in Latin or Lithuanian, the full-grade. The TchB second person plural, *yacer*, reflects PIE **$h_1$ite* + the mysterious *-er*. In TchB we have an extended stem *yne-* in the first person plural, third person plural, present participle and derived verbal adjective (*ynem*, *yaneṃ*, *ynemane*, *ynūca*). This stem reflects a putative PIE **h_1i-ne/o-* similar, except for the ablaut grade of the root, to Old Latin *prod-īnunt* or Lithuanian *einù* (Krause and Thomas, 1960:198). The addition of such a stem to the paradigm of *i-* allows the differentiation of first and third persons plural from the corresponding singular forms.

■The imperative forms (sg.) *paṣ* (TchA *piṣ*) and (pl.) *pcīso* (~ *cisso*) (TchA *pic* ~ *picäs*) reflect *p(ä)-* (the regular prefix of the Tocharian imperative) + PIE **$h_1$id^{h}i* and **$h_1$ite* respectively. PIE **-VTi* in word-final position regularly gave Tocharian *-ṣ* (cf. the 3rd. sg. ending *-ṣ* in A from PIE **-eti*). In the plural **$h_1$ite* > **p-yäcä* + the usual plural imperative **-sä*, whence **päcäsä* > **pciso* (see Jasanoff, 1987:106ff). The imperfect stem (B *yai-*, TchA *ye-*) reflects PTch **yēi-* from PIE **h_1i-yeh$_1$-*, the singular of the optative plus PTch **-ī-* the regular imperfect/optative marker, itself the generalized descendant of PIE **-ih$_1$-*, the zero-grade of the optative suffix found in the dual and plural. Similarly formed is the imperfect of ‘to be,’ namely B *ṣai-*, TchA *ṣe-* from PIE **s-yeh$_1$-* + later *-ī-*

(Adams, 1988c:98). The preterite participle stem *yk-* reflects the zero-grade of an élargissement of **h₁ei-*, namely **h₁eig^{h}-* [: Armenian *iǰanem* (aorist *ēǰ*) 'climb up,' Greek *oíkhetai* (~ Hesychian *eíkhetai*) 'goes away,' Lithuanian *eigà* (f.) 'way, course' (P:296)] (VW, 1941:169, 1976:598). ►See also **tällaiknantsa**.

■The preterite *mäs-* is (as if) from PIE **mus(-ā)-*, an intransitive use of **meus-* 'move, take' (VW:291-292). Further s.v. **mus-**. ►See also **ynamo**, **ynuca**, **ytārye**, **ykweṣṣe**, **ymiye**, **iyā-**, **mit-**, probably **aiñye**, possibly **imāne**.

ikante (ordinal number) 'twentieth'

[ikante, -, -//-, -, ikañceṃ] *[ikä]nte ṣuktänte* 'twenty-seventh' (135b3^{A}).

■Probably we have in *ikante* a PIE **wi(h₁)dk̂ṃt-ó-*, a simple thematicization of the word for 'twenty' and precisely what we expect for the oldest level of ordinal formation (cf. *śkante* 'tenth' to *śak* 'ten' from **dek̂ṃt-ó-* and **dék̂ṃ(t)* respectively). Tocharian B, then, preserves what is probably the oldest PIE situation with regard to the ordinals of the decades. Both Greek and Sanskrit, otherwise very conservative here, have innovated by adding the newer cardinal suffix **-to-* in place of **-o-*. Very different is Winter (1991:116-117) who takes *ikänte* to be from cluster-simplification from **ikäñcte* where **ikäñc-* is the expected form for 'twenty' and *-te* is the regular ordinal suffix. The *-kiñci* or TchA that forms the ordinals of decades (though *wikiñci** 'twentieth' happens not to be attested) is a newer formation, reflecting a putative PIE **-k̂ṃtiyo-*.

ikäṃ (number) 'twenty'

waimene ikäṃ pkārsa wäntärwa 'know the twenty difficult things!' (127b3^{E}), *ikäṃ kṣuntsa ˙ṣuktañce [meṃ ne śa]k-śtwerne* 'in the twenti[eth year of] the regnal period, in the seventh month, on the fourteenth [day]' (LP-5a5^{Col}); —**ikäṃ-ṣe** 'twenty-one'; —**ikäṃ-wi** 'twenty-two' (**ikante-wate*** 'twenty-second'); —**ikäṃ-trai** 'twenty-three' (**ikante-trīte*** 'twenty-third'); —**ikäṃ-śtwer** 'twenty-four' (**ikante-śtarte*** 'twenty-fourth'); —**ikäṃ-piś** 'twenty-five' (**ikante-pinkte*** 'twenty-fifth'); —**ikäṃ-ṣkas** 'twenty-six' (**ikante-śkaste** 'twenty-sixth'); —**ikäṃ-ṣukt** 'twenty-seven' (**ikante-ṣuktante** 'twenty-seventh'); —**ikäṃ-okt** 'twenty-eight' (**ikante-oktante** 'twenty-eighth'); —**ikäṃ-ñu** 'twenty-nine'; —**ikäṃ-pikwalañ̈e** '[one] twenty years old' (the legal age for Buddhist ordination): *71 se ṣamāne menki-ikäṃ pikwalaṃñepi onolmentse wasaṃpāt yamaṣṣäṃ pāyti* 'whatever monk ordains a being of less than twenty years of age, *pāyti*' (IT-246a1$^{C/L}$).

■TchA *wiki* 'id.' and B *ikäṃ* would appear to reflect something on the order of PTch **wi̯ikän* which in turn is from a PIE **(d)wi(h₁)dk̂ṃti*, a compound of **(d)wi-* 'two' (with or without an explicit dual marker **-h₁-*) + **d(e)k̂(o)mt-* 'ten' + **-i* a marker of the dual. (If the original form was **widk̂ṃti*, the **-d-* was lost early with accompanying lengthening of the preceding vowel.) Outside of Tocharian one should compare (P:1177; MA:404): Sanskrit *viṃśatí-*, Digoron Ossetic *insäj*, Khotanese *bistä*, Avestan *vīsaiti* (in Sanskrit the number has been converted into a regularly inflected *i*-stem; the variation in Indo-Iranian between **vinś-* and **vīś-* may be due to different treatments of the anomalous cluster **-dk̂-* [Mayrhofer, 1976:198]), Armenian *k'san*, East Greek (here Homeric) *eîkosi* (< **ewīkosi* where the *-o-* is analogical after the higher decades and the prothetic *e-* is mysterious), Doric *(w)īkati*, Latin *vīgintī* (with secondary *-g-* [another special

development of *-*dk̂*-?] and regularized dual ending [as if from *-*ih*$_1$]), Old Irish *fiche* (gen. *fichet* < **wik̂m̥t-s*, *-os*, with loss of *-*d*- but no lengthening of the preceding vowel), Albanian *zet* (< **wik̂m̥ti*, again with no lengthening of *-*i*-).

Whether the PIE preform that gave *ikäṃ* and *wiki* ended in *-*m̥t* or *-*m̥ti* is a matter of some controversy (Pedersen, 1941:253, VW:572, and Hilmarsson, 1989a:121-125, opt for the former, Lane 1966:219, opts for the latter). Probably the word for 'twenty' was explicitly marked as a dual while the less-marked singular ('ten') and plural ('thirty,' 'forty,' etc.) were not explicitly marked for number (just as in Indo-Iranian) and that final *-*mt* and *-*nt* in these forms were lost without a trace in Tocharian. Compare. **dék̂m̥t* 'ten' > B *śak*, TchA *śäk*. However *-*nti* (including *-*nti* < *-*mti*) was subject, after original *-*nt* had been lost, to a facultative apocope of *-*i* (one might compare Latin *-it* from *-*eti* and *-unt* from *-onti* and similar phenomena in Celtic and Slavic [Cowgill, 1975:56-57]). Where *-*i* remained we have *-ñc* (as in the fuller forms of the TchA third person plural ending), where *-*i* was lost we have *-*nt* > *-*nn* > *-*n* (in B), > *-*yn* > *-*y* (in A). Thus PTch **wi̯īkänt* gives *ikäṃ* in B but **wikäyn* > **wikäy* > *wiki* in A (see Hilmarsson, 1989a:123). Not with Winter (1991:116-117) a back-formation from *ikante* 'twentieth'). ►See also **ikante**; also **wi**, **śak**, and **kante**.

īke (nnt.) 'place, location; position' (*mäkce$_u$ ike* 'where(ever)')

[īke, -, īke//ykenta, -, ykenta] *snaice tallānt ikemeṃ* 'from a poor, miserable place' (31b5^{C}), *ṣañ mäskelye yakene* [lege: *ikene*] 'in his appointed place' (108a3^{L}), *śle-taśśäntse īkene* 'in the place of the mountain-commander' (LP-3a1^{Col}); **—mäkce$_u$-ykeṣṣe*** 'prtng to which place' (41a3^{C}); **—ykentaṣṣe*** 'prtng to places' (213a1$^{E/C}$); **—yke-postäṃ** 'place by place, one after the other, bit by bit, immediately following behind': *sa kenä yke-postäṃ po wars=ite* 'bit by bit this ground [becomes] completely full of water' (407a5^{E}), ***:*** *po toṃ yke-postäṃ [wṣeññaṃne] neske ram no ñaṣtä[r su srukalñe] onolmeṃ* **:** 'in all such places, one after the other, death seeks beings [as] tribute' (45b4^{C}), *tumeṃ c[ai] brāhmaṇi tot ike-postäṃ ynemane Araṇemiñ lānte yapoyne kameṃ* 'then these brahmans, going place to place, came into King A.'s kingdom' (81b2^{C}).

■TchB *īke* presumably reflects a PTch **wi̯äike* from PIE **weik̂os-* (nt.) most closely related to Gothic *weihs* (gen. *weihsis*) 'village' [: Sanskrit *víś-* (f.) 'habitation, house,' Avestan *vīs-* 'house, village, clan,' Greek *oîkos* (m.) 'house,' Latin *vīcus* 'village, part of a town,' and the widespread **weik̂s-poti-* '± head of the clan' (P:1131; MA:622; de Vaan, 2008:675)] (VW, 1941:24, 1976:184). ►See also **ykeṃ.**

ikne, ►yakne.

ˣiknaike, ►yakne.

ikraiti, ►yäkraiti.

ˣikṣṣu* (n.) 'sugar-cane'

[-, -, ikṣṣu//] (Y2-b1$^{C/L}$ [Broomhead]). ■From B(H)S *ikṣu-*.

ˣIkṣvāku* (n.) 'Ikṣvāku (PN)

[-, -, Ikṣvākuṃ//] (IT-85b4^{C}); **—ikṣvākuññe*** (adj.) 'prtng to the (family of) Ikṣvāku': (162b1^{C}), (Broomhead). ■From B(H)S *Ikṣvāku-* (cf. TchA *Ikṣvāku*).

iṅkauṃ (adv.) ‘by day, during the day’

[62 re]kauna plātäṃne iṅkauṃ wīna kallaṃ kästwer ṣpanene : ‘by day they get pleasure from words and conversations, at night from sleep’ (27a4[C]), *śaktalye iṅauṃ kästwer katnau* ‘I spread seed day and night’ (205a3[E/C]), *iṅkauṃ* = B(H)S *divā* (IT-101b3[C]). ■The prefix *yn-* ‘in’+ *kauṃ* ‘day,’ qq.v.

iñakteṃ, ►yñakteṃ.

iñcuwo, ►eñcuwo.

ˣiñcew ra tsa (pronoun) ‘whoever, whomsoever’ (►s.v. **intsu**).

īte ([indeclinable] adj.) ‘full, abundant, profuse’[*ite yām-* ‘fill’]

waipeccesa īte po ‘full of every possession’ (46a3[C]), *po warkṣältsa wäntalyi ite pännāte karṣṣa* ‘with all [his] strength he stretched fully the bow and shot’ (109b6[L]), *[i]te mäsketrä* = B(H)S *āpūryate* (IT-74b3[C?]), *śtwara tasanmane ite ite motä-yokaiṃ taṣalle* ‘[one is] to place those thirsty for alcohol on four very full containers’ (M-3a4/PK-AS-8Ca4[C]); **—itauñe** ‘± fullness, abundance, wealth, plenty’ (183b5[C]).

■Etymology uncertain. VW (1965a:116-7, 1976:607) plausibly connects this word with TchA *ypic* ~ *ywic* ‘id.’ from *y(n)-* ‘in’ + *wic*, the expected accusative singular of **wit*. B *ite* and A **wit* would reflect a PTch **wi̯īte*. Not with VW who connects **wi̯īte* with Sanskrit *vītá-* ‘that which pleases, that which one seeks to obtain.’ ►See also **itomtsa**.

ˣitomtsa[L]* [< ***itauntsa**[C]] ([f.] adj.) ‘pregnant’ (?)

[f: -, -, itomtsai//] *Saṅkatāse Lyiwāntse aiyye alaṃ pkuweṣ śaiyye wasa wästa-pkusai ¡tomtsaisa*. ‘S. gave to Ly. an ovicaprid, an ovine ram, [once] combed, [in exchange] for a twice combed pregnant [ewe]’ (SI B Toch. 9.14[Col] [Pinault, 1998:4]).

■If the meaning is correct, probably a late TchB form for **itauntsa* (putative masculine **ite*$_u$) and derived from *ite* ‘full,’ q.v. (Pinault, 1998).

itreśemtse ‘?’

///wentse itreśemtse a/// (526b6[C]).

inäśäśśäññe (adj.) ‘?’

[m: inäśäśśäññe, -, -//] *k*$_u$*c[e] n[e]säṃ inäśäśśäṃññe wiśikke • Senemetre par[r]a [y]aṃ* (LP-21a2/3[Col]).

ineś, ►yneś.

inte, ►ente.

intra(-) ‘?’

In a list of medical ingredients (W-17a4[C]).

Indratewe (n.) ‘Indradeva’ (PN in monastic records)

[Indratewe, -, -//] (472a1[Col]).

ˣIndradamake (n.) ‘Indradamaka’ (PN of a buddha)

[Indramake, -, -//] (Broomhead).

Indradhvaje (n.) ‘Indradhvaja’ (PN of a buddha)

[Indradhvaje, -, -//] (74b2[C]), (Broomhead).

indranīl (n.) ‘sapphire’

[indranīl, -, -//] (74a1=75b4[C]); **—ˣindranīlṣe** ‘sapphire-colored’: (Broomhead).

■From B(H)S *indranīla-*.

indravyākaranäṣṣe* (adj.) '± prtng to Indra's revelation'
[m: -, -, indravyākaranäṣṣe//] (350b2[C]). ■From B(H)S **indra-vyākaraṇa-* (not in M-W or Edgerton).

ˣIndrawarme* (n.) 'Indravarma' (PN in monastic records)
[-, Indrawarmentse, -//] (PK-DAM.507.40-42a12[Col] [Pinault, 1994:102]).

indri (~ intri) (nnt.) (a) 'sense(-organ)'; (b) [presumably by tabu-avoidance for the real word] 'penis' (in this latter sense = *kwipe-ike*)
[indri, -, indri/indriñc, -, -/indrinta, indrintaṃts ~ indrintas[L], indrinta] (a) *wi indriñcä kektseñaṣṣe indri śaulä ṣe i[nd]ri* 'the two senses, the body-sense and the life-sense' (333a3[E/C]), *meleṃṣṣe indri* 'sense of smell' (K-11a1/PK-AS-7Na1[A]), *indrinta* = B(H)S *indriya-* (U-22b2E/IT-206b2]), */// ṣek indrinta wawlāwau 4* 'always keeping the senses under control' (26a7[C]), *ṣañ indri* = B(H)S *svākṣaṃ* (175b6[C]); (b) *indrine* = B(H)S *meḍhra-* (Y-1a6[C/L]); **—indriṣṣe** 'prtng to a sense(-organ)' (IT-5[C/L]); **—indrintaṣṣe*** 'prtng to the sense organs': *indrintaṣṣi tw[e]r[i]* 'the doors of the senses' (67b5[C]). ■From B(H)S *indriya-*.

Indriśke* (n.) 'Indriśke' (PN in graffito)
[-, -, Indriśke//] (G-Qo1[Col]). ■In origin, presumably, a diminutive of the following (but it could be a diminutive of the preceding as well).

Indre (n.) 'Indra' (PN of a god)
[Indre, -, -//] *Indre kārpa rṣākäññe weṣ myāskate* 'Indra descended and changed into the guise of a seer' (107a7[L]). ►See also **Ylaiñäkte**.

indraiśñe* (n.) the name of a meter/tune
[-, -, indraiśñe//] (582b4[L]). ■An abstract derived from a putative proper name, **Indrayaśa-*.

intsu (interrogative/indefinite pronoun) 'which, what kind of' (*intsu-ra-tsa* 'whatever/whoever')
[intsu, -, iñcew//] *intsu no yāmor mā nemcek tänmaṣṣeñca • iñcew yāmorsa mā ṣpä cmetsiśc yuwäṣṣäṃ* 'what kind of deed [is it], not leading surely to birth, and through what kind of deed does he mature to birth?' (K-2b1/2/PK-AS-7Bb1/2[C]), *posa śpālmeṃ rṣāke intsu ste* 'which seer is best?' (107b3[L]); **—intsu-ra-tsa*** *päknāträ iñcew-ra-tsa e[ka]lmi yāmtsi* 'if one intends to subject anyone whosoever' (M-1b7/PK-AS-8Ab7[C]).
■TchA *äntsaṃ ~ antsaṃ* 'id.' and B *intsu* reflect PTch **änä-* ~ **enä-* plus the demonstrative pronouns *sū* (B) or *saṃ* (A). PTch **änä-* must be an unstressed variant of **enä-* and the later must be a frozen form of the demonstrative pronoun (here used as a relative as sometimes in Greek) **h₁e/ono-* [as demonstratives: Sanskrit (instrumental) *anéna* (m.), *anáyā* (f.) 'this,' *anā* 'then, certainly,' Avestan *ana* 'this,' Greek *énē* (*scil. hēméra*) 'the day after tomorrow,' Greek *énioi* 'some' (if this belongs here [rejected by Frisk, 1960:519]), Greek *ekeînos* (< **h₁e-ke-h₁eno-*) 'that (one),' Latin *enim* 'for; namely, for instance,' Umbrian *ene(m)* 'tum,' OHG *jener* (< **h₁onyo-*) 'that (one),' Lithuanian *añs ~ anàs* 'that (one),' OCS *onъ* 'that one, he,' Hittite *annis* 'that (one)' (P:319-320); as both demonstrative and relative: Greek *éntha* 'there, thither; where, whither,' *éthen* 'thence; whence']. Previous suggestions, all unsatisfactory phonologically, are reviewed by VW (173-4). The formation is the same as *kᵘse* 'who, what' (both relative and interrogative), q.v., where we find a collocation of a frozen form of

the relative *$k^{w}i$- or *$k^{w}u$- + *se* or *mäksu* ‘who, what’ (both relative and interrogative), q.v., a collocation on PIE *men- + *$k^{w}i$-/$k^{w}u$- + *sū,* One should note particularly that the adverbial relative *mäkte* ‘as, how’ (< *men-$k^{w}i$-tōd is to *mäksū* ‘who, what’ as the adverbial relative *inte* ~ *ente* ‘if, when; where’ (< *onV-tōd) is to *intsu*. ►See also **ente**, **inte**, and **entwe**.

intsau* (n.) ‘± block of wood’

[-, -, intsau//] *ynemane intsau kātsaś śeśśanmusa śama=nepre poyśintse :* ‘moving, having bound a block of wood to [her] stomach she approached the Buddha’ (18b8^{C}).

■Etymology uncertain. VW (1964b:612, 1976:184) suggests descent from PIE *h_{a}eidh- ‘burn,’ more particularly a derivation from a nasal-infix present *h_{a}i-n-dh-. He notes Sanskrit *édhas*- ‘fuel’ and Greek *kâlon* ‘wood, timber’ (if the latter is related to *kaíō* ‘burn’ [Frisk, 1960:765-766]).

ipäṣṣeñca, ►s.v. yäp-.

iprer (~ ipprer ~ eprer) (n.[m.sg.]) ‘sky, air, atmosphere’

[iprer, ipreräntse, iprer ~ ipprer ~ eprer//] *iprerä śaiṣṣesa* ‘by heaven and the divine world’ [= ±‘by all heavens’] (THT-1859b4^{A}), *yai kauc iprerne* ‘he went high in the air’ (82b5^{C}), *keṃtsa eprerne wat* = B(H)S *avanau gatane* [lege: *gagane*] *vā* (195a4^{L}), *sū rano ṣäp ipreräntse ānte snai tärkarwa astare klautka* • ‘and also the surface of the sky turned cloudless and pure’ (350a4^{C}), *iprer* = B(H)S *gaganam* (535a5^{C}); **—ip(p)reräṣṣe*** ‘prtng to the sky or air’ (374.d^{C}).

●The interchange of initial *i*- and *e*- is presumably the same as that which we see in *ente* ~ *inte* ‘if, when’ or between singular *ewe* ‘skin, hide’ and the plural *iwenta*: unstressed initial *e*- is facultatively changed to *i*-. The medial *-ppr*- is presumably more original, the more usual *-pr*- resulting from actual or merely graphic cluster simplification. The underlying form of this word would then be **epprér* (though this particular configuration is nowhere attested).

■TchA shows the obviously related *eprer* ‘id.’ (and the derived adjective *eppreṣi* [sic]), surely a borrowing from B *ep(p)rer*. The TchB *epprer* is presumably, with Poucha (1930:322), from PIE *$ṃb^{h}$ró- (m./nt.) [: Sanskrit *abhrá*- ‘cloud,’ Avestan *awrəm* ‘cloud,’ Latin *imber* ‘rain,’ Greek *aphrós* ‘foam’ (all ‘visible air’ of some sort) (P:315, MA:477)], or *omb^{h}ró- [: Sanskrit *ambhrá*- ‘sky’ (Martirosyan, 2010:50)] beside the full-grade *$néb^{h}$os- (nt.) [: Sanskrit *nábhas*- ‘vapor, cloud, mist’ (later also ‘heaven, air’), Avestan *nabah*- ‘air, heaven,’ Grk *néphos* ‘cloud, mist,’ Old Irish *nem* ‘heaven,’ Latin *nimbus* ‘(dark) rain-cloud’ (with perseverative nasal), OCS *nebo* ‘heaven,’ Lith *debesìs* ‘cloud,’ Hittite *nepis*- ‘heaven’ (P:315, MA:110)]. The expected PTch *-*mpr*- has been replaced by the assimilated *-ppr*- (cf. the discussion at *ette* and *perpette*). To **eppre* has been added the collective suffix *-r*. Certainly not with VW (181) from PIE **per*- ‘point,’ nor is it a borrowing from Middle Iranian **aβra*- ‘cloud’ as he earlier suggested.

imassu, ►s.v. īme.

imāne (n.) the designation of some sort of household official or servant (so Sieg and Siegling, 1953:322)?

[imāne, -, -//] • *tane imāne weṣṣäṃ* • ‘now the *imāne* speaks’ (520b7^{C}). ■Etymo-

logy unknown. Just possibly it is an old participle to *i-*, q.v., and thus 'one who goes' ('herald'?).

īme (nm.) 'consciousness, awareness; thought; memory, recollection'

[īme, imentse ~ ymentse, īme//īmi, -, -] *[ru]pmeṃ pal[sk]o talāṣṣäṃ śtwāra ymentse śmoññaṃne* 'from form he raises up the spirit on the four modes of consciousness' (10b8^{C}), • *k$_{u}$se ṣamāne naumīye naumīyesa maskäṣṣäṃ pärkāwṣe imesa sū naumīye päst [t]ärkanalle* 'whatever monk exchanges jewel for jewel with the thought of profit, [he is] to give [it] back' (337a3/4^{C}), *śwātsiṣṣe ime yamaṣyenträ* 'they did not have a memory of eating' (431a1^{C}), *paṣṣalñeṣṣe ime* = B(H)S *ārak ṣāsmṛti* (542a6^{C}); **—imeṣṣe** 'prtng to awareness or thought' (S-8a5/PK-AS-4Ba5^{C}); **—imassu** 'mindful, aware, judicious; cautious, prudent': *imassu* = B(H)S *smṛta-* (8b7^{C}), *ymassonte* (12b8^{C}), *śwātsi yoktsine ymassu mäskelle* '[he must] be mindful of food and drink' (559b4^{C}).

■TchB *ime* reflects PTch **wi̯äime* or **yäime*. In either case the related TchA *ime* 'id.' is clearly a borrowing from B. Extra-Tocharian connections are less certain than sometimes assumed. VW (19661a:436-7, 1976:184) implicitly assumes PTch **wi̯äime* and relationship with to Sanskrit *vidmán-* 'knowledge', and Greek *ídmōn* 'instructed in, knowledgeable in,' and (Hesychian) *ídmēn* 'care, consideration,' nominal derivatives of the widespread family of PIE **weid-* 'know, see' [: Sanskrit *vétti* 'knows,' Greek *eídomai* 'appear,' Latin *videō* 'see,' German *wissen* 'know,'etc. (P:1125-1127)]. VW takes *īme* to be from a nominative singular **weidmē(n)*.

Also possible is Benveniste's suggestion (1936:236) of a connection with Armenian *imanam* 'reflect, imagine' and Latin *imāgō* 'image,' Latin *imitor* ~ *imitō* 'imitate,' Latin *aemulus* 'emulating, rivaling.' The phonology of such a derivation is difficult, however. A putative PIE **h$_{a}$imó-* would give TchB ***yame* while OIE **h$_{a}$eimo-* would give ***aime*. ►See also possibly **ūwe** 'learnèd.'

iyā- (vi.) 'go, travel'; (vt.) 'lead, cause to go'

Ps. V /**iyā-**/ [A -, -, iyaṃ//; AImpf. -, -, iyoy//]: ***:*** *kokaletstse īyoy sū Prasenacī walo ot* • 'then king P. was traveling by wagon' (5a2^{C}); Ko. V (= Ps.) [//-, -, iyaṃ]: *ontsoyttñesa alloṅkna retke iyaṃ ypaunane māka wnolmeṃ kauseṃ* ***:*** '[when kings] out of insatiableness lead the army into other lands, they kill many beings' (2b8=3a1^{C}).

●In part at least a synonym of **i-**, q.v. ■TchA *yā-* 'id.' and B *iyā-* reflect a PTch **(y)iyā-*, a reduplicated athematic present like the subjunctive (relegated present) *tättā-* 'set, place' (see s.v. *tā-*). The loss of reduplication in TchA in both *yā-* and *tā-* is morphologically regular. PTch **(y)iyā-* is (as if) from PIE **yiyeh$_{a}$-* a derivative by reduplication of **yeh$_{a}$-* '± go, travel' [: Sanskrit *yáti* 'goes, travels,' Lithuanian *jóju* (inf. *jóti*) 'ride,' Lithuanian *jódyti* 'ride about,'OCS *jadǫ* (*jachati*) 'travel,' etc. (P:296; LIV:309f.)] (cf. VW:589, though with very different details). ►See also perhaps **yateññe**.

irand (n.) 'castor-oil plant (*Ricinus communis* Linn.)' (a medical ingredient)

[irand, -, -//] (Stein Ch.00316.a2-a6/IT-306a6^{C} [Carling, 2003a], P-1a5^{C}). ■From B(H)S *eraṇḍa-*. ►See also **hirant** and **eraṇḍaṣṣe**.

iryāpath* (n.[f.pl.]) ‘mode of physical behavior’
[//-, -, iryāpathänta] (108b5^{L}). ■From B(H)S *īryāpatha-*.
īlārñe, ►s.v. ylāre.
ilaiñakte, ►Ylaiñakte.
ˣĪlyipari (n.) ‘Īlyipari (PN)
[Īlyipari, -, -//] (THT-4000-a6).
īwate (n.) ‘fear, terror, anxiety’
[iwate, -, -//] */// stmau krent saṃvarne mā śaula[ṣṣa] p[ros]ky=īwate* ‘standing in good discipline, [there is] no fear or anxiety for life’ (20b7^{C}).
■Probably with VW (185) we have a compound of *y(n)-* ‘in’ plus *-wäte*, a derivative of PIE **dwi-* ‘two’ and formally at least identical with **dwito-* ‘second.’ As VW points out we have a similar semantic development (*‘be of two minds’ > ‘fear’) to that seen in Greek *déos* (nt.) ‘fear’ (< **dweyos-*) and Greek *deídō* ‘am afraid’ (< a reduplicated perfect **dedwoyṃ*). ►See also **wate**.
iweru* (n.) ‘± swelling, dropsy’ (?) or ‘cholera’ [Carling, 2003b]
[-, -, iweru//] 6 *skwänma śaiṣṣe kolokträ iwerune wränta ramt* ‘the world follows good fortunes like waters in a morbid swelling’ (255a2^{A}). ■From *y(n)-* ‘in’ + *weru*, qq.v.
iśe [interjection] ‘O’
/// ceṃ śauśäṃ iśe sä[suwa] /// ‘he calls out to them, O sons’ (566b4^{C}). ■Variant of *yśe*, q.v., etymology unknown.
iśelme, ►yśelme.
iścake (n.[m.sg.]) ‘(a kind of) earth’
[iścake, -, -//] *$k_u$cañ̃ñe iṣcake* = B(H)S *tokharika* (SI P/65b1b2^{A} [Vorob’ev-Desjatovskij, 1958]).
●/■The meaning and form of this phrase has been much debated (see K. T. Schmidt, 1994:209-210, for a convenient summary). Pinault (2002) makes the plausible suggestion that the MSS’s *tokharika* is a hyper-Sanskritization of a Middle Indic **tuharika*, itself the phonologically regular outcome of late Sanskrit *tūbarika-*, the designation of a particular odiferous earth, and does not stand for *tokharikā*, the B(H)S ‘Tocharian woman’ (as heretofore supposed). Pinault connects *iścake* with *iścem* ‘tile, brick’ and takes it to represent an earlier Iranian **iṣtyaka-*. I take the whole phrase *$k_u$cañ̃ñe iṣcake* to mean ‘a certain kind of earth.’ See further the discussion s.v. *$k_u$cañ̃ñe*. ►See also **iścem** and, more distantly, **aise**.
iścem* (n.) ‘± tile, brick’ (anything ceramic)
[-, -, iścem//] *mäkte ost poṣiyantsa [wa]wārpau [pa]paikau ā[s]tre • ṣi[m mā] prākre aipu no iścemtsa oṃṣmeṃ mā yāmu* ‘as a house surrounded by walls, painted, pure, [if] the roof [is] not covered firmly and [is] not made from above with tile’ (A-2a4/5/PK-AS-6Ca4/5^{C}); **—iścemaṣṣe*** ‘prtng to clay, earthen’: *mäkte kos tsaikaṃ lwaksāttsaika=ścemaṣṣeṃ bhājanta* ‘as many earthen vessels as the potter makes’ [*iścemaṣṣeṃ* = B(H)S *mṛttika-*] (3a2^{C}).
■TchB *iścem* ‘clay’ is surely related to a group of Indo-Iranian words for ‘brick’ [: Sanskrit *iṣṭikā-* (f.), Sanskrit *iṣṭakā-* (f.), Avestan *ištya-* (nt.), Old Persian *išti-* (Modern Persian *xišt*), Avestan *zəmōištva-* (nt.) ‘earthen brick’] (VW, 1949:148, 1976:184-185). The Indo-Iranian words would seem to presuppose a Proto-Indo-

Iranian **išt-* with various derivatives. The Tocharian word is surely an early borrowing from Avestan (or some similar eastern Iranian language) *ištyám* (different in details, Pinault, 2006:171). Along with the inherited Tocharian *aise* '(eathen-ware) pot' we have Indo-Iranian and Tocharian evidence for a PIE **h$_a$eis-* 'fire (clay)' (related to **h$_a$eidh-* 'burn') with derivatives **h$_a$isti-* and **h$_a$oiso-* respectively. Old Norse *eisa* 'glowing coals, fire' and Middle Low German *ēse* 'forge' (whence Modern German *Esse*) probably also belong here. ►**Iṣcake** and **aise**.

Iśśapake* (n.) 'Iśśapake' (PN)
[-, Iśśapakentse, -//] (TEB-74-06/THT-1574^{Col}).

īṣi, ►s.v. yṣiye.

iṣcake, ►iścake.

iṣwarka, ►yṣwarka.

isapar, ►ysapar(sa).

isäpe, ►ysape.

isälye, ►ysalye.

iskil (n.) '?' (PN?)
[iskil, -, -//] *tarmawirñe iskil parra iyaṃ tu ceṃmpa yakwi trai stare-me* (LP-15a2/4^{Col}).

istak (adv.) 'suddenly'
istak tāka cakra[vārt] 44 'suddenly he was a cakravartin' (37a8^{C}), *tesa nāṣṣi istak ast[are]* '[if] he should wash thusly, suddenly [he will] be clean' (P-2b6^{C}). ■The accusative of *yast* 'precipice,' used adverbially, + the strengthening particle *k(ä)*. Not with VW (184) *y(n)-* 'in'+ *-stā-*, a derivative of 'stand' + the strengthening particle *k(ä)*. ►See also **yast** and **k(ä)**.

ˣistār '?'
/// k[e]ś tättārmeṃ anaiśai istār ompä/// (IT-163b4^{E}).

ispek (adv.) 'nearby, close to; concerning'
///ne Brahmadatte ñemtsa walo mäskīträ ispek ṣpä 'and king B. by name found himself nearby' (349b3^{C}), *nervāṇäṣṣai rīntse kameṃ ispek cai* 'concerning them, they went to the nirvana-city' (PK-AS-16.3-a1/2^{C} [Pinault, 1989:156]). ■A compound of *y(n)-* 'in'+ *spe* 'near' + the strengthening particle *k(ä)*, qq.v. ►See also particularly **ysape**.

• U •

ˣuttarakuräṣṣe* (n.) 'dweller in the northern district'
[//-, uttarakuräṣṣeṃts, -] (IT-11a6^{C}]). ■Derived from an unattested **uttarakur*, itself from B(H)S *uttarakuru-*.

Uttaraphalguṇi (n.) 'Uttarāphalguṇī' [a lunar mansion]
(M-1b9/PK-AS-8Ab9^{C}). ■From B(H)S *uttarāphalguṇī-*.

ˣuttarāsāṅkä* (n.) 'monk's overgarment'
[-, -, uttarāsāṅkä//] (KVāc-4b3$^{?}$ [Schmidt, 1986]). ■From B(H)S *uttarāsaṅga-*.

Uttare (n.[m.sg.]) 'Uttara' (PN of a prince)
[Uttare, Uttari, Uttareṃ (voc. Uttara)//] (81a5^{C}).

utpatti (n.) '± origin, production'
[utpatti, -, //] (A-2a4/PK-AS-6Ca4^{C}); —**utpattiṣṣe*** 'prtng to origin, production' (104b3=S-1b1^{C}). ■From B(H)S *utpatti-*.

utpāt ~ utpat (n.) 'receipt'
[utpāt, -, utpāt//] *tr[ai] kṣun[t]sa Dharmacandri lānti kṣuṃne Dharmanitri yotkolatñ[e]ne saṅkrām ṣṭalāṣṭi Yaśunanti wai Puṇyisene śatreṣṣ[e] wyai utpāt keś tāseṃ* 'in the third regnal year of king Dharmacandra, the monastery [is] under the *yotkolau*-ship of Dharmamitre, the stewards (?) Y. and P. make an account of the disbursement and receipt of grain' (PK-bois-C.1a1^{Col} [Pinault, 1994:91]). ■From B(H)S *utpāda-*.

ˣutpāl, ►uppāl.

udāṃ (n.[m.sg.]) 'a solemn but joyous utterance'
[udāṃ, -, udāṃ//] (Dd7^{Col}), (Broomhead). ►See also **pelke**. ■B(H)S *udāna-*.

Udānalaṅkār* (n.[m.sg.]) 'Udānālaṅkāra' (PN of a buddhist work)
[-, -, Udānalaṅkār//] (28a4^{C}), (Broomhead).

Udāyi (n.) 'Udāyin' (PN)
[Udāyi, -, Udāyiṃ//] (60a1^{C}).

udāvart* (n.) a kind of bowel disease ('dry excrement')
[-, udāvarttäntse, -//] (497b4^{C}). ●Cf. Carling (2003b); Broomhead gives 'menstruation.' ■From B(H)S *udāvarta-*.

udumbara (n.) 'cluster fig (*Ficus racemosa* Linn. [aka *F. glomerata* Roxb.])' (a medical ingredient)
[udumbara, -, -//] (W-29a4^{C}). ■From B(H)S *udumbara-*.

udai (n.) 'rising (as of the sun),' only attested in the compound **udai-ṣale** 'the eastern mountain behind which the sun is presumed to rise'
pārāmitṣṣe ud[ai]-ṣle[meṃ] kᵤse su pa[r]k[a] /// (288a1$^{C/L}$). ■B(H)S *udaya-*.

upakṣepapadak (n.) '± word of indication'
[upakṣepapadak, -, -//] (197b1^{L}). ■From B(H)S **upakṣepa-padaka-* (compound not in M-W or Edgerton).

Upagupte* (n.) 'Upagupta' (PN)
[-, Upagupti, -//] (IT-187a3^{C}).

Upage (n.) 'Upaga' (PN)
[Upage, Upagentse, -//] (107a5^{L}).

upacār (n.[m.sg.]) 'practice, manner of speaking; method, procedure'
[upacār, -, upacār//] (M-1b4/PK-AS-8Ab4^{C}). ■From B(H)S *upacāra-*.

upacai* (n.) '± help, aid' [N-gen. *upacai yām-* 'help someone']
[-, -, upacai//] *///[upa]cai cm[e]la saṃsāräntse upacai yamaṣṣeñcaṃ ///* (173b5^{C}). ■From B(H)S *upacaya-*.

upatāpi ([indeclinable] adj.) 'heating, inflaming, hurting.'
(197b5^{L}). ■From B(H)S *upatāpin-*.

Upatiṣye (n.) 'Upatiṣya' (PN)
[Upatiṣye, -, - (voc. Upatiṣya)//] (22b7^{C}).

upadeś* (n.) ‘instruction; a type of buddhist literature’
[-, -, upadeś//] (112b6^{L}); —**upadeśäṣṣe** ‘prtng to instruction or to the *upadeśa*’ (420b3^{L}). ■From B(H)S *upadeśa-*.

upadrap (n.) ‘an illness with a sudden onset’
[upadrap, -, -//] (P-1b4^{C}). ■From B(H)S *upadrava-*.

Upanande (n.) ‘Upananda’ (PN)
[Upanande, Upanandi, Upanandeṃ//] (337a4^{C}).

ˣupātatstse (adj.?) ‘?’
upātatse Saṅkatatte (THT-4000, col 3, -a7$^{?}$). ●An adjective of origin or profession or what not to distinguish one Saṅkatatte from another (*śaṃnmo Saṅkatatte* [THT-4000, col. 3, -a4$^{?}$]) three lines earlier? Cf. *uwatakas*?

upādāṃ (n.) ‘grasping, clinging, addiction’
[upādāṃ, -, -//] (151b4^{C}). ■From B(H)S *upādāna-*.

upādāyarūp (n.) ‘accidental or derivative form of matter’
[upādāyarūp, -, -//] (193b5$^{C/L}$). ■From B(H)S *upādāyarūpa-*.

upādhyāye (n.) ‘master; teacher, instructor’
[upādhyāye, upādhyāyentse, upādhyāyeṃ (voc. upādhyāya)//upādhyāyi, -, -] (81b2^{C}); —**upādhyāye-yäkne** ‘in a master’s manner’ (630a3^{C}). ■From B(H)S *upādhyāya-*.

upāy* (n.[f.pl.]) ‘means, stratagem’
[-, -, upāy//upāynta, -, -] *tsalpäṣleṣṣana upāynta* ‘means to salvation’ (Pe-2a3/SI P2b^{C}). ■From B(H)S *upāya-*.

upāl, ►uppāl.

ˣUpāli ‘Upāli’ (PN name of the Buddha’s disciple)
[-, Upālyintse, Upāli//] /// *upālyittse śaisintse* [lege: *śaitsintse*] /// (116a3^{L}), also Broomhead.

upāsakāñca* (n.) ‘female lay-disciple, lay-member of an order’
[//upasakāñcana, -, -] (113b1^{L}). ■A derivative of *upāsake*, q.v., + the feminizing suffix *-āñca* (cf. TchA *wāskāñc* ‘id.’).

upāsake (nm.) ‘male lay-disciple, lay-member of an order’
[upāsake, upāsakentse, -//upāsaki, -, upāsakeṃ] (15a3=17a3^{C}); —***[1]upāsak-(äñ)ñe** (n.) ‘laity’: only in the derived adjectives, —**upāsak(äñ)ñeṣṣe** ‘prtng to the laity’ (17a7^{C}, THT-1860a5^{A}) and — **[2]upāsakñe*** (adj.) ‘prtng to the laity’ (51a3^{C}). ■The equivalent of TchA *wāsak*, also a borrowing from B(H)S *upāsaka-*. ►See also **upāsakāñca**.

upekṣ (n.) ‘indifference’
[upekṣ, -, upekṣ//] (197a4^{L}). ■From B(H)S *upekṣā-*. ►See also next two entries.

upekṣindri* (n.) ‘indifferent sense’
[//-, -, upekṣindrinta] (41a6^{C}). ■From B(H)S **upekṣindriya-* (compound not in M-W or Edgerton).

upekṣopavicār* (n.[f.pl.]) ‘± sphere of indifference’
[//upekṣopavicāränta, -, -] (172a4^{C}). ■From B(H)S **upekṣopavicāra-* (compound not in M-W or Edgerton).

upetya ‘?’
upetya ṣkas indrintas yūma[ne] (195a3^{L}). ■From B(H)S *upe-* ‘approach’?

Upoṣathe (n.) ‘Upoṣatha’ (PN of a god)
[Upoṣathe, -, -//] (23a1^{C}).

Uppalavarṇa* (n.) ‘Utpalavarṇā’ (PN of a nun)
[-, Uppalavarṇañ, -//] (IT-248a3^{C}).

up(p)āl* ~ oppāl ~ utpāl (nnt.) ‘blue lotus (*Nelumbo nucifera*)’
[-, -, uppāl//uppālnta, uppālntaṃts, uppālnta] *u[ppāläntasa]* = B(H)S *padmaiḥ* (PK-NS 306/305a2^{C} [Couvreur, 1970:177]); —**up(p)āl(ä)ṣṣe*** ‘prtng to the blue lotus’: *wärä uppāläṣṣe* = B(H)S *vāri puṣkara* (U-26b4^{E} /IT-45]), *upālṣa witsako* ‘lotus root’ (501a7^{C}); —**ˣuppālätstse* ~ utpalytse*** ‘provided with lotus’ (357b1^{C}), (Broomhead); —**uppāl-pyapyaiṣṣe** ‘prtng to lotus-flowers’ (186a3^{L}); —**uppāl-yok*** ‘lotus-like, lotus-colored’ (560a5^{C}); —**ˣuppāl-särwāna** ‘lotus-faced’: *uppāl-sä[rwana]* (= B(H)S *kamalānanam*) (IT-175b5^{C}). ■From B(H)S *utpala-*.

ubhayaviparitiˢ* (n.pl.) ‘± neither enjoying nor suffering’
[//-, -, ubhayaviparitеṃ] (197b2^{L}). ■From B(H)S **ubhaya-viparīta-* (compound not in M-W or Edgerton, but see the TchB gloss at 197b6^{L}).

„māñca, ▶s.v. wäm-.

urṇaṣṣe (adj.) ‘prtng to the circles of (white) hair between the brows of a buddha or other great being’
[m: urṇaṣṣe, -, -//] (71a6^{C}). ■An adjectival derivative from (unattested) **ūrṇ*, a borrowing from B(H)S *ūrṇa-* (cf. TchA *urṇ*).

Urbilvakāśyape (n.) ‘Uruvilvakāśyapa’ (PN)
[Urbilvakāśyape, -, -//] (397b5^{C}).

uluke* (n.) ‘owl’
[-, -, uluke//] (511b1^{L}). ■From B(H)S *ulūka-*.

Ulkāmukhe (n.) ‘Ulkāmukha’ (PN of a prince)
[Ulkāmukhe, -, -//] (589a5^{C}).

ˣullapaṃ* (n.) ‘empty, idle gossip’
[-, -, ullupaṃ//] IT-139a1$^{C/L}$. ■From B(H)S *ullāpana-*.

uwataka* (n.) a member of some profession
[//-, uwatakaṃts, -] *co* [lege: *cau*] *komtak „watakas* [lege: *-kaṃts*] *yap wsāwa* ‘this very day I gave barley for the *uwatakas*’ (459a2^{Col}). Cf. *upātatse*?

uwaṃt* (n.) ‘± border, margin’ (??)
[-, -, uwant//] */// entwemeṃ „waṃtne ynārki kauś kyāna amokäṣṣe ///* (429b5^{L}). ■From B(H)S *upānta-*?

ˣUwāṣṣi (n.) ‘Uwāṣṣi’ (PN in monastic records)
[Uwāṣṣi, -, -//] (SI B Toch.11.3^{Col} [Pinault, 1998:8]).

ūwe (adj.) ‘learnèd, skillful’
[ūwe, -, -//uweñ, -, ūweṃ] *piś uw[eṃ] akalṣälye[ṃ]ścä* ‘toward the five learnèd disciples’ (81a1^{C}), *śtwer uweñ mcuṣkanta Ulkāmukhe • Katakarṇi • Hastiny[ā]se • Nupūra* ‘the four learnèd princes: U., K., H., and N.’ (589a5^{C}), */// lañ-c uwe* ‘he will emerge (??) learnèd concerning thee’ [?] (A-4a1/PK-AS-6Da1^{C}).
■TchB *uwe* reflects a PTch **wäwé(n)-*, (as if) from PIE **wiḋwó-* or **wiḋwon-*, adjectival derivatives of **weid-* ‘know, perceive’ [: Sanskrit *vétti* ~ *vedate* ~ *vidáti* ‘knows’ (perfect Sanskrit *véda*), Sanskrit *vindáti* ‘finds,’ Avestan *vaēδa* ‘knew,’ Armenian *egit* ‘found,’ Greek *eídomai* ‘appear,’ *oîda* ‘know,’ Latin *videō*

‘see,’ Gothic *witan* ‘know,’ Lithuanian *pavýdėti* ‘to see,’ OCS *viděti* ‘id.,’ etc. (P:1125-1126; MA:337)]. Particularly one might compare the Vedic Sanskrit *vidú-* ‘wise, intelligent, heedful’ and Gothic *witu-bni* ‘knowledge, recognition,’ of which **widw-ó-* would be a thematicization. Not with VW (539) from **dwen-* as in Old Latin *duenos*, later Latin *bonus* ‘good.’ Such a derivation is phonologically impossible and semantically unlikely. ►See also possibly **īme**.

uśir (n.) ‘fragrant root of the vetiver or cuss-cuss grass (*Chrysopogon zizanioides*, *Vetiveria zizanioides*, or *Andropogon muricatus*)’ (a medical ingredient)
[uśir, -, -//] (500a5^{C}). ■From B(H)S *uśīra-*. ►See also **wśirä**.

uṣṇīr ‘± top-knot,’ only attested in the compound **uṣṇīr-mahūr*** (n.) ‘± top-knot crown’
(71a4^{C}). ■Presumably from a Prakrit variant of B(H)S *uṣṇīṣa-*. Cf. TchA *uṣnīr*, Khotanese *uṣnīra-*, Uyghur *ušnir*.

uṣmakatäṣṣe* (adj.) ‘prtng to the first stage of the *nirvedha-bhāgīya*’
[f: uṣmakatäṣṣa, -, -//] (554b4^{E}). ■An adjective derived from an unattested **ūṣmakat* from B(H)S *ūṣmagata-*.

ustama* (n.) ‘last [thing], utmost [thing]’ (??)
[-, -, ustama//] /// *ustamameṃ ysā-yokä*/// (566b7^{C}). ■If from Khotanese *ustama-* ‘id.’

ˣutsahām* (n.) ‘encouragement’ [*utsahām yām-* = B(H)S *utsāhaya-* ‘encourage’]
[-, -, utsahām//] (KVāc-18b1/THT-1110b1^{C} [Schmidt, 1986]). ■Cf. B(H)S *utsāhaya-* ‘encourage.’

• Ṛ •

ṛddhiṣṣe (~ räddhiṣṣe) (adj.) ‘prtng to magic’
[m: ṛddhiṣṣe, -, -//] [m: -, -, räddhiṣṣai//] (108b8^{L}), *räddhiṣṣai maiyy[a]sa* ‘with magical force’ (THT-3596a1^{C}). ■See **raddhi**.

ṛṣapak (n.) a kind of medicinal plant
[ṛṣapak, -, -//] (499a5^{C}). ■From B(H)S *ṛṣabhaka-*.

ṛṣivadaṃ* (n.) ‘ṛṣivadana (~ ṛṣipatana)’ (PN of a deer-park in Benares where the Buddha preached)
[-, -, ṛṣivadaṃ//] (112a3^{L}). ■From B(H)S *ṛṣivadana-* (~ *ṛṣipadana-*) (cf. TchA *ṛṣiwataṃ*).

• E •

eṃṣke (a) (preposition) ‘up to (and including), until’; (b) (adv.) ‘even’; (c) (conj.) ‘until’
(a) ***:*** *abhijñänta dhyananma eroṣ eṃṣke ywārco tsälpoṣ saṃsārmeṃ* ***:*** ‘[those who] have called up [higher] knowledge and meditations [are] up to half-saved

from the *saṃsāra*' (31a3^{C}), *bhavākkärṣṣai yoñiyai eṃṣke katkässi añmassu* 'desirous of crossing unto the way of the last and best existence' (108b3^{L}), *eṃṣke pi[ṅkte]* = B(H)S *yāvat pañcama* (198a3^{L}); (b) ***:*** *tumeṃ ... maimañceṃ appamāt sū yamastär eṃṣk=ārhānteṃ wrocceṃ* ***:*** 'thus he treats badly the just, even the great arhats' (31b2^{C}), *tumeṃ walo eṃṣke tot śokagārne yopsa krakecce wassi au[su]* 'then the king entered, even as far as the bedroom, wearing soiled clothes' (99a1^{C}); (c) *yenten stamṣäṃ ... eṃṣke po yenteṃ* ***:*** *kektsenne stmauwa lkāṣṣäṃ* 'he establishes the winds … until all the winds standing in the body he sees' (41b6^{C}), *eṃṣke tot ṣe Ylaiñäkte asāṃne lamoy* 'nevertheless Indra sat first on the throne' (PK-AS-16.3b5/6^{C} [Pinault, 1989:157]); **—eṃṣketstse** (a) (adj./adv.) 'lasting, permanent'; (b) (preposition) '± even unto': *näksenträ mā mäskeṃntr [e]ṃṣketse* 'they perish and do not last forever' (1a3^{C}), *mā yśelmy [eṃ]ṣk[e]cc[i] mā sak onwañ[e]* 'pleasures of the flesh [are] not lasting, good fortune [is] not eternal' (8a1^{C}); (b) *eṃṣketse witskai [wikṣä]lñe tuntse weskau* 'I speak of its extirpation even unto the root' (K-3b2/3/PK-AS-7Cb2/3^{C}).

■If related, TchA *eṣäk* 'on top of, above' and B *eṃṣke* must reflect PTch **enṣäke* (TchA *eṃṣke* 'while' is an obvious borrowing from B). However, extra-Tocharian connections, if any, are obscure. For a suggestion, see VW (179) who takes it to be (Tocharian) **en-* + (PIE) **seĝ^{h}-* 'hold, have the victory.' However, TchA *eṣäk* is probably rather to be connected with TchB *oṃṣ-* (as in *oṃṣmeṃ* 'from above,' q.v.)

eṃssalñe (n.) '?'

: *n[e]säṃ-c ay=eṃssalñe kottarntse yetwe k$_{u}$śiñ̈ñe ///* (361b6^{L}). ■Presuming the word-division is correct, the abstract of an otherwise unattested verb, *eṃss-* of unknown meaning.

ek* (nm.) 'eye'

[-, ekantse, ek/eś(a)ne, eś(a)naisäñ, eś(a)ne/-, -, eśaiṃ] *miko$_{u}$ eśne* 'having closed the eyes' (134a6^{A}), *ṣän* [sic] *nakänma lkalyñese* [lege: *-sā*] *mikow eśne se ṣaiṣṣe* 'the world [has] closed its eyes to the sight of its own faults' (THT-1191b4^{A}) *eśai<ṃ>* (THT-1312b1, -b2^{A}), *[eśanai]säña* [lege: *eśanaisäñ*] *win=aiṣṣeñca* = B(H)S *nayanābhirāmaḥ* (524b5^{C}), *ekantse* = B(H)S *cakṣu-* (527a2^{C}), *eśanene* = B(H)S *akṣi-* (Y-2a3/4$^{C/L}$), *täṅwaññe eśnaisäñ sakw aiṣṣeñcañ* 'govomg loveliness and happiness to both eyes' (PK-AS-7G-b3^{C} [CEToM]), *eśane klausane ṣeycer-me kartstse yolo lkātsi klyaussisa* 'you had eyes and ears to see and hear good and evil' (108a6^{L}), *se ekantse yumāne n[esaṃñe]* = B(H)S *dṛṣṭaṃ* (195b6^{L}); **—ekaṣṣe** 'prtng to the eye' (108b10^{L}); **—eś(a)neṣṣe*** 'prtng to the eyes': (THT-1312a2^{A}), (510b4^{L}); **—eśanetstse** 'having eyes, having the ability to see': */// [e]śanetstse no mā lkāṣṣäṃ 3* = B(H)S *cakṣuṣmān vā no paśyati* (IT-70a4^{C}); **—eś-lmau** 'blinded' [lit. 'the eyes set']: *tsätkwaṃtsñeṣṣe surmesa eś-lm[au] ś[ai]ṣṣ[e]* 'a world blinded by the cataract of error' (207b2$^{E/C}$).

●The plural (acc.) *eśaiṃ* is obviously late and analogical to the (unattested) plural of *klautso* 'ear,' namely (nom.) **klautsaiñ*. ■TchA *ak* (dual *aśäṃ*) and B *ek* reflect PTch **ek* from PIE **h$_{3}$e/ok^{w}* [: Sanskrit *ákṣi* (nt.), Avestan *aši* 'both eyes,' Sanskrit *ánīka-* (nt.) 'front side,' Avestan *ainīka-* (m.) 'face' (< **h$_{1}$eni-h$_{3}$k^{w}-o-*), Armenian *akn* 'eye,' Greek *ósse* 'both eyes,' *ómma* 'eye' (< **h$_{3}$ok^{w}mn̥*), Latin *oculus* 'eye,' Gothic *augo* 'eye' (< Proto-Germanic **agwo* by metathesis?),

Lithuanian *akìs* ‘eye’ (dual *akì*), OCS *oko* ‘eye’ (dual *oči*), Albanian *sy* (< *h_3ok^wi- + *-ōu* ?), etc. (P:775-777)] (Meillet, 1911:150, VW:141; MA:188). Tocharian would seem to reflect a neuter *h_3ok^w (dual *$h_3ok^wih_1$). ►Also **yneś**, **eśaiwenta**, **tärrek**, and **pratsāko**.

ekañ̃i (n.) ‘possession’

[ek(añ)ñi, -, ek(añ)ñi//-, -, ekñinta] *lānte spaktāṃ ypoye pauśye añmantse=ekñi kurpelle* ‘[the householder is] to be concerned [for] the service to the king, national taxes, and his own possessions’ (33a6[C]); —**ekañ̃iñ̃ñe** ‘id.’: *orocci ... ekñiñ̃esa tsmenträ śateñ* ‘the great grow rich with possessions’ (521b4[C]), *ekañiñenta kakrauparmeṃ* = B(H)S *bhogān vai samudānīya* (IT-114a4[C]); —**ekañ̃iñ̃ñentatstse**: ‘having possessions’ (561a1[C]).

■Contra VW (175) *ekañ̃i* is related to TchA *akäṃtsune* ‘possession’ but not to TchA *ek* ‘nourishment’and thus not ultimately related to PIE *$h_aeik̂$- ‘± be in possession of,’ though the semantics would admittedly be attractive. TchA *akäṃtsune* and B *ekañ̃e ~ ekañ̃i* would appear to reflect a PTch *ekäñye-. Very tentatively one might suggest a putative PIE *$h_aoĝ̯yo$- ‘what is driven’ > ‘herd’ (for the semantics one should compare Greek *agélē* ‘herd’) > ‘possessions’ (of an originally pastoral people). The semantic history proposed here would be similar to that of English *chattle*. ►See the next entry and also possibly **āk-**.

ekañ̃e* (n.[f.pl.]) ‘possession, property, equipment’

[-, -, ekañ̃e//-, ek(añ)ñentaṃts, ek(añ)ñenta] *ekñenta lyśi no alyeṅkäṃs cowai tärkanaṃ* ‘possessions, however, thieves steal from others’ (33a4[C]), *dīpāmalṣe ekañ̃e wasa* ‘she gave the equipment for the lamp’ (Qumtura 34-g1[C/Col] [Pinault, 1993-94:175]); —**ekañ̃eṣṣe** ‘prtng to possessions’ (330a4[L]); —**ekañ̃etstse** ‘having possessions, affluent, wealthy’ (375a4[L]) ■See s.v. **ekañ̃i**.

ekamätte (adj.) ‘future’ (lit. ‘the un-come’)

[ekamätte, -, -//ekamäcci, -, ekamäcceṃ] [f: -, -, ekamäccai//] *ekam$_{ä}$cai preśyaine* ‘in a future time’ (27a3[C]), *kätkor ekamätte karsatsi* ‘to know past and future’ (PK-AS-16.2b5[C] [Pinault, 1989:156]). ■Privative of *käm-*, come,’ q.v. (see Hilmarsson’s discussion, 1991:105-106).

ekalätte (adj.) ‘± intolerable, unbearable’

[ekalätte, -, -//] (IT-51a2[E]). ■Privative of [1]*käl-* ‘bear, tolerate,’ q.v. (see Hilmarsson’s discussion, 1991:96).

ekalymi (postposition/adverb) ‘in the power of, subjected to, dependent on [with genitive]’ [NOUN-acc. *ekalymi yām-* ‘subject’]

: *pelaiknetse ekälymi nestsi preke 12* ‘[it is] time to be subject to the law’ (281a4/5[E]), ***:*** *tañ ekalymi ñäś cī artaskemar säsweno* ***:*** ‘I [am] in thy power; I acknowledge thee [as] lord’ (44a1[C]); —**ekalymiñ̃ñe*** ‘subjection’: *snai mäktauñe eṅkaltse sporttotär ekalymiñ̃ñene* ‘he dwells in the incomparable subjection of passion’ (A-2b2/PK-AS-6C-b2[C] [CEToM]; —**ekalymiñ̃ñetstse** only attested in the derived abstract: **ekalymiñ̃ñetsäñ̃ñe*** ‘± power, strength’ (or something like ‘subjugation of self’?): */// [kre]n[t] spelkk[e]meṃ wai ṣañ ekalymiñ̃ñetsäṃñememeṃ se bodhisatveṃts [ts]ārwa* ‘from the good zeal and his own strength and the joy of the bodhisatvas’ (600a1[C]). ■A compound of the intensive prefix *e(n)-* (here retaining much of its original locative force ‘in’) + *kalymi* ‘direction,’ qq.v. (see Hilmarsson, 1991:170).

Ekaśriṅke (n.) ‘Ekaśriṅga’ (PN)
[Ekaśriṅke, -, -//] (350b3^{C}).

ekasyālaṃbanaṃ ‘?’
ṣkässaṃts ṣañ ekasyālaṃbanaṃ (173a3^{C}). ■From B(H)S **ekāsya-* + *ālambana-*?

ekārthavācake* (n.) ‘one who speaks tautologically’ (?)
[//ekārthavācaki, -, -] (177a2^{C}). ■If from B(H)S **ekārtha-vācaka-* (compound not in M-W or Edgerton).

ekāsanikäññe* (adj.) ‘observing the rule of using the same seat (for eating)’
[m: -, -, ekāsanikäññe//] (558b4^{C}). ■From B(H)S *ekāsanika-* + the Tocharian adjectival suffix *-ñña*.

ekätkātte (adj.) ‘not passing, not crossing’
[m: ekätkātte, -, -//] *[samu]d[tä]rntse totteñña ekätkātte se mā srukalña yänmālle* ‘one not crossing the border of the ocean will not achieve death’ (PK-C-12-a2$^{?}$ [sic! Thomas, 1987c:91]). ■The privative of ^{1}*kätk-* ‘cross, pass,’ q.v. (see Hilmarsson’s discussion, 1991:63-64). In Classical Tocharian B we would expect **ekatkatte*.

ekito* (n.) ‘help’ [N-gen. *ekita yām-* ‘to help’; N-gen. *ekītatstse nes-* ‘be aided by’]
[-, -, ekita//] • *krenta wäntarwan=ekīta yāmṣeñca kᵤs[e]* **:** ‘whoever is helping in good things’ (520b5^{C}), *ṣesa ṣñaṣṣeṃmpa po se* [lege: *kᵤse*] *ñy ekita yamaṣare ce postakäśc* ‘together with all my own people who have helped me with this book’ (K-8a2/PK-AS-7Ha2^{C}); —**ekītatstse** ‘helpful/helper’ (82b4^{C}), {338a6}, */// [ekī]-tatse yolaintsä nestsi mā preke* **:** ‘it is not the time to be aided by evil ones’ (IT-151a4^{C}); —$^{\times}$**ekītatsñe***: ‘helpfulness, assistance’ (IT-64a1^{C}).
■Morphologically we have *ek-ito* with the same “agentive” suffix *-ito* we see in *laukito* ‘stranger’ from *lauke* ‘far.’ The origin of *ek-*, however, is unknown. Not with VW (176) from TchA *ek* ‘nourishment.’

$^{\times}$**ekaute** (adj.) ‘unkilled’
[ekaute, -, -//] (THT-1235a2$^{?}$). ■Privative of *kau-* ‘kill.’

ekñiñña, ►s.v. ekañña.

ekwalatte (adj.) ‘± indefatigable,’
[ekwalatte, -, ekalacce//] *[ye]nteṣṣai ytārine ekwall[a]cc[e] w[ar]kṣältsa mäst=ārwāre* ‘he walked in the way of the wind prepared with indefatigable energy’ (239a1^{C}=THT-3597a7^{A}), *ekwalatte tsirauñe* ‘± indefatigable energy’ (S-3a1^{C}).
■Privative of *kwäl-* ‘fail,’ q.v. (see Hilmarsson’s discussion, 1991:64-69).

ekṣalye (nf.) ‘(fit) season; time for action (of a Buddha)’
[ekṣalye, ekṣalyäntse, ekṣaly//ekṣalyi, -, ekṣalyäṃ] *ekṣälye* (THT-1283b6^{A}), *ekṣalyä/// =* B(H)S *ṛtu-* (544a2^{C}), */// pyāpyaiṃ stāna ṣarmna okonta ekṣalyänts[e]* ‘flowers, trees, seeds, and fruits of the season’ (A-4a3/PK-AS-6Da3^{C}), *poyśiñ-ñeṣṣai ekṣalymeṃ mā triśīmar* ‘may I not stray from the season/parousia of Buddhahood!’ (S-8b4/PK-AS-4Bb4^{C}), *poyśiññana ekṣalyänmeṃ* (IT-271b2^{C}); —**ekṣälyṣe*** ‘prtng to the season/time of action’: *ekṣälyṣāna pyāpyaiñ* ‘seasonal flowers’ (275a2^{A}).
■TchA *opṣäly* ‘id.’and B *ekṣalye* reflect *ek^{w}ṣäl̤ iē*. The vowel before **k^{w}C* is rounded in Tocharian A but not in Tocharian B, just as in TchA *noktiṃ* but B *nekciye* ‘last night’ (from PIE **nok^{w}t-*). The Proto-Tocharian cluster of **k^{w}* + sibilant becomes regularly *p* + sibilant in A but *k* + sibilant in B (cf. TchA *ops-*

'ox' and B *okso* 'id.' from PIE **uk^{w}s-*). Thus it would appear that we have a derivative of PIE **h$_{3}$ok^{w}-* 'see,' most similar to that seen in Greek *ópsomai* 'I will see.' The original meaning of this verbal noun must have been something on the order of 'manifestation' or 'appearance.' ►See also **ek**.

ekṣinekäññe* (adj.) 'prtng to a dove'

[f: //ekṣinekäññana, -, -] *ekṣinekaṃñana misa* (ST-a6/IT-305a6^{C}). ■An adjective in *-ññe* from an unattested **ekṣinek(e)* 'dove,' a borrowing from Middle Iranian **axšinaka-* (cf. Ossetic *axsinäg* or Khotanese *aṣṣänaka-* 'dove' [Schwentner, 1956:238]).

eṅk- (vt.) 'take, grip, seize; conclude; understand'

Ps. IXa /**eṅkáskˇ^{ä}/$_{e}$-**/ [MP eṅkaskemar, eṅkastar, eṅkastär//eṅkaskemtär, -, eṅkaskentär; MPImpf. -, -, eṅkaṣṣitär; *nt*-Part. eṅkaṣṣeñca; *m*-Part. eṅkaskemane; Ger. eṅkaṣ(ṣäl)le]: *tu maśne eṅkastär nuskaṣṣäṃ-ne* 'he takes it in [his] fist and squeezes it' (334a4$^{E/C}$), *k$_{u}$ce satāṣṣäṃ tu anāṣlñe eṅkastär* • 'whatever he exhales, he takes it [as] inhalation' (41b2^{C}), *caumpa ṣesa waṣamñe eṅkaṣṣitär* 'together with him he concluded a friendship' (PK-AS-16.3b6^{C} [Pinault, 1989:157]); Ko. I /**eṅkā́-**/ [MP -, -, eṅktär// -, -, eṅkantär; MPOpt. eñcīmar, eñcītar, eñcītär//; Inf. eṅktsi; Ger. eṅkalle]: *saswe wess eṅträ* 'the lord will seize us' (79a5^{C}), *śiläṣṣana sälyeṃ no* [sic] *prākre ysomo eñcīmar* 'may I grasp together the lineaments of moral behavior!' (S-4a3/PK-AS-4Aa3^{C}); Ipv. III /**péṅksā-**/ [ASg. peṅksa; MP Sg. peṅksar; MPPl. peṅksat]: *[: u]pāsakeṃ ñäś peṅsa śaul warñai saim ne[s-tsiśco ñi :]* 'take me [as] a lay-brother to be for me a life-long refuge!' (48b3^{C}); Pt. III /**eṅkäsā-**/ [MP eṅksamai, eṅksatai, eṅksate//eṅksamte, -, eṅksante]: *ñakti arjuṃstām nemar-neś cau eṅksate* 'the gods bent down the *arjuna*-tree to him and he grabbed it' (107b4^{L}); PP /**eṅku-**/: *pyapyaiṃ eṅkoṣ* 'having grasped the flowers' (IT-14b3^{E}), *ñi se pilko ste prākr=eṅku :* 'this is my view firmly held' (23b4^{C}), *ñu[ltse] kwärsarw=eṅkwa keṃ :* 'nine thousand leagues bounding the earth' (45b3^{C}); **—eṅkormeṃ**: *aśak$_{u}$lane eṅko[r]meṃ* = B(H)S *prānte gṛhītvā* (530a3^{C}); **—eṅkalñe**: (see separate entry below).

■TchB *eṅk-* is related to TchA *eṃts-* 'id.' in that the latter is from **eṅks-*, a generalization of the preterite stem and probably the present also (regularly corresponding to B *eṅkäskˇ^{ä}/$_{e}$-* would be **eṅkäs^{ä}/$_{e}$-* which would have given **eṅks^{ä}/$_{e}$-*). PTch **eṅk-* is, as has long been supposed (in embryo first by Meillet and Lévi, 1912:28), from Proto-IndoEuropean **h$_{1}$n̥k̂-*, the zero-grade of **h$_{1}$nek̂-* ~ **h$_{1}$enk̂-* '± reach, achieve, take' [: Sanskrit *aśnóti* 'reaches, comes to, gets,' Avestan *-ašnaoiti* 'id.,' Sanskrit *náśati* (~ *nákṣati*) 'reaches, obtains,' Avestan *-nasaiti* 'id.,' Greek *enegkeîn* (< **h$_{1}$neh$_{1}$n̥k̂e/o-*), the suppletive aorist to *phérein* 'carry, bear,' Latin *nanciō* 'light upon, obtain,' Old Irish *ro-icc* 'reaches,' Old Irish *do-icc* 'comes' (< **h$_{1}$ēnk̂-*), Lithuanian *nešù* 'carry, bear,' OCS *nesǫ* 'id.,' etc. (P:316-318; LIV:250f.)] (VW:179-180; MA:35). The derived noun *eñcäl*, if it belongs here, suggests an old thematic present or subjunctive **h$_{1}$n̥k̂e/o-* at some point in the history of Tocharian. Beekes (2010:422) suggests that there were actually two PIE roots involved, **h$_{1}$nek̂-* 'carry' and **h$_{2}$nek̂-* 'reach, obtain.' If so, the Tocharian verb is surely from the latter, though they would both have the same phonological outcome.

►See also **eṅkäl**, **eṅkalñe**, **oṅkor** (< Proto-Tocharian **eṅkor* but with regular rounding of *e-* before the *-o-* of the next syllable; the preterite participle *eṅkor* has its initial *en-* restored analogically), probably **eñcäl** and **oṅkorño**, and possibly **entse** and **eñci**.

eṅkatkre (adv.) '± deeply' (?)
k$_u$cen=eṅkätkre sanuññe /// (254a3^A), 8 *ket eṅkätkre sanuññe ṣärṣpäṃ* [lege: *ṣärpṣäṃ*] *pärnaśc waṣämñe pile ñäṣträ* (255a5^A). ■If a derivative of *kätkare* 'deep,' q.v. (see Hilmarsson, 1991:174).

eṅkarstatte (adj.) '± uncuttable'
[eṅkarstatte, -, -//] *eṅkärstätte* (136b5^A). ■Privative of *kärst-* 'cut off,' q.v. (see Hilmarsson, 1991:72).

eṅkalñe (nnt.) 'grasping at or clinging to existence; adherence, attachment; assumption, taking to oneself'
[eṅkalñe, eṅkalñentse, eṅkalñe//-, eṅkalñentaṃts, eṅkalñenta] *eṅkalyñentse* = B(H)S *upādāna-* (156b5^C), *[aṅkaiṃ]-p[i]lkontse eṅkälyñememeṃ* = B(H)S *mithyā-dṛṣṭisamādānāt* (IT-260a3^C), *k$_u$se cek-warñai lakle ste tuntse ṣarm po eṅkalyñe te ṣek karsoym* 'whatever suffering there is whose whole origin is clinging to existence, may I know it!' (S-3a2^C); **—eṅkalñeṣṣe** 'prtng to clinging to existence' (204b3^C), *[eṅ]kalñ[e]ṣṣeṃ pwārasa säl[pamane]* 'burning in the fires of worldly attachment' (IT-201^C [!]); **—eṅkalñetstse*** 'id.' (PK-NS-53-a2^C [Pinault, 1988]). ■The regular abstract of the subjunctive stem of *eṅk-*, q.v. ►Also **eṅkäl**.

eṅkalpatte (adj.) 'unachieving, not having achieved'
[eṅkalpatte, -, -//-, eṅkalpacceṃts, -] (K-6b6/PK-AS-7Fb6^C). ■Privative from *kälp-* (see Hilmarsson, 1991:73-78), representing an older subjunctive stem (one still attested in Tocharian A).

eṅkäl (n.) 'feeling, passion' [i.e., 'that which seizes one']
[eṅkäl, eṅkalntse, eṅkäl//eṅkalwa, -, eṅkalwa] *pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* 'his whole body blazes with passion like a firebrand' (8a5^C), *eṅkäl* = B(H)S *raga-* (8b6^C), *eṅkäl* = B(H)S *saṃrāga-* (534a3^C), *eṅkaltse* (PK-AS-6Cb1^C [CEToM]), *po eṅkalwa yaika srotāpattiññe perne kalpa* 'he destroyed all passions and attained the rank of a *srotapātti*' (109a9^L); **—eṅkalṣe*** 'prtng to passion' (278b2^C); **—eṅkalsu*** '± passionate' (575b1^C); **—eṅkaltse** 'passionate' (CEToM]). ■A *nomen actionis* from the subjunctive of *enk-*, q.v.

ˣeṅkältsatte (adj.) 'unpoured, unoppressed (?)
[eṅkältsatte, -, -//] (THT-1182b7^C). ●In a Classical text one might have expected *eṅkaltsatte*. ■A privative of ^{1}*kälts-*, q.v.

eṅkaucar (adv.) 'aloud, publicly'
/// auntsante weṃtsy eṅkaucar toṃ re[kauna :] 'they began to say publicly these words' (25b7^C). ■The intensive prefix *e(n)-* + *kauc* 'high,' qq.v., + *-ār* (see Hilmarsson, 1991:174-175).

eṅklyauṣätte* (adj.) 'unheard (of)'
[-, -, eṅklyauṣäcce//] *eṅklyauṣäcce* = B(H)S *ananuśrutam* (30b3^C). ■Privative of *klyaus-* 'hear,' q.v. (cf. Hilmarsson's discussion, 1991:109-110).

eṅkwañ̈e, ►s.v. next entry.

eṅkwe (~ eṅwe) (n.[m.sg.]) 'man' (as opposed to woman)
[eṅkwe, eṅkwentse, eṅkweṃ/eṅkwene, -, -/-, -, eṅkweṃ] *klīye rano treṅksate*

rūpn=eṅwentse ‘the woman however clung to the form of a man’ (9b4^{C}), *eṅwentse* = B(H)S *puruṣasya* (16a5^{C}), *päknäträ ekweṃ* [lege: *eṅkweṃ*] *klaiṃ wat no ekalmi yämtsi* ‘[if] one intends to subject a man or a woman’ (M-1b7/PK-AS-8Ab7^{C}); **—eṅkwañ̈ñe** ‘male’: *klaiñ=eṅwañ̈ñe ṣotrūnimeṃ* ‘from the [two] signs of female and male’ (8a6^{C}), *eṅkwañ̈ñe ṣotri ne[ksa]te-ñ* ‘my male characteristic [= penis] was destroyed’ (400a2^{L}).

●One should note that the *-k-* is often omitted in the spelling of this word. Presumably in this environment (after a nasal, before a dorso-velar approximant) the obstruent was very weakly sounded or maybe absent altogether.

■TchA *oṅk* ‘id.’ and B *eṅkwe* reflect PTch **eṅkwe* (as if) from PIE **ŋ̊kʷ-ó-* ‘mortal,’ a regular thematic derivative of **ŋ̊kʷ-u-* ‘dead [one]; body’ [: Old Irish *éc* ‘dead’ (< **ŋ̊ku-*), Avestan *nasu-* ‘corpse, carrion,’ Greek *nékūs* ‘corpse’] (Campanile, 1969:198, VW:337; MA:150) from *neḱ-* ‘die, perish’ (see P:762, more s.v. *näk-*). Semantically we have a development *‘mortal’ > *‘human being’ > ‘(adult) male human being.’ The intermediate meaning is preserved in TchA *oñi* ‘human’ (< **oṅkñi* [= B *eṅkwañ̈ñe*]). ►See also **näk-**.

ecce (adv.) ‘hither’ [*ecce ñäsk-/rit-* ‘greet, rejoice in’; *ecce spārtt-* ‘progress, advance, develop’]

tusāksa ecce kälamār cau ñäke ‘therefore will I now bring it forward’ (PK-AS-12J-b3^{A} [Thomas, 1979:48]), *Tuhkā ecce wᵢnāsi kameṃ* ‘the Turks came hither to worship’ (G-Qm11^{Col}), */// [kᵤse] no reki ecce rito[w]o ///* = B(H)S *yā hi vācābhinanditā* (IT-228a4^{C}), *āñmalāṣṣälñe ecce e[ṅkormeṃ]* = B(H)S *anukampāmupādāya* (PK-NS-13+516a4^{C} [Couvreur, 1967:154]), *ecce spārtalñe* = B(H)S *pravṛtti-* (Y-3b3$^{C/L}$).

■TchA *aci* ‘starting with; hither’ and B *ecce* reflect PTch **ecye* but extra-Tch cognates, if any, are obscure. Hilmarsson (1986a:330-331) suggests a pronominal PIE **h₁o-* + *-tihₓo-* (similar to Sanskrit *nítya-* ‘native, one’s own’ to *ni-* ‘down, away,’ though here we would appear to have **ni-tyo-* rather than **ni-tihₓo-*). Otherwise VW (143) who relates the second syllable to Greek *díomai* ‘put to flight, pursue,’ etc.

eñatketste (adj.) ‘±dirty’

[eñatketstse, -, -//] *[•] s[a]ṅkik raktsisa ṣam[ā]nentse • eñatketse mā ceppi[l]l[e] mā wsaṣṣälle* • ‘concerning a monk on a community mat; a dirty [monk] is not to step on [it] or lie on [it]’ (IT-247a1/2^{C}). ●For the rule, see the discussion s.v. *cepp-* in TVS. ■The emphasizing prefix *e(n)-* + and *²ñatke*, q.v.

eñcare (adj.) ‘disagreeable, unwelcome, unpleasant, unfriendly’

[eñcare, -, eñcareṃ//] *lareṃ weṃ no mā eñcareṃ* ‘[if] one speaks a friendly word, then not an unfriendly [one]’ [*eñcareṃ* = B(H)S *apriyam*] (20a8^{C}), *ciñcareṃ eñcareṃ mā eñcareṃpa* [corrected to *eñcareṃ*] *sparśmeṃ tetemu* = B(H)S *iṣṭo ni ṣṭobhayaviparitasparśayoni* (197b2^{L}), *totteṃ wäntaresa ... Arṇyārtate eñcare maṣaṃn-me* ‘by this extreme circumstance A. causes us unpleasantness’ (PK-DAM.507-a10^{Col} [Pinault, 1984a:27]).

■TchA *eñcare* ‘id.’ is borrowed from B. The B form is by haplology from **eñcäñcare* with the negative prefix *e(n)-* + *cäñcare*, qq.v. (Lane, 1938:36-7, VW:180). Winter (1980[81]:126-127) connects this word with TchA *aṃśär,* usually translated as ‘heavy’ or the like. Even if that translation is incorrect, a

connection with *eñcare* raises formidable phonological difficulties; why not **e(ñ)śär* like TchA *es* is to B *āntse* 'shoulder'? (Cf. Hilmarsson, 1991:180.)

eñcäl[A] (n.) = **eñcil**?

[-, -, eñcäl//] *se timirä śaiṣṣentse san empelle añmäntse orkämñana nraintane yāmor eñcäl tāṣän-ne :* 'the semi-blindness of the world is the dangerous enemy of the soul; karma imposes a levy on it' (255a5/6[A]). ●Though surely the etymological equivalent of *eñcil*, q.v., it seems doubtful in this early text that the meaning is exactly the same.

-eñci (adj.) '± grasping' (?)

[m: eñci, -, -//] *///śi śampasse-prakr-eñci* 'holding firmly and haughtily' (204a2[C]). ●The proposed meaning is based on a presumption that this is a verbal adjective derived from *eṅk-*, q.v. (so TVS).

×eñcil[C-L-Col] (n.) 'levy, tax'; (adj.) 'taxable'

[eñcil, -, eñcil/-, -, eñciläne/] *eñcilä tätāsi yātkast[a] ñake ṣamāni ///* 'thou hast ordered the imposition of a levies; now the monks…' (?)' (IT-258a1[Col] [cf. Peyrot, 2010:359]), *eñcil tesa-neś* 'he imposed a levy on him' (KR.38.53[?] [sic! (= PK-Cp?), Broomhead]), *eñcil päst tessa* (KR.38.54[?] [sic! (=PK-Cp?), Broomhead]), *krośśemañña k[är]yau wi käṃnte śak kaummasa Yāśa kaumñeś pauśye eñcil kaṃnte ikäṃ kaummasa* 'having bought an ice-cellar for 210 bolts of white silk, Yāśa [imposed] a tax-levy on the … of 120 bolts of white silk' (?) (Otani 13.14-5 [Ching, 2011:74]); **—eñcilmaṣṣe*** '±one who owes a tax' (?): *eñcilmaṣṣes* (PK-Cp37+36.51[Col] [Peyrot, 2008:93]).

●On the basis of work on the as yet unpublished *procès-verbal* (PK-Cp.37+36), Ching (2011:74, fn.35) identifies two idioms involving *eñcil*, (1) A B-*ś eñcil tā-* 'A imposes a levy on B,' and (2) C *eñcil nes-* 'C is taxable.' ■If correctly identified as to meaning, *eñcäl* must be deverbative from *eṅk-* 'take, grasp,' q.v.

eñcuwo ~ iñcuwo (n.) 'iron'

[eñcuwo ~ iñcuwo, -, -//] (255b2[A], 520b6[C]); **—eñcuwañña ~ iñcuwañña** 'prtng to iron': *eñcuwañña ost* 'iron house' (THT-1536, frgm. g-a1[A]), *73 laursa eñcwañña tarne räskre tsopyeṃ-ne :* 'with an iron spike they pierced his skull violently' (22b5[C]), *eñcuwañe kentse* 'rust' (W-31b1[C]). ●For a discussion of the chronological distribution of *eñcuwo* and *iñcuwo*, see Peyrot (2008:60).

■TchA **añcu* (id.) (attested in the derived adjective *añcwāṣi*) and B *eñcuwo* (*iñcuwo* is variant on the same order as *inte* is to *ente*, q.v.) reflect PTch **eñcäuwo* or **eñcäwo*. The extra-Tocharian connections are complex. The Tocharian words have usually been connected with Ossetic *ændon* 'steel' but the divergence of the medial clusters is problematic. Ossetic *ændon* is presumably to be con-nected with Khwaresmian *andān* 'fetters' (< *'irons'), Persian *hund(a)wāni ~ hind(a)wānī* 'steel,' Marco Polo's *ondanique* 'steel,' etc., all ultimately from *hindu-ān-*, reflecting the prestige of Indian wootz iron in the medieval and early modern period. Elsewhere in Iranian 'iron' reflects descendants of (putative) Proto-Iranian (1) **ańćuwan-* (Khwaresmian *hnču* [with some irregularities]), (2) **ańćwana-* (Khotanese *hīśśana-*, Ossetic *æfsæn*), (3) **ańćwanya-* (Sogdian *spen*, Waxi *(y)īšn*, Shughni *sipin*), (4) **āćuna-* (Turfan Middle Persian *''hwn*, Turfan Middle Parthian *''swn*, Zoroastrian Pahlavi *'syn*, Balochi *āsin*). The first of these reconstructions, if allowed, is a perfect match for the Tocharian forms. The others would represent various productive morphological derivatives of Proto-Iranian age of **ańćuwan-* (with dissimilatory loss of the first **-n-*). From a phonological point of view the word may have been borrowed from Proto-Iranian into Proto-Tocharian or vice versa but, in either case, the borrowing would have been very early.

One would expect the transmission of a culture word to have been from west to east but, while an **ańćuwan-* is etymologically opaque on the Iranian side, a Proto-Tocharian **encuwān-* does have a possible etymology, in PIE terms **h_1ŋ̊-$ĝ^h$eweh_a(-n)-* 'what is poured in,' i.e., 'cast iron' (cf. German *Guß-eisern* 'cast iron,' as already *in nuce* VW:146). Such a scenario might be strengthened by consideration of another set of Central Asia 'iron' words. Ossetic *cwan*, Russian *čugún*, Ukrainian *čaún ~ čawún*, all 'cast iron,' represent borrowings from some Turkish source, cf. Chuvash *čugun*, Balkar *coγun*, Jagatai *čüjün/čojın*, Karaim *čojun* (and a multitude of similar forms, cf. Clauson, 1972:403), possibly from a Proto-Tocharian **encuwān-*, or the like, with loss of the unstressed first syllable.

Pinault (2006:184-189) would like to combine Sanskrit *aṃśu-* 'stalk of the soma plant' (= ephedra in his view) and Tocharian *eñcuwo* because the marrow of those stalks were of a rusty red color. Most speculative.

eñwetstse (adv.) 'anew'

: *kreñc no c[ai po] kr[e]ntäṃne śarsäskeṃ-ne eñw[et]sts[e] 70* 'for the good [buddhas] are making [it] known anew to all the good' (5b1^{C}). ■The emphasizing prefix *e(n)-* + *ñu* 'new,' qq.v., + the adjective forming suffix *-tstse* (cf. Hilmarsson's discussion, 1991:175).

etaṅkätte (adj.) 'unchecked, unhindered'

[etaṅkätte, -, -//] = B(H)S *apratibaddha-* {7a4^{C}}, Gabain/Winter:12 ([in Manichean script] *'yt'ngk'ntyy* [sic]). ■The privative of **täṅk-**, 'hinder, check,' q.v. Cf. TchA *atäṅkät* (and see Hilmarsson, 1991:96-97).

ette (~ **etteṃ**) (a) (adv.) 'down' [*etteś* 'downward']; (b) ([indeclinable] adj.) 'lower'

(a) *ette särwāna* 'with lowered/downcast face/eyes' (PK-AS-12Db3^{A} [Broomhead]), *31 kauc ette kluttaṅkentär toṃ pwenta cākr ente spārtaṃ • ... toṃ kluttaṅkentär kaucmeṃ n$_{ä}$nok etteś <:>* 'up and down turn the spokes if/when the wheel turns; again they turn from up downward' (30b6/7^{C}), *p[i]ś-känt=etteś kw[ärsar-*

wa] 'five hundred leagues downward' (45b2^{C}), *kālpsa painemeṃ ette kloyomane* 'falling down on [his] face' (88a2^{C}), *parso ette paiyka* 'he wrote down a letter' (492a2^{Col}); (b) *ṣpärkeṃ ette cmelne tmaskenträ* 'they dissolve and are reborn in a lower birth' (K-7b3/PK-AS-7Gb3^{C}); **—ettesa** 'under': *vidyādhare ettesa paiyne etswai piṅkalle* 'a *vidyādhara* [is] to be painted nearby, under the feet' (M-3a4/PK-AS-8Ca4^{C}).

■Probably related to TchA *āñc* 'id.', and to Sanskrit *adháḥ* 'below', Avestan *adə* 'below', Armenian *ənd* 'under' (VW:163, MA:611). The TchB form would be the exact equivalent of the Indo-Iranian and Armenian ones, i.e., all would be from PIE **n̥dhós*. TchA *-añc* 'to, beside,' as also Sanskrit *ádharaḥ*, Avestan *aδarō*, Latin *īnferus*, all 'lower, inferior,' as well as the Germanic group represented by New English *under* would reflect different formations from PIE **n̥dh-*. If not to be read everywhere as *ente*, the TchB form is slightly irregular in that PTch **-nt-* has become *-tt-* rather than remaining, though the same change seems to have occurred in the history of *perpette*, q.v.

ˣEttukāne (n.) 'Ettukāne' (PN in administrative records)

[Ettukāne, -, -//] (SI B 12.3^{Col} [Pinault, 1998:16]).

etrīwaitstse* (n.) 'indifferent'

[f: //-, etriwaitstsānaṃts, -] *weñau ... krenta yolainaṃts etrīwaitstsānaṃts rano* 'I will speak of good [deeds] and evil together with those which are indifferent' [= B(H)S *avyākr̥ta-*] (K-2a4/5/PK-AS-7Ba5^{C} [CEToM]). ■An adjective which looks to be derived from an unattested noun **trīwo*, a doublet of the attested *traiwo*, itself derived from the verb *triw-* (see Pinault, CEToM). ►See also **triw-** and **traiwo**.

Etriṣe* 'Etriṣe' (PN in monastic records)

[-, Etriṣi, -//] (490a-II-4^{Col}).

etre (n.) 'hero'

[etre, -, -//etri, -, etreṃ] *brāhmaṇi mā lāñc wrocci mā etri* '[no] brahmans, no great kings, no heroes' (46b4^{C}), *: śrāy wetāñco etri ///* 'old/adult men (?), warriors, heroes' (47a8^{C}); **—etre$_{u}$*** 'heroic': *war[a]ṣalyñ[eṣṣe e]trentä* (PK-AS-6B1a^{C} [CEToM]); **—etre$_{u}$ññe*^{E}** 'heroic': *etre$_{u}$ññai meyyāsā* 'by heroic might' (274b2^{A}).

■TchA *atär* 'id.' (denominal adjective *aroñci*) and B *etre* reflect PTch **etre* whose further connections are unclear. It seems possible to take this **etre* to be from PIE **h$_{a}$ot-ro-* and related to TchA *ātäl* 'man' which would then be from **h$_{a}$et-lo-*. It is possible that this **h$_{a}$etlo-* is in turn cognate with Greek *atalós* 'tender, delicate' (of children and adolescents), Greek *atállō* 'skip about youthfully, gambol; bring up a child, rear, foster' (this latter meaning may be a different word related to PIE **atta* 'father' and only secondarily associated with 'gambol'). The notions of 'hero' or 'man' are often derived from 'be active,' 'have youthful strength,' and the like (Adams, 1987b). Alternatively Pinault (2006:171-175) suggests that the Tocharian is **h$_{x}$otr-o-* (my symbols) and related to Avestan *āθrauuan-*, Sanskrit *átharvan-* 'priest.' In each case we have 'someone of superior force.' Perhaps we should reconstruct **h$_{x}$oth$_{x}$-r̥* 'superior force' (with two laryngeals so as to explain the voiceless aspirate in Indo-Iranian). Winter (1971, following a suggestion of Bailey's) suggests that **etre* is an early

borrowing from an Iranian **atara-*. Not with VW (152) a compound of the intensive prefix *e(n)-* + something like Sanskrit *turá-* 'strong, powerful.' Such a preform should have given A **otär*, B **otre*.

etreṅkätte (adj.) 'not sticking to, unattached'

[etreṅkätte, -, etreṅkäcce//etreṅkäcci, -, -] (248a3[E]). ■The privative of *treṅk-* 'adhere, stick to,' q.v. (see Hilmarsson, 1991a:98).

en- (vt.) 'instruct, teach; punish'

Ps. IXa /**énäsk**[ä]**/**[e]**-**/ [MP -, -, enästär//-, -, enäskentär; MPImpf. -, -, enäṣṣitär; *nt-*Part. enäṣṣeñca; *m-*Part. enäskemane; Ger. enäṣ(ṣäl)le*]: *enäṣṣitär lwāsa su aksaṣṣi-me pel[aikne]* 'he instructed the animals and announced to them the law' (575a2[C]); Ko. IXa (= Ps.): [MP, - enastar, -//(see abstract); Pt. IV /**énäṣṣā-**/ [MP -, -, en(ä)ṣṣate//-, -, enäṣṣante]: ***:*** *tumeṃ lyama asānne enṣṣate-me* ***:*** 'then he sat on [his] seat and instructed them' (12b3[C]); **—enäṣṣälñe** 'instruction, teaching, doctrine': ***:*** *ysomo sankaṅtse ra reki mā=ṅsate sam m[ā] ra ñy enäṣlyñe* ***:*** 'he did not take the word of the united community; likewise he [did] not [grasp] my teaching' (42a7[C]), *ñakt[e]ntse en[äṣ]lñene* = B(H)S *buddhaśāsana-* (U-11b1[C] /IT-260b1]), *ñaktentse enasṣälñene* • (THT-1355b4[A]); **—enäṣṣälñeṣṣe** 'prtng to instruction, doctrine': *enäṣṣälñ[eṣṣe]* = B(H)S *anuśāsani* (527b2[C]).

■Etymology unclear, though there are many suggestions. TchB *en-* is clearly related to TchA *en-* 'id.' but the details of that relationship are unclear. They cannot both reflect any PTch antecedent; one must be borrowed from the other, but the direction of the borrowing is not self-evident. VW (177-178, following Bailey, 1957:41; also Puhvel, 1984:62) assumes that the B word is borrowed from A and the antecedent PTch **āin-* is related to Greek *aînos* 'tale, story; decree,' Greek *ainéō* 'tell, speak; praise; glorify [god],' Middle Irish *óeth* (m.) 'oath,' Gothic *aiþs* (m.) 'id.' (added to the Greek words by Pokorny [11]), and Avestan *aēθra-* 'instruction' (added by Bailey and VW). Puhvel (1984:271) would add Hittite *enant-* 'tame(d)' (< **ain-ant-*, taking the **ain-* underlying Hittite, Greek, and Tocharian to be 'be agreeable.' (The Hittite *enant-* might just as easily be an extended adjective in *-ant-* as a participle [Melchert, p.c.].)

If the borrowing is from B to A (a far more common occurrence), then PTch **en-* might be related to Hittite *annanu-* 'train (of both craftsmen and animals)' (Krause, 1960:57). Since the Tocharian word is attested only in the causative and since Hittite *annanu-* is often taken as the causative of *anniya-* 'carry out, execute' (Kloekhorst, 2008:177 rejects any connection of *anniya-* with *annanu-*), Melchert suggests (p.c.) that the PTch **enäsk-* might be the remade causative of the *moneō* type. That is, it would represent a virtual **$h_1$onh$_x$eye/o-* (MA:87). The second laryngeal is required to explain the geminate *-nn-* in Hittite and the lack of lengthening in the first syllable of Sanskrit *anas-* 'burden.' Another possibility is a relationship with Hittite *hann(a)-* (Lycian *qã-*) 'impose, lay on, charge' from PIE **$h_2$enh$_x$-* (so TVS). Finally, Kloekhorst (2008:177) takes both the Tocharian and Hittite to reflect a PIE **$h_3$en-*.

[1]e(n)- an intensifying prefix.

●For a discussion of the form see the following entry. With the vowel *e-* we have: *ekalymi, eṅkatkre, eṅkaucar, eñatketstse, eñwetstse, etrīwaitstse, enerke, enestai, enmetre?, epiṅkte?, eprete, eplyuwai, emparkre, -emprukṣo, eraitwe,*

elauke, eweta, eśatkai, eṣe, eṣerñe, etsarkälle and etsuwai. With the vowel *ā-* (when unstressed, written <a>) we have: *anaiśai, aṅkānmi?, aṅkāre?, aṅkaiṃ, apākärtse, apākśai, aplāc, amāsko, ayāto, aṣkār*. With *ai-* (< **ei-*) we have: *aikne* and *aiksnar*. With the vowel *o-* we have: *oṅkarño?, oṅkor?, ompalsko(ñño), ompostäṃ, omotruññaiṣṣe?, omprotärtstse, orkäntai?, ośonai, oṣṣäle?*

■TchA *a(n)-* and B *e(n)-* reflect PTch **e(n)-*. It was originally a locative prefix meaning '± in' (and certain forms which contain it still have traces of that meaning remaining, cf. *eṣe* 'together,' i.e., 'in one') from PIE **h₁e̯n-* or **h₁on-* (or both) and related to B *yn-* 'in' from PIE **h₁en*. More s.v. *eneṃ*. See also Hilmarsson, 1991.

²e(n)- 'un-, in-' (negative prefix)

●Like the homophonous intensifying prefix (see previous entry), the vowel of the negative prefix is *e-*, *ā-* (when followed in the next syllable by an *-ā-*) or *o-* (when followed in the next syllable by an *-o-* or, occasionally, when followed by a labial, e.g., *ompakwättäññe*). When and where we find the *-n-* is less clear. It always occurs before vowels and before labials (as *-m-*) but sometimes occurs and sometimes does not before dentals and velars. It seems likely the nasalless variant arose before sibilants and perhaps by dissimilation in words with a closely following *-n-* (as in *aknātsa*) but, in any case, both the variant with and the variant without the nasal have been extended into each other's territory. Otherwise, Hilmarsson, 1991.

With the vowel *e-* we have: *ekatkatte, ekamätte, ekalätte, ekwalatte, eṅkarstatte, eṅkalpatte, eṅklyauṣätte, eñcare, etaṅkätte, etreṅkätte, enersäṅk, empakwatte, empalkaitte, empele, elykatte, eśuwatte, eṣpirtatte*. With the vowel *ā* (when unstressed, written <a>) we have: *akākatte, akaukatte, aknātsa, akraupatte, aṅklautkatte, atākatte, atāmo, atraikatte, anākätte, anāyätte, anaikte, anaiwatstse, anautatte, apāṣṣätte, amāntatte, amāllatte, amaukatte, amplākätte, ayātaitstse, ayāmätte, alālätte, awāskatte, awlāwätte, aspāwatte*. With the vowel *ai-* (< **e-yä-*) we have: *aikatte, aitkatte, ainmitte, airpätte* and *aiskatte*. With the vowel *o-* we have *oṅkipṣe, oṅkrotte, onuwaññe, ontsoytte, ompakwättäññe*.

■TchA *a(n)-* and B *e(n)-* reflect PTch *e(n)-* from PIE **n̥-* [: Sanskrit *a- ~ an-* (before vowels), Avestan *a- ~ an-* (before vowels), Greek *a- ~ an-* (before vowels), Latin *in-*, Gothic *un-*, Old Irish *in- ~ e- ~ an-*, etc., all 'un-' (P:757-758; MA:395)] (VW:156-157, with differing details). See also Hilmarsson, 1991.

ene(-)e- '?'

///y·sāmnt rā pilke ene·e/// [*ene[w]e ///* ?] (340b7[A]).

eneṅka (adv./postposition) 'inside, within, herein, among' [*eneṅkāmeṃ* 'from within'; *eneṅkaś* 'inwards']

lwasā=neṅkā 'among the animals' (588a4[E]), • *eneṅkaś paspārtau cwi maim palskw attsaik* • 'completely inward [have] turned his thought and spirit' (41a2[C]), *troṅne eneṅka* 'inside the cave' (46b5[C]), *eneṅkā[meṃ] indrinta pärnāṃñana viṣain[ta] karsoym auspa* 'may I know better the sense-organs from within and the external sense-objects!' (S-5b4/PK-AS-5Bb4[C]), *eneṅkāmeṃ pälyśalñe* 'torment from within' (IT-133a1[C]); **—eneṅkāññe*** 'internal' (181b3[C]). ■*Eneṃ* + the intensifying particle *ka*, q.v

eneṃ (adv.) ‘inside, within, herein’ [*enenmeṃ* ‘(from) within’]
: *taiknesa rano tane enenmeṃ sā$_u$ tsäṅkausa śkwarya tākaṃ **[:]*** ‘thuswise as if a liana has grown here from within’ (11a8^C), *pūwar tr[e]m[eṃ]ṣṣe sälpī-n= enenmeṃ* ‘the fire of anger burned within him’ (350a2^C), *śwātsi yoktsi eneṃ taṣalle* ‘[one is] to put food and drink within’ (M-3b2/PK-AS-8Cb2^C).
■TchA *ane* (or with secondary gemination *anne*) and B *eneṃ* reflect PTch **ene-* plus either **-i* (so TchA) or **-n* (so TchB). The same **-n* may be to seen in the variant *omteṃ* ‘there’ beside the more frequent *omte*, q.v. PTch **ene* is preserved in *enepre* (TchA *anapär*) and *eneśle*, qq.v., and in the locative ending B *-ne*, A *-ṃ* (with aphaeresis of the initial vowel). That **ene* is from the widespread family of PIE **$h_1$en* ‘in’ (cf. P:311-314) cannot be doubted (so Lane, 1938:31; VW:144-145; MA:290). The exact connection is unclear since **ene* appears to reflect a PIE **$h_1$on-*, an ablaut grade otherwise found only in Slavic *on-* (cf. *on-ušta* ‘footware’ or *o-dolъ* ‘valley’). Perhaps the Tocharian represents a PIE **$h_1$on-do*.
►See also the previous entry, **enepre**, **eneśle**, **enestai**, **[1]-ne**, **nes-**, and **yn-**.

enepre (adv.-postposition [with genitive]) ‘before, in front of, in the presence of’
asänäntaṃts enepre ‘before the thrones’ (IT-14b4^E), *śama=nepre poyśintse **:*** ‘she stood before the Buddha’ (18b8^C), *yāmṣate ñiśś erkatte lyautsa-ñ päst ṣañ ypoymeṃ wertsaints=enepre* [sic] ‘he treated me badly and exiled me from his land before the assembly’ (81a3^C), *tākaṃ yokaitse kr$_u$i pākri mäsketär-ne yoktsi enepre* ‘if he is thirsty, drink appears before him’ (K-10b2/PK-AS-7Jb2^C).
■TchA *anapär* and B *enepre* reflect PTch **enepre*, a compound of **ene* (see *eneṃ*) and **pre* (from PIE **pro*). Cf. VW, 1971d: 452-3, 1976:144 and, for **pre*, P:813-815).

enerke (adj.) ‘± hesitant’; (n.) ‘hesitation’
[enerke, -, -//] *yatsi ārwer ptākas yes snai enerke palskosa **:** kre[ṃ]t yāmorne aiśaumye manta tākoy enerke* ‘you, be ready to go with an unhesitating spirit [lit.: spirit without hesitation]; for a good deed the wise man must never be hesitant’ (PK-AS-17A-a5^C [Pinault, 1984c:169]). ■The intensive prefix *e(n)-* + *nerke*, qq.v. (Hilmarsson, 1991:173).

enersäṅk (adv.) ‘± inadvertently, carelessly’or ‘helplessly’ (??)
mäkte tärrek eṅwe yesti nāskoy enersäṅk ṣaläskemane tuk mataryai śolyine päst tsśīträ ‘as a blind man sewing his garment, carelessly allowing it to fall into the maternal hearth, it would burn up’ (154b3^C), *[Utta]re mäñ[c]uṣke enersäṅk l[käskemane]* ‘prince U. looking on helplessly’ (PK-NS-355b3^C [Couvreur, 1964: 240]), *auntsate Kapilavāstuś yatsi ṣekka ṣekka enersäṅk lka[ṣṣ]i[träi] ... [lakle]sa [y]lār[e] kaklautkau yoṅkomame troppomane bhodhisatveṃ kwāmane yey* ‘he began to go to Kapilavāstu; always he could only look on helplessly … having become weak through suffering, delirious and stumbling, he went calling [for] the bodhisattva’ (PK-AS-15A + NS350a6f^C [Couvreur, 1640:240, fn. 17; CEToM]).
●For the meaning, see Malzahn, 2002/03:215-216, fn. 6. ■The negative prefix *e(n)-* + *ersäṅk*, qq.v. (Hilmarsson, 1991a:181).

eneśle (postposition [with the comitative]) ‘like’
päls[k]osa erwts=etreṅkätte [sic] cimpā=neśle takoy [n]ta ‘may he be broad of spirit and unencumbered like thee’ (248a3^E), ***:*** *mā nesäṃ pilkontampa eneśle sām* = B(H)S *nāsti dṛṣṭisamo ripu* (251a2^E), *Kaṅkcene* [lege: *Kaṅk-ckene*] *waräṅ-*

campa eneśle pañäkti epiyaṃc [sic] *kälaṣälyi* ‘buddhas like the sands of the Ganges River buddhas [are] to be remembered’ (552b1/2^{E}), *[e]neś[l]e* = B(H)S *samau* (16a4^{C}); **—eneśle*** ‘±companion’: */// [śpā]lmeṃ śaumontse ṣek <•> temai* [lege: *temeṃ*] - *eneślentse wräntsai wellāññentse* ‘… always of/to an excellent man; thus to the answer of [his/this?] companion’ (?) (258a3^{A})

●Though the last word of the Tocharian phrase in 251a2 is very clearly written as *sām*, it must be an error for *sāṃ*. The Tocharian phrase-by-phrase gloss is very literal and follows the syntax of the original as much as possible. Thus *eneśle* is, as we would assume on the basis of its other occurrences, is the equivalent of B(H)S *-sama-* and *sām*, in error for *sāṃ*, the equivalent of B(H)S *ripu-*. It is apparently on the basis of equating *sām* with *-sama-* and *eneśle* with *ripu*, that Broomhead suggests that *eneślentse* in 258a3 is the genitive of a noun *eneśle* ‘opponent.’ Rather it must be a noun *eneśle* ‘±companion.’

■*ene-* (see *eneṃ*) + *śle* ‘with.’

enestai (adv.) ‘in secret, secretly’

yops=āttsāna wa[r]ś[aiṃne •] - - [e]nestai naumyeṣṣān=epa - - •] ‘he entered into the thick groves; secretly …… jewel- …’ (338a1^{A})*, enestai* = B(H)S *rahasi* (U-15a3^{E}), • *kwri cau kallaṃ naumiye tukäskenträ enestai* • ‘if they find this jewel, they hide it secretly’ (231b3/4$^{C/L}$), *72 [aśi]yai klainmpa enestai aiporne ṣa[mä]ṃ ///* ‘he will sit secretly undercover with a nun or a woman’ (IT-129b4^{C}); **—ˣenestai-kośagat-lakṣaṃ** ‘cryptorchid *lakṣaṇa*’ (PK-NS-108b2$^{?}$).

■Probably from **ene* ‘in’ (see *eneṃ*) plus **stāy(ä)* ‘± secret’ [: Sanskrit *stāyát* ‘secretly,’ Sanskrit *stāyú-* ‘thief’ and, a bit more distantly in Sanskrit *tāyú-*, Avestan *tāyu-* ‘thief,’ OCS *taj* ‘secretly,’ *tajǫ* ‘hide, dissimulate,’ *tatь* ‘thief,’ Hittite *tāya-* ‘steal,’ etc., all from PIE **(s)teh$_a$(y)-* (P:1010) (Melchert reconstructs **(s)teh$_2$-ye/o-* ~ **(s)teh$_2$-yu-* [1984:39])] (VW, 1971d:452, 1976:178-179; MA:543 [starting from **(s)teh$_4$-*]). Hilmarsson (1991:173-174) takes it, on the other hand, to be **e(n)-* + a Tocharian cognate of Greek *nóstos* ‘homecoming’ (< **nes-*, see s.v. *nes-*), comparing for the semantics German *heimlich* ‘secret’ (adj.) and *Geheim-nis* ‘secret’ (noun). ►See also **eneṃ**.

enaiwañ̈ñe, ►anaiwañ̈ñe.

ente$^{E\text{-}C\text{-}L}$ **~ inte**$^{C\text{-}L}$ (conj./interrogative adverb) (a) ‘where’; (b) ‘where?’; (c) ‘when’; (d) ‘when?’; (e) ‘if, whenever’

(a) *[e]pyac klāṣle ente tem[e]ñ stamäṣle* ‘he [is] to remember where [he is], consequently, to be placed’ (10b6^{C}), ***:*** *māka omp snūnma ent=ākn[ātsañ yama]skenträ 5[3]* ‘many dangers there [are] where fools act’ (44a6/7^{C});

(b) *ente tetriku se śaiṣṣe* = B(H)S *yatra mūḍham idaṃ jagat* (148a4^{E}), • *tumeṃ purohite p[r]e[kṣa]n-ne [p]o[ks]e-[ñ] pala ente nai ñake mäñc[uṣke] ///* ‘then the *purohita* asks him: “tell me, *pala*, where now [is] the prince …?” ’ (520b8^{C}), *ente* = B(H)S *kuttra* (SI P/65b1, a2^{A} [Pinault, 2002b:314]);

(c) *ente śaul cwy āraṃ **:*** ‘when his life shall cease’ (29b7^{C}), *31 kauc ette kluttaṅkentär toṃ pwenta cākr ente spārtaṃ* • ‘the spokes revolve high and low if/when the wheel turns’ (30b6^{C}), *ṣañ mäskelye yakene ente maitare aklyaṣlyeṃ po eṣe kraupäṣṣare* ‘when they had come to their proper place, they gathered together all of the disciples’ (108a3^{L});

(d) *ente ṣ kallau tu lkātsi **:*** ‘and when will I get to see it [again]?’ (46a5= 47b2^{C});

(e) *ente se kr[e]ntaunatts[e] Sunetre wal[o] p[a]ñ[ä]kt[e] śaiṣṣen[e] tsāṅkaṃ ot cwi sp[aktanīki alā]läcci tākam* ‘if the virtuous king S. arises [as] a buddha in the world, then we will be his tireless servants’ (77a1/2^{C}), *ente palsko tsāṅkaṃ-ne ot śwātsi yoktsi kälpāṣäṃ* ‘whenever the spirit arises in him, then he finds food and drink’ (M-3b2/3/PK-AS-8Cb2/3^{C}), *inte yes ... käṣṣiṃ arttastär ṣañ wrat lau tärkanacer* ‘if you love the teacher, you put aside your own vows’ [Tch singular] (108a6/7^{L}), *s[n]ai sa[k snai la]kle palsko tseṅketrä inte toyne* [lege: *toy no*?] *warpalñenta mā tākaṃ* ‘without good fortune, without suffering the spirit arises when these enjoyments do not exist’ (197a3^{L}), *inte* = B(H)S *yadā* (541b2$^{C/L}$);
—×**ente ente** ‘whenever’: *ente ente wirotänta weñau* ‘whenever I will teach incompatibilities’ (ST-A-b3/IT-305b3^{C}).

■TchB *ente* ~ *inte* is obviously related to TchA *äntan(n)ene* ‘where’ and TchA *äntāne* ‘when.’ They would all appear to reflect a PTch **ente* (with the initial vowel weakened in this unstressed word in *inte* and *änt-* and with various added suffixes in TchA. VW (173-174) leaves this group largely unetymologized but surely we have here the adverbial relative of B *intsu* ‘what (kind of),’ just as the adverbial relative *mäkte* ‘as, how’is to *mäksū* ‘who, what.’ B *ente* ~ *inte* must reflect a PTch **ente* ~ **änte* where the **-te* must be from PIE ablative **-tō(d)*, just as *mäkte* must be (as if) from **men-k^{w}u-tō(d)* or *k$_{u}$se* ‘who, what’ (both relative an interrogative), q.v., a collocation of a frozen form of the relative **k^{w}i-* or **k^{w}u-* + *se* and *mäksu* ‘who, what’ (both relative and interrogative), q.v., a collocation on PIE **men-* + **k^{w}i-/k^{w}u-* + *sū*. PTch **änä-* must be an unstressed variant of **enä-* and the later a frozen form of the demonstrative pronoun (here used as a relative as sometimes in Greek). More s.v. *intsu*; see also the next entry.

entwe (conj.) ‘then, thereupon’

sw [a]śrāddhe sruka=ntweṃ nrain-empelye [lege: *sruka=ntwe nnrain=empelye*] *temtsate* ‘this unbeliever died and thereupon was [re]born in a terrible hell’ (4a6^{C}), *19 srukās entwe āṃtpi piś-känte cmelane kauṣträ ālyauce :* ‘then you both died; in five hundred births you kill one another’ (42a3^{C}); —**entwek** ‘id.’: *entwek āyor mā wasa 10* ‘he did not, then, give a gift’ (49b2^{C}); —×**entwekka** ‘id.’: (THT-1859^{A}); —**entwecce** ‘± local’ (?) [cf. Greek *enthádios* and Greek *énthinos*?]: *: waste nta mā - - [sä]lyai kalymi entwecce mā aikemar [:]* (408b7^{C}) [●Broomhead suggests a meaning ‘remote’]; —**entweññe*** ‘?’: *tusa entweñana paramānunta ṣkas ///* (193b2$^{C/L}$).

■Though related to TchA *antuṣ* ‘id.’ the details of that relationship and any extra-Tocharian connections are unclear. I take *entwe* and *antuṣ* to reflect PTch **entu*, enlarged independently in the two languages by different particles. The **entu* is a putative PIE **h$_{1}$onVtō(d)* + **u* where **h$_{1}$onVtō(d)* is the relative pronoun that eventuated in B *ente*, q.v., and **u* is the particle commonly found following the resumptive demonstrative pronoun in the clause correlated with the relative one. Thus we would have **h$_{1}$onVtō(d)* … *h$_{1}$onVtō(d)* + *u*, with **h$_{1}$onVtō(d)* as both relative and demonstrative just as its Greek cognate Greek *éntha* (with *én-* in an ablaut relationship to the pre-Tocharian **on-* and *-tha* represents an old locative particle) ‘where, when’ and ‘there, then.’ The construction as a whole is just as we have **k^{w}usó* (‘who’) … **so* + *u* (‘he’). (See

$k_u$se and *sū*. One might also compare Attic *enteûthen*, Ionic *entheûten* from **enthe* + *u* + *-then*.) VW (1941:20, 1976:145-146) is also possibly right in connecting these Tocharian words with Germanic **anda* ~ **unda* 'and' (English *and*, German *und*) from **h₁ondha* ~ **h₁n̥dha* (but only for the first part, as the Germanic **-d-* must reflect some sort of locative particle as in Greek *éntha*). ►See also **ente** and **intsu**.

ˣ**endretstseññe** (adj.) 'prtng to Endere'

[endretstseññe, -, -//] *e[nd]re[tst]se[ñ]ñ[e] Kṣemakule wasa* ... 'Kṣemakula from Endere gave …' [*endretstseññe* = Kuci-Prakrit *eṃdeladṣañe*] (SI P/141 [Schmidt, 2001:17-18]). ■An adjectival derivative of unattested **Endere*, or the like, the name of a city on the south side of the Tarim Basisn.

enmetre (n.) '± bark'

[enmetre, -, -//] • *palāṣṣai wtsiko enmetre* • (500a8^{C}) [In a list of medical ingredients]

●In his discussion of the passage where this *hapax legomenon* occurs, Maue (1990) takes *enmetre* as unmatched by anything in either the B(H)S or Khotanese equivalents. However, the three versions of this medical recipe are otherwise identical. Thus, I take *enmetre* to be part of the phrase *palāṣṣai wtsiko* [= *witsako*] *enmetre* and the equivalent of the corresponding single word *bālā* of *bāla* in B(H)S or the *bela* of the Khotanese. (One should note that B(H)S *bālā* and Khotanese *bela* do not refer to the same plant. B(H)S *bālā* is '*Pavonia odorata* Willd.' [and the equivalent of Khotanese *bilva*] while Khotanese *bela* is '*Aegle marmelos* Corr.' [the equivalent of B(H)S *bila*!]. Clearly there is potential for some confusion in translation here.)

TchB *enmetre* must be a specific part of this plant or of its root. The structure of the phrase must be [[*palāṣṣai wtsiko*] *enmetre*] 'the *enmetre* of the *palā*-root' (whatever the internal structure of the phrase we would expect **wtsikai* rather than *wtsiko*). One of the medically significant portions of *A. marmelos* is its root-bark (Chopra, 1956:8). Thus *enmetre* is likely to be 'bark.' ►See also **lasto**.

■Morphologically *enmetre* must be *enm-e-tre* (*-e-* = the thematic vowel, *-tre* = the 'tool' suffix [< PIE **-tro-* or **-dhro-*] as in *śātre* [< **śāwetre*] 'grain' [< *'Lebensmittel'] from *śāw-* 'live' or *tsarātre* 'extract' from *tsär-* 'separate'). If the order *-nm-* is original, we might have **e-nm-* with the prefix **h₁n̥-* plus either **nm-* or **Tm-*. The obvious choice would seem to be **h₁n̥tm(h₁)-* 'cut in, cut off' [: Greek *támnō* (only Attic *témnō*) 'cut,' *tmēsis* 'cutting,' *téndō* 'gnaw (at)' (< **tem-de/o-*), *ténthō* 'id.' (< **tem-d^{h}e/o-*), Latin *tondeō* 'shave, shear, clip; mow, prune, reap; browse (on), crop,' Latin *templum* 'temple' (< 'consecrated ground' < 'space marked out [= cut off] by the augurs for the auspices'), Lithuanian *tinù* (*tìnti*) 'whet' (< **tem-ne/o-*), Old Russian *тьnu* 'strike' (P:1062-3)]. Thus **h₁n̥tm(h₁)-o-tro-* would be 'material for cutting in,' i.e., 'writing material.' An obvious extra-Tocharian cognate would be Greek *entémnō* which, among other meanings is 'engrave, inscribe.' Other verbs for writing derived from the notion of cutting or scratching (on a surface) are Latin *scrībere*, Greek *gráphō* (cf. English *carve*), and *write* itself (cf. German *reissen* 'tear, rip, rend, slit'). Bark was a medium of symbolic representation in much of prehistoric Europe. Witness the history of *book* and its Germanic cognates (from **b^{h}eh$_{a}$ĝos* 'beech'

since beech-bark was the preferred medium of writing) or consider the polysemy of Latin *liber*, both 'inner bark of a tree' and 'book.' A pre-Tocharian *$*h_1$n̥tm(h_1)-o-tro-* 'engraving material' would be in the same tradition.

enmer (n.) a medical ingredient

[enmer, -, -//] (W-40a5^{C}).

enmelya* (nf.) a species of plant?

[-, enmelyantse, -//] *arkwañ*ñ*ai enmelyantse wākte* (W-2a3/4^{C}).

entse (n.[m.sg.]) 'greed, envy; selfishness'

[entse, -, entse//] • *tānāpatentse ostwasa ekñintasa entseño mäntañyentär ṣemi :* 'some became evil-minded out of envy for benefactors, houses, and possessions' (31b7^{C}), *entsesa attsaik eśne wawālaṣ* 'through greed [are their] eyes completely covered' (K-6a2/PK-AS-7Fa2^{C}); —**entseṣṣe** 'greedy, envious' (K-6a4/PK-AS-7Fa4^{C})

■TchB *entse* and TchA *eṃts* 'id.' are clearly related. VW (1968:65-6, 1976:180) takes the TchA word to be a borrowing from B and for the B word to reflect a putative PIE *$h_1$onk̂tyo-, a derivative *$h_1$onk̂- 'take, grasp' (B *eṅk-*, q.v.). Hilmarsson (1986a:282) prefers to consider the A word an inherited cognate of B *entse*, both from PTch *eṅkse* reflecting a putative PIE *$h_2$ong̑^{h}-s-o- (for the type, see Adams, 1985c), a derivative of *$h_2$éng̑^{h}os (nt.) [: Sanskrit *aṃhas-* 'fear, anxiety; constriction,' Avestan *ązah-* 'need, trouble,' Old Norse *angr* 'grief, sorrow; repentance'] or *$h_2$éng̑^{h}ōs (m.) [: Latin *angor* 'anguish, compression of the throat']. With other extensions of *$h_2$éng̑^{h}os we have OCS *ǫzostь* 'narrowing,' Lithuanian *añkštas* 'narrow,' and OHG *angust* 'fear.' All of these of course are derivatives of what is normally reconstructed as *$h_2$eng̑^{h}- 'be narrow' [: Greek *ánkhō* 'tie up, make tight, constrict, strangle,' Latin *angō* 'id.' (P:42-43)]. Puhvel (1991:67-68) starts from a *$h_2$em-g̑^{h}- which, with a nasal-infix present, gave 3rd. sg. *h_2n̥mné-g̑^{h}-ti-, 3rd. pl. *h_2n̥mmn̥g̑^{h}n̥ti. Such forms would have given pre-Hittite *hamnekzi*, *hamankanzi* from which we have by analogical spread of the *-n-*, the actual Hittite paradigm Hittite *ham(m)enk-* ~ *ham(m)ank-* 'tie; betroth.' ►See also next entry and possibly **eṅk-**.

entsesse (adj.) 'envious, greedy'

[entsesse, -, -//] *Priyadeve ñemttsa śreṣṭhi ṣey eśatkai śāte ekañ*ñ*etstse olya-potstse sa* [lege: *su*] *no entsesse* • 'there was a merchant, P. by name; [he was] very rich and full of possessions; however, [he was] envious' (375a4^{L}); —**entsesñe*** 'greed,' only in the adjective: **entsesñeṣṣe** '± envious, greedy': *entses-ñeṣṣe sananämpa mā [palsko tär]koṣ [wräntär]* (K-5b5/PK-AS-7Eb5^{C}). ■An adjectival derivative of *entse*, q.v. For the formation, see Winter (1979).

ˣep(-) (n.) '±(rude) dwelling' (?)

[//-, -, epanma or epanta (?)] *yops=āttsāna wa[r]ś[aiṃne •] - - [e]nestai naumyeṣṣān=epa - - •]* 'he entered into the thick groves; secretly … jewel- …' (338a1^{A}). ●Since these two padas are the third and fourth (and final) ones in a *śloka* that describes the subject of the *jātaka*'s becoming an ascetic in the forest (and since the next *śloka*, though mutilated, clearly is on a different topic—the acquisition of disciples), we would expect the fourth to be clearly a final comment on becoming an ascetic. I tentatively restore it to: *[wṣiya] enestai naumyeṣṣān=epa[nmane]* (or *epa[ntane]*?) 'he dwelt secretly [≈ in isolation?] in

(±) dwellings of [spiritual] jewels.' In any case *naumyeṣṣāna* guarantees that a plural noun follows.

■By its shape one is reminded of Turkish *ēv* 'house/tent' (Clauson, 1972:3-4). If the meaning and morphology have been correctly deduced, we may have here a borrowing into Tocharian from early Turkish. But its presence in an Archaic text makes a borrowing from Turkish unlikely.

epastye (adj.) 'skillful, adept, capable, able, experienced, fit'

[m: epastye, -, - (voc. epastyu)//epastyi, -, -] *sū no weṃtsi epastye ṣey* 'he was, however, able to speak' (PK-AS-18B-a1^{C} [Pinault, 1984b:376]), *pācer walo ... śaitsy epastye śaiṣṣempa yäknesa ṣpä snai wace* '[my] father the king is fit to live in the world in a way without equal' (PK-AS-17D-b4$^{?}$), • *Gāṅkne olyitau nes twe epastya* [lege: *epastye*] • 'thou art a skillful boatman on the Ganges' (296b3^{L}); — **epastyañ̈ñe** 'skill, aptitude, experience': *śäk epäs[ty]ä[ñ̈ñenta]* (IT-227a5^{E}, cf. also -b2), (K-2a4/PK-AS-7Aa4^{C}).

■Related to TchA *opäśśi* 'id.' in that we must have PTch **epäst-* (a noun) plus an adjective-forming **-ye-* either with palatalization (as in TchA) or without (as in B). VW (339) rates this etymon as "inexpliqué" but Hilmarsson (1986:203 and 1989d:112) is surely right in seeing here an old compound of **$h_1$opi-* 'upon, near' + **steh$_2$-* 'stand.' He takes it to be an old adjectival *u*-stem, i.e. **$h_1$opi-sth$_2$-u-*, similar in construction to Lithuanian *apstùs* 'plentiful' (which might, at least, be itself from **$h_1$op-* [a variant of **$h_1$opi* without the **-i*] + **-sth$_2$-u-*), *atstùs* 'distant,' Sanskrit *anuṣṭhú-* 'properly, correctly, really,' Sanskrit *suṣṭhú-* 'aptly.' Perhaps instead we have the corresponding abstract noun **$h_1$opi-sth$_2$-i-* which in various parts of its paradigm would have given PTch **epäst- ~ *epäsc-*, whence the B *epastye* and TchA *opäśśi* (cf. the similar variation within B of *krostañ̈ñe* and *kroścañ̈ñe* 'coldness' from *krośce* 'cold'). For the semantics, compare Greek *epístasis* (**$h_1$epi-sth$_2$-ti-*), among whose meanings are 'diligence, attention, care,' all close to 'skill, aptitude.' Not with Sapir (1936:179) related to Latin *opus* 'work' nor with Pisani (*Reale Istituto Lombardo di Scienze e Lettere* 76:23 [1942-43] *apud* VW) to Latin *aptus* (which would surely have given PTch **āp-*).

epi '?'

/// [vip]ākajä akṣepit yamaṣäṃ • epī [sic] alloykna rano ṣpä pelaiknenta /// (200a1$^{C/L}$). A miswriting of *epe* 'or'?

epiṅkte (a) (adv.-postposition) 'within; between, among'; (b) (with nouns denoting periods of time) 'for'; (c) [*te epiṅkte* (*t=epiṅkte*) ~ *epiṅktene* 'meanwhile, in the meantime']; (d) (n.) '± interval'

(a) ***:*** *wrotsana ckenta kaumaiño samudtärnta kätkron=epiṅkte kaunts=osonträ* ***:*** 'the great rivers and pools between the deep seas are dried up by the sun' (45b7^{C}), *eśane epiṅkte pärwāne wat no lupṣale* '[it is] to smeared between the eyes or on the brows' (M-3b5/PK-AS-8Cb5^{C}), ***:*** *pakaccāṃne kattākeṃ epiṅkte lämās* 'in the rainy season you sat among the householders' (331a5^{L}); (b) *känte pikwala epiṅkte* 'for a hundred years' (407b1^{E})*,* ***:*** *walw alokälymi lyama ṣukkauṃ epiṅte* ***:*** 'the king sat, directed toward a single goal, for a week' (22a6^{C}); (c) *t=epiṅte sak wī[na] w[ä]rpāt[ai]* 'in the meantime thou didst enjoy good fortune and pleasure' (78b3/4^{C}), *teṃ epiṅkte bodhisatve ... kārpa* 'in the interval

the bodhisatva descended' (107b4^{L}); (d) *snai epiṅkte bramñikte kārpa* 'without an interval the brahma-god descended' (107a8^{L}).

■Etymology unknown. VW (1941:21, 1976:180-181) suggests that we have here the TchB intensive prefix *e(n)-* + PIE **b^{h}(e)ng-* 'break' (< **b^{h}e(n)g-* 'break,' more s.v. *pkante*) + an adjective-forming *-to-*. Winter (1983), adding TchA *opänt-* 'in the middle,' assumes the same intensive prefix *e(n)-* + PTch **p̣iäṅkte* 'fifth' (< PIE **penkto-*), as the 'fifth region' (after the four cardinal directions). Neither suggestion carries conviction.

epiyac (n.) '± memory,' only attested in the phrasal verbs (a) **epiyac käl-** 'remember, recall' and (b) **epiyac yām-** 'cause to remember, recall to someone'

(a) • *ykāk ñiś kälästär epyac poyśy añmālaṃṣke* **:** 'still the merciful Buddha remembers me' (22b8^{C}), • *tu epiyāc klormeṃ* = B(H)S *tat saṃsmṛtya* (251a3^{E}), *artsa [kauṃ epi]yac kalalyñeṣe yakne* • 'the way of remembering each day' (552a3^{E}); (b) *krentauna epiyac yamastär-n[e]* 'he has him recall virtues' (522a1^{C}), /// *[e]pyac ṣek pyāmtsa[t]* /// 'always remember [this]' (IT-73b2^{C}); — **epyacäññe** 'souvenir, memento': /// *Yasodharañ suknaṃ weṣṣan-neś ṣarya ce hār saswe epiyacäññe lywā-c* 'he gives [it] to Y; he says to her: beloved, the lord sent this necklace to thee [as] a memento' (PK-AS-15C-b4^{C} [Pinault, 1989:189]).

■TchA *opyāc* 'id.' and B *epiyac* reflect a PTch **epiyāc* presumably from a Middle Iranian source similar to Pahlavi *aβyāt*, Turfan Pahlavi *'by'd*, Khotanese *byāta-* (Hansen, 1940:151, Bailey, 1967:260, VW:634). Hilmarsson (1986:56 and 1989b) reconstructs a Middle Iranian **abiyāti-* though there is no direct Iranian evidence for an *i*-stem. We must assume, I think, that a Middle Iranian **abiyāta-* was borrowed as **epiyāt* sufficiently early that it was assigned to the Tocharian reflexes of PIE *ti*-stems which had a productive alternation of stem final *-t ~ -c* (e.g., *plāce*, but acc. pl. *plātäṃ*), whence the accusative singular **epiyāc* reflected in B *epiyac*, TchA *opyāc*.

epe (conj.) 'or; otherwise'

: *mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe* **:** *epe wat no śaulantse ñyātse ñi ste nesalle* **:** [*epe wat no* = B(H)S *athavāpi*] 'will there be a falling by me from the great royal throne? or is there to be to me a danger to [my] life?' (5a4^{C}), *lwāsane wat no pret[e]nne wat tänmaskenträ epe yñakteṃ yśām[na] wat* 'they are [re-]born among animals or pretas or among gods and men' (K-7a5/PK-AS-Ga5^{C}), *se ñisa* [sic] *śpālmeṃ rṣāke tākaṃ cwi aiścer epe tuwak ñi aiścer* '[if] this seer is better than I, give [it] to him; otherwise, give it to me' (107b1^{L}).

■Etymology obscure. TchA also has *epe* 'or' and it is to be presumed that it is a borrowing from B (so VW:180). VW takes B to reflect a PIE **h$_{1}$o-wē* where the *-wē* is the PIE **wē* see in Sanskrit *vā*, etc., and the **h$_{1}$o-* is a pronominal stem. Aside from the difficulties of formation, a **h$_{1}$owē* should have give B **eye* and certainly not *epe*.

eprete (adj.) 'resolute, steadfast'

[eprete, -, - (voc. epreta)//epreti, -, epreteṃ] *aräñcaccu epreta* (241a2^{E}); — **epretäññe** 'resolution, fixity of purpose, steadfastness' (46a3^{C}). ■The intensive prefix *e(n)-* + **prete* '± decision, resolution,' the unattested TchB counterpart of TchA *pratim* (the latter borrowed in B as *pratiṃ*, q.v.). See VW:386 and Hilmarsson, 1991a: 176-177. LIV (493) plausibly suggests a relationship with

Gothic *fraþjan* ‘understand’ and Lithuanian *prantù* ‘understand,’ reflecting a PIE **pret-* (perhaps better, **prot-*) ‘recognize.’

eprer*, ►iprer.

eplyuwai (adv.) ‘swimming’

śtwara tasanmane ite ite motä-yokaiṃ taṣalle eplyuwai yasarne śätkaroṃ pāline taṣallona ‘[one is] to place those thirsty for alcohol on four very full containers; leeches swimming [= marinated?] in blood [are] to be placed in a line’ (M-3a4/PK-AS-8Ca4^{C}). ■The intensive prefix *e(n)-* + *-plyuwai*, originally the accusative singular of a verbal noun (in PIE guise) **pleweh$_a$-h$_1$en-*, a derivative of **pleu-* ‘float’ (Hilmarsson, 1991a:176). ►See also **plu-**, and **plew-**.

emañña (adv.?) ‘?’

/// ṣek mā ṣp emañña lkoyentär-ñ po saṃsārne ‘… always; and may they not see me *emañña* in any *saṃsāra*’ (S-2b6/PK-AS-5Ab6^{C}), *cwī yāmorntse okosa s= ākālk kñītär-ñ : kos ṣpä spārttoym saṃsārn[e] tremi kleś ñiś emañña mā lkoyent[rä]* ‘by this deed may this wish of mine be fulfilled: as much as I may turn in the *saṃsāra* may they not see me *emañña* [with] anger and *kleśa*’ (S-5a6/PK-AS-5Ba6^{C}). ●Known only from this text.

emalle (adj.) ‘hot, warm’; (n.) ‘heat’

[m: emalle, -, emalye ~ emalle//] *emalyesa tsetsarkoṣ memyoṣ yokaisa :* ‘tortured by heat, deluded by thirst’ (29a6^{C}), *mit śeśuwermeṃ emalle war ma yokalle* ‘having eaten honey, [one is] not to drink hot water’ (ST-b3/IT-305b3^{C}); —**^{x}emalyaṣṣe*** ‘hot’: *emalyaṣṣana preściyaṃts* ‘of the hot times (= ‘of the summer months’ = B(H)S *paridāghasamaya-*) (THT-1579a4^{C} [Ogihara, 2012:168]).

■TchA *omäl* ‘id.’ and B *emalle* reflect PTch **emäl(y)e-*, in form a gerund to a verbal root *em-*. Thus Hilmarsson (1986:57 and 1989b:123) is probably wrong in seeing here a putative PIE **n̥mel-(y)o-* with the intensive prefix (see ^{1}*e(n)-*) plus **mel-* ‘oppress,’ and relating Old Norse *mella* ‘oppressive heat with no wind blowing,’ *molla* ‘be warm; to cook slowly,’ *malla* ‘cook slowly.’ Possibly with Čop (1955:30-1) related to Hittite *hamesha* ‘spring [season]’ (from a proposed **h$_{2/3}$e/om-* ‘warm’), though such a solution has been wudey rejected with regard to Hittite.

emalya (nf.) ‘heat’

[emalya, - emalyai//] *ce preke aumiyene pälskoṣṣe [mā] kälpasträ emälyai 13* ‘at this time in a spiritual fever one does not achieve heat’ (255b5^{A}), *13 emalyaisa memyoṣ räskre/bitterly wnolmi tākaṃ* ‘[if] beings are roughly deluded by heat’ (286b2^{C}); —**emalyaṣṣe** ‘prtng to heat, hot’ (197b4^{L}). ■Like TchA *omlyi* ‘id.,’ the substantival use of the (unattested) feminine form of the previous entry.

ementsi ‘?’

///māne ementsi päst /// (351.1.1^{C}).

empakwatte* (adj.) ‘untrustworthy, unreliable’

[f: -, -, empakwaccai//] (IT-2b3^{C}). ■The privative of *päkw-* ‘trust, expect,’ q.v. (Hilmarsson, 1991). ►See also **ompakwättäññe**.

emparkre (adv.) ‘wide(ly), long, expansively’

k$_u$tameṃ tākoy emparkre yṣūwa[r]kañe po wnolmeṃts : tumeṃ mant cai ksa emparkre śaśāyormeṃ nikṣāttärnta muhūrttänta śärsāre ‘where would exist widely prosperity for all beings? thus, certain [people] having lived long, knew

the constellations and moments' (PK-AS-16.3a3/4^{C} [Pinault, 1989:156]), *ñ[ä]k-cye[ṃ] śāmñeṃ śaiṣṣeṃtso rewät yenme emparkre* 'thou wilt open wide the gate to the divine and human worlds' (PK-AS-17A-b5^{C} [Pinault, 1984:170]). ■The intensive *e(n)-* plus *pärkare* 'long,' qq.v. (Hilmarsson, 1991:171). Cf. TchA *apärkär* 'a long time.'

empalkaitte ~ empalkatte (adj.) 'unworried, unheeding, unconcerned, carefree'
[empalkaitte^{C} ~ empalkatte^{E}, -, empalkaicce//empalkaicci$^{C\sim L}$, -, -] **:** *śaul kektsen* [sic] *empālkatte* [sic] *nestsi preke 15* '[it is] the time to be unconcerned [with] life and body' (281b2^{E}; this is an early text, but full of mistakes); —**empälkattäññe** '± unconcern, heedlessness' (515a5^{A}). ■TchA *apälkāt* and B *empalkatte* would reflect PTch **empälkātte* (though the details of the B forms remain to be worked out; cf. TVS, pp. 271-272). Such a word would look to be a privative of ^{1}*pälk-* 'see,' i.e., '(deliberately) not seeing'? Cf. Hilmarsson, 1991:69-72.

empele (adj.) 'terrible, horrible, dreadful, awful'
[m: empele, -, empelye//empelyi, -, -] [f: empelya, -, empelyai//-, -, empelona] *luwo ṣey omp empele* 'there was there a terrible animal' (576a3^{C}), */// ñī protri teki empele tsańka ///* 'a terrible illness arose to my brother' (IT-97b2^{C}), *ścireñ kektseñtsa lkātsi [e]mpelyi* 'raw of body, horrible to behold' (K-7b4/PK-AS-7Gb4^{C}); —**empelñe** '± dread, horror, awe' (271b3^{C}, 272b2^{C}).
■TchA *empele* is clearly borrowed from B *empele* and the latter is probably (with Krause/Thomas, 1960:55, VW:176-177) the negative prefix *e(n)-* + *pele* 'law,' qq.v. (cf. also Hilmarsson, 1991:179-180).

-emprukṣo*, only attested in the compound **snay-emprukṣai** '± without neglect, without detour, i.e., 'directly'
ypärwe - ne yärṣāmai ce akālk ñiś säswenäś snay-emprukṣai 'first I respectfully presented this [my] wish to the lord directly' (PK-AS-17J-b1/2^{C} [Pinault, 1994: 115-116]). ■The intensive prefix *e(n)-* + a verbal noun **-prukṣiye* derived from the "causative" stem of *pruk-*, qq.v. (cf. Hilmarsson, 1991: 172).

empreṃ (a) (nnt.) 'truth'; (b) ([indeclinable] adj.) 'true' [*empreṃ pilko* 'right view, orthodoxy']
(a) [-, -, empreṃ//-, -, emprenma] */// wñāre empreṃ lāntäśco 26* 'they spoke the truth to the king' (18a1^{C}), *lareṃ weṃ no mā eñcareṃ empreṃ weṃ [n]o [m]ā [waike weṃ]* '[if] one speaks a dear [word] and not an unkind [one]; [if] one speaks the truth and does not speak a lie' [*empreṃ* = B(H)S *satyam*] (20a8^{C}), *empreṃtsa* = B(H)S *añjasa* (IT-122b2^{C}); (b) *[tūsa tärrek] tänmasträ pelaik[n]e mant=empreṃ lkāṣṣäṃ 3[4]* 'thus he is born blind and never sees the true law' (291b3^{E}), *empreṃ ostmeṃ lantsi camñcer* 'truly you can leave the house [= become monks]' (108a5^{L}); —**emprenmaṣṣe*** 'prtng to truths' (TEB-59-30/SI P/1b^{C}); —**emprentse** (adj.) 'true, propitious'; (n.) 'propitiousness, truth; sincere person': = *[e]mprentse* = B(H)S *śreyaḥ* (19b4^{C}), *[tu]sa mskelle śrāddh= empreṃtse ta[karṣke]* 'thus one should be believing, truthful, and clear' (65b7^{C}), *wināṣṣalyñe [e]mpr[e]ñcenne* 'doing homage to the sincere' (locus lost); —**emprentsäññe** 'truth': **:** *empreṃtsñeśc [su ltu o]stmeṃ ṣamāne* 'a monk come out of the house towards truth' (19b2^{C}), *empreṃtsñe* = B(H)S *satyam* (29b2^{C}).
■Etymology uncertain. Isebaert (1988:139-140) suggests a borrowing from a Middle Iranian (probably Sogdian) Middle Iranian **ham-wrama-* 'confidence.'

Blažek (1995) suggests a connection with Slavic **uprěmъjь* 'sincere' (e.g., Old Czech *upřiemý*). Both would reflect **(o)n-prēmo-*. The meaning and morphology are attractive, but the final *-n* of the Tocharian is not well motivated. Not with VW (177), following an earlier suggestion of Smith (1910:10), who takes it as the intensive prefix *e(n)-* + some derivative of **b^{h}er-* 'bear.'

eye* (n.) 'sheep/goat' (?)

[-, eyentse, -//] • *ot ñweṃ prastāṃ eyetse ///* 'then [he is to make] a new sleeping-mat of sheep's [wool]/goat [hair]' (326a1^{L}). ●This passage would seem to correspond to Niḥsargikā 13 of the Prātimokṣa (so Sieg and Siegling, 1953:210) and *eye[n]tse [yākwa]* (or the like) to B(H)S *eḍakaloman-*.

■If correctly identified as to meaning, *eye* 'sheep/goat' may reflect PIE **h$_{1}$oyós*, an agentive derivative of **h$_{1}$ei-* 'go.' The semantic development would be like that of Hittite *iyant-* 'sheep' which is, in origin, the present participle of Hittite *i-* (PIE **h$_{1}$ei-*) 'go,' or Oscan *eítiuvam* 'pecuniam,' another derivative of PIE **h$_{1}$ei-* 'go.' From a different verb but with a similar metaphor (i.e., 'moveable chattels') we have Greek *próbata* 'cattle; sheep.'

eynāke, ►ainake.

Er (n.) 'Er' (PN)

(289b2$^{C/L}$). ■From an Uyghur word for 'man.'

er- (vt.) 'evoke, call up, produce, bring forth, yield, cause' [*karuṃ er-* 'have mercy'] Ps. VIII /**ers$^{'ä}$/$_{e}$'-**/ [-, -, erṣäṃ//-, -, erseṃ; MP -, -, erṣtär// -, -, ersentär; MPImpf. // -, -, erṣyentär; *nt*-Part. erṣeñca; Ger. erṣalle]: ***:*** *wnolmi [tan]e snai spelke mā mrauskalñ=ersenträ 90* 'beings here [are] without zeal and do not evoke aversion for the world' (3a6^{C}), *ṣemi ysaly=erṣyentär* 'some produced discord' (31b7^{C}), *[takar]ṣkäñ=erṣeñca* = B(H)S *prāsādika-* (524b7^{C}); Ko. I /**ärä-**/ [MP ermar, ertar, ertär// -, -, er(ä)ntär; AOpt. -, -, eri//; MPOpt. erimar, eritar, eritär//; Inf. ertsi; Ger. er(äl)le*]: */// mrauskalläññe mā erträ* 'he will not evoke aversion against the world' (THT-3198b1$^{?}$ [TVS]), *///ästsi yelänn-erī* '… may appear among the worms' (IT-163b2^{E}), ***:*** *waimen=ertsi krentauna ///* '[it is] difficult to produce virtues' (IT-24a2$^{C?}$); Ipv. III /**pérsā-**/ [Sg. persar; Pl. persat]: *persar ñakta karuṃ* 'O God, call up pity' [= 'O God, have mercy!'] (THT-3596b1^{C}), *pelaikn= akṣiṃ karttse palkas cewne persat takarṣkñe 51* 'look with favor on the announcers of the law; call up [some] faith in it!' (19a2^{C}); Pt. III /**eräsā-**/ [MP ersamai, ersatai, ersate// -, -, ersante]: *29 kalpa takarṣ[käññe] tarya naumyentane ersat=ākāl[k :]* 'he attained faith and evoked a wish for the three jewels' (42b8^{C}); PP /**eru-**/; **—erormeṃ**: *erormeṃ* = B(H)S *utpādya* (IT-187a2^{C}); **—erälyñe*** (Kvāc-24a3/ THT-1115a3^{C}). ●The present is active or medio-passive while the subjunctive and preterite are only medio-passive.

■TchA *ar-* and B *er-* reflect PTch **er-* from PIE **h$_{1}$or-* (the Anatolian cognates rule out an otherwise possible **h$_{3}$er-*) [: Sanskrit *íyarti* 'sets in motion,' *ṛṇóti* ~ *ṛṇváti* 'raises, moves' (intr.), Avestan *ar-* 'sets in motion,' Armenian *y-aṙnem* 'rise, stand' (intr.), Greek *órnūmi* 'urge on, incite, make rise, call forth,' Latin *orior* 'rise, stand up, arise,' Hittite *arāi* 'rises,' *ari* 'arrives, reaches,' *artari* 'stands up,' *arnuzi* 'sets in motion' (P:326ff)] (Meillet in Hoernle, 1916:378, VW:148, Hackstein, 1995:47ff.; MA:506; LIV:299ff.). Within Tocharian we should note AB *ār-* 'cease' from **ō* + **h$_{1}$ǵ-* (the **se/o-*present of *er-* is matched

by the **se/o*-present of the causative of *ār*-). The semantic match of PTch **er*- with Greek *órnūmi* is particularly strong. ►See also **erṣuki**, **ār**-, **ārsk**-, **or**-, **ere**, **orotstse**.

eraṇḍaṣṣe (adj.) 'prtng to the castor-oil plant (*Ricinus communis* Linn.)'
[eraṇḍaṣṣe, -, -//] (497b3^{C}). ■An adjective from an unattested **eraṇḍ* from B(H)S *eraṇḍa*-. ►See also **irand** and **hirant** which also reflect B(H)S *eraṇḍa*-.

ere (n.[m.sg.]) 'appearance, color (of complexion)'
[ere, -, ere//-, -, ereṃ] *walo olyapotse läklessu ere päst sparkā-ne* 'the king [was] suffering very much and his color was gone' (99a1^{C}), *erene kartstsa werene kartstsa śukene kartstsa* 'good in appearance, good in smell, good in taste' (107a4^{L}), *[ṣmare] ere* = B(H)S *snigdha[varṇa]* (524b7^{C}), *ere* = B(H)S *bimbam* (U-1a4^{C}/IT-233a4]), */// ereṃtsa tsaräk[kaṃ]tsa l///* (566a6^{C}).
■TchB *ere* reflects a PIE **$h_1$ores*- '± what is raised or called up, what is made to appear' and is the exact formal equivalent of Greek *óros* (nt.) 'mountain.' On the basis of the admittedly somewhat doubtful accusative plural *ereṃ* (566a6), it would appear that this PIE neuter *s*-stem has been reinterpreted as a thematic noun, presumably masculine. The old plural **$h_1$oresh$_a$* is to be seen, with the addition of the productive *-na*, in *ersna* 'form,' q.v. The TchA equivalent, *arämṃ*, reflects a putative PIE **$h_1$or-no* or perhaps **$h_1$or(e)s-no*- (cf. Krause, 1952:224, VW:149). ►See also **er**-, **ersna**, and **erepate**.

erepate (n.[m.sg.]) 'form'
[erepate, erepatentse, erepate//-, -, erepatenta] *yolai erepate* = B(H)S *virūpa* (5b8^{C}), *cai ñake ṣamāñe erepatesa tsäksenträ* 'they now burn in monastic form' (431a2^{C}), *[erepa]tentse* = B(H)S *rūpāṇi* (IT-149a5^{C}).
■TchA *arämpāt* (pl. *arämpātäntu*) and B *erepate* are both dvandva compounds with *arämṃ*/*ere* (see previous entry) + PTch **pāte*. It is at least probable that Pisani (1942-43:28; followed by VW:149) is correct in relating this **pāte* with Sanskrit *bhắti*- 'splendor, light,' a *ti*-abstract from PIE **b^heh_a*- 'shine' (P:104). VW refines the equation by pointing out that the Tocharian forms demand a **$b^heh_a$to*- rather than **b^heh_ati*-.

eraitwe (postposition) 'by use of' [with comitative]
ṣamāññempa eraitwe cimpim palsko yātässi āstreṃ yāmtsi 'by use of monasticism, may I tame [my] spirit to make [it] pure!' (S-4a3/PK-AS-4Aa3^{C}). ■The intensive prefix *e(n)*- (which here retains some of its prepositional force) + *raitwe* 'use, means,' qq.v. (cf. Hilmarsson, 1991:177).

ˣ*erk (n.) 'testicle' (?)
►See Erkañciśke, erkatte, erkantse, erkatse, Erkatätsole.

ˣErkañciśke (n.) 'Erkañciśke' (PN in administrative records)
[Erkañciśke, -, -//] (SI B Toch. 12.2, 4^{CoL} [Pinault, 1998:16]). ■In form it looks to be a diminutive of *erkantse*, q.v. (particularly if the accusative of the latter is **erkañce*).

erkatte ([indeclinable] adj.) 'scornful, hostile, unable to get along, angry, unfriendly'
[NOUN-acc. *erkatte yām*- 'to treat badly, mistreat']
• *taiknes=erkatte lāñc mäskeṃtr ontsoytñesa 60* 'thuswise kings find themselves vexed because of [their] insatiability' (22a4^{C}), *: ñäś weñ=erkatte rekaunasa tsoksa-ñ māka :* 'he spoke to me angrily and berated me with many words' (23b6/7^{C}),

yāmṣate ñiśś erkatte lyautsa-ñ päst ṣañ ypoymeṃ ‘he treated me badly and exiled me from his land’ (81a3[C]), *mäkte Samantatir sańkrām pikwalañe śka anās erkatte ṣe-ñ* ‘how my monastery S. was for years miserable and detestable’ (PK-DAM. 507-a2/3[Col] [Pinault, 1984a:24]); —**erkattäññe** ‘anger, vexation, displeasure’: *: erkatñe tallārñe snai keś wärpanaträ tne piś toṃ cmelane 25* ‘vexation and misery without number he suffers in these five life-forms’ (42b3[C]), *erkätñe* (123b1[E]); —**erkattäññetstse** ‘having anger, displeasure, unfriendly’ (89b3[C], 246b1[E]).

●TchB *erkatte* is normally equated with TchA *erkāt* ‘disdainful’ and the derived abstract *erkātune* ‘disdain.’ However, any such equation, even of borrowing, is phonologically difficult (neither the initial or medial vowels match for an inheritance; nor are the medial vowels compatible from the point of view of borrowing). In addition, while some of the attestations of B *erkatte* are compatible with a meaning ‘disdainful,’ not all are. Probably we should not attempt to equate the two words, but take them as different (*faux amis*) though approaching one another both phonologically and semantically.

■Winter takes TchA *erkāt* to be from **a-yärkā-t-* ‘±disrespectful,’ another privative to be put beside *asinat* ‘insatiable’ and *atäńkat* ‘unchecked.’ On the other hand, the indeclinability of the B word separates it from the common class of deverbal privative adjectives in Tocharian B (e.g., *ayāmätte* ‘not to be done,’ *etaṅkätte* ‘unhindered’), as does its accentuation (it is /erkắtte/ rather than the **/erắkätte/ of a privative). Perhaps the TchB *erkatte* is an adjectival derivative of **erk* ‘testicle.’ The semantic development must have been something on the order of *‘coital excitement/rut’ > ‘passionate rage.’ One sees the same development in Hittite *argatiya-* ‘stoop to rage, come to violence’ (Puhvel, 1984:147-148) or German *Ärgernis* (VW, 1941:22, 1976:182). This particular semantic development is discussed more generally by Watkins (1975). Cf. Adams (1987a: 4-5). ►See next entry; also possibly **erkatse**.

erkatteśañ (adj. [pl.]) ‘± quick to anger’

[//erkatteśañ, -, -] /// *śampoṣṣi erkatteśañ* /// ‘[those] haughty and quick to anger’ (575[C]). ■A derivative of the previous entry. For the formation, see Winter, 1979).

ˣerkantse (n.) a medical ingredient, possibly ‘salep’ (‘meal, starch, jelly, or drug made from the dried tubers of various orchidaceous plants’ [paraphrased from the OED])

[erkantse, -, -//] *erkäntse yasoñña kremīya tsäṅkanta pyāpyo* (W5a6[C]) [also W1b3[C], W6a5[C], W22a2[C]]. ●Though it looks like a genitive singular of a noun **erk*, everywhere it occurs it would appear to be just another ingredient in a medical recipe; nowhere does it appear to be a dependent genitive. ■Like *mutkāntse*, q.v., however, it may be nominative hypostatized from a genitive. Whatever its exact morphological structure, it is likely to be a derivative of **erk* ‘testicle.’ For plant-names derived from a word for ‘testicle’ we need think only of Greek derived *orchid*, English *dogstones* (designation for various orchids), Sanskrit *muṣkaka-* (a kind of tree in the medical literature), Albanian *herdhaqen* (lit. “dog’s testicles”) ‘spindle-tree’ (*Euonymus europaeus*), or ‘broom-rape’ (genus *Orobanche*). ►See also **Erkañciśke**, **erkatse**, and **erkatte**.

(×)**erkatse** (adv.) '± painfully' (?)

[m. erkatse, -, -//] /// *tso staukkanatär-me śle yasar kalträ klainats preṃtsa ynāmñ yamasträ 3. mäntak no tso erkatse sa[lpäṃ]* /// 'their abdomen[s] [sg. in Tocharian] swell up; likewise [their menstrual] blood stands still (i.e., is obstructed); it appears to women [that they are] pregnant; furthermore the abdomen burns *erkatse*' (?) (FS-b5/IT-305b5^{C}).

●Carling (2003a:91) suggests 'burning hot' as a translation for *erkatse*. However, *salpäṃ* by itself would seem to cover that meaning. The B(H)S parallels she adduces suggest other possibilities, such as 'nauseous,' 'stiff,' or (most likely) 'painful.' ■TchA *arkäts* (TchA 388b1) is surely cognate but its own occurrence is less informative than the one occurrence in Tocharian B. Formally it would seem to be a derivative of **erk* 'testicle' though the meaning would seem to be distant.

×**erkāse*** (n.) a medical ingredient

[//erkasenta, -, -] *//weñ erkasenta lāni yamaṣälona* (W2a6^{C}).

Erkätsole (n.) 'Erkätsole' (PN in monastic records)

[Erkätsole, -, -//] (491a-I-1^{Col}). ●In form it would appear to be a derivative of some sort of the previous word. If ultimately from **erk* 'testicle,' we could imagine a proper name such as 'Stallion' or the like (cf. Old English *Hengest* for the name, Lithuanian *eržilas* 'stallion' for the formation).

erkent- (adj.) 'black, dark'

[m: -, erkeñcepi, erkent//] [f: // -, -, erkenta] *erkenta yakwāmeṃ ṣorpo[r]* 'a bag [made] of black wool' (M-3b7/PK-AS-8Cb7^{C}), *erkeñcepi kuñcītäntse ṣalype* 'an oil of black sesame' (W-22a4^{C}).

■TchA *arkant-* and B *erkent-* reflect PTch **erkent-* but futher connections are not clear. These forms are usually taken to be from a putative PIE *h_1rg^w-ont-* 'dark' [: Sanskrit *rájanī-* 'night,' Greek *érebos* (nt.) 'darkness of the underworld,' Armenian *erek* 'evening,' Gothic *riqis* (nt.) 'darkness,' Greek *orphnós* 'dark' (< *h_1org^ws-no-*), and TchB *orkamo* 'dark' (< *h_1org^wmon-*) (P:857)] (VW:149-150). However, one might expect the Tch words to have had **-kw-* rather than just *-k-*. Beekes (2010:1114) is dubious about the Greek-Tocharian equation; Martirosyan (2010:260) sees it as a possibility only. The simple *-k-* gives support to Hilmarsson (1996:171 and 1989b:105-108) who suggests that we have *$h_2rĝ$-ont-*, the word that usually gives 'silver' (see further s.v. *ārkwi*). Semantically he adduces the not unusual change of 'shining' > 'shining black' > 'black' (one might compare the etymological connection of English *black* and English *bleach*).

erkau* (n.) 'cemetery' (whether singular or plural)

[-, -, erkau//-, -, erkenma] *[e]rkaune ts[i]päṃ* 'he dances in a graveyard (118a7^{E}), • *alyekepi käryorttante śana sruka tā$_u$ erkenmasa ṣalāre kenek śār aipar-ne* 'the wife of another merchant died and they laid her in the cemetery and covered her with a cotton cloth' (560a2/3^{C}).

■In TchA we have the adjective, derived from the TchA plural, *arkämnāṣi*. All this suggests a PTch **erkemän-*. (The development of **a* (< PTch **-e-*) in an internal syllable preceded by an initial syllable with *-a-* or *-ā-* to *ä* in a closed syllable in Tocharian A is regular). The relationship between singular *erkau* and

plural *erkenma* is similar to, but not exactly, that obtaining between singular *śanmau* ‘fetter, bond,’ plural *śänmānma*, q.v. For the phonological development of *-*m*- to -*w*-, see Hilmarsson (1991b:152-153) and Adams (1992). VW (1971c: 157, 1976:150) is probably correct in further relating this etymon to PIE *h_2*org*- seen in Old Irish *org*- ‘strike, kill,’ Hittite *hark*- ‘perish,’ *hark(a)nu*- ‘destroy.’ That the Tocharian word here is usually a *plurale tantum* supports a derivation from *h_2*org*-: the original meaning would have been *‘the (collective) dead’ < *‘the perished’ (as cogently pointed out by Melchert, p.c.). The Tocharian singular would be in origin a backformation.

Hilmarsson (1991b:149-151) proposes that the cemetery Tocharian speakers envisioned was not a graveyard (for inhumation) in the strict sense but rather a place where the dead were left on wooden structures to be devoured by carrion-birds as in Iranian custom. If Hilmarsson (1991b: 149ff) should be right about the kind of cemetery the Tocharian-speakers spoke about, he may be right that *erkenma* are the wooden platforms on which the bodies were laid. He suggests a derivation from PIE *h_3*reĝ*- ‘extend, direct, stretch (over a surface).’ Particularly he would compare Latin *regimen* (nt.) ‘direction, directing.’ Both Tocharian *erkau* and Latin *regimen* could be from PIE *h_3*reĝomn̥*. However, the archeological evidence strongly suggests inhumation as the preferred form of burial and thus Hilmarsson’s proposal loses much of its cogency.

ˣerṣuki* (n.) ‘one who provokes’

[//-, -, erṣukiṃ] *[so]motkäṃñe mâ ceṃ erṣukiṃ* (THT-2237b1$^{C/L}$) (cf. Peyrot, 2008:96).

erṣaitsñe, ►s.v. airṣaitstse.

$^{(\times)}$ersańkñe* (n.) ‘± help’ (Winter, p.c., suggests ‘tightness’)

[-, -, ersańkñe//] *kwaräm wärñai ersańkñene tekanmane kartse* ‘good in [cases] for the help in sicknesses of … tumor, etc.’ (Y-1b5$^{C/L}$). ●For the meaning see Malzahn 2002/03:215-216: fn. 6. ■In form a derivative of **ersäṅk**; further etymology unknown. ►See also **ersäṅk** and **enersäṅk**.

ersäṅk (adv.) ‘?’

[ke]ktseñ lkā[ṣṣ]i - - - rsäṅk skeyentse rā (242a1^{C}), *///ne caṇḍāli waikiññeṃ peṅkeṃpa [sic] tasemane mcuṣkantaṃts ckāckane ersańk śa///* (589b5^{C}). ●In the first instance it is not clear whether we have *[e]rsäṅk* or *[ene]rsäṅk*; in neither case is the context helpful in determining the meaning. See Malzahn’s discussion (2002/03:216, fn. 6; [Winter, p.c., suggests ‘tight’]). Surely, whatever the meaning, related to both **enersańk** and **ersańkñe**, qq.v.

ersna (n.[pl.tant.f.]) ‘form, shape, beauty’

[//ersna, ersnaṃts, ersna] *[snai] ersnās ste* [lege: *snai-ersnā sste*]; *snai-ersna* = B(H)S *virūpa* (5b6^{C}), *poyśintasa tañ yaitwa ersna* ‘with buddhas [is] thy form decorated’ (74b3^{C}), *ñem ersna kselñememeṃ* = B(H)S *nāmarūpanirodhāt* (157b1$^{?}$), *tumeṃ oṃṣäp no ñakti klyowonträ* [sic] *snai ersna* ‘moreover the gods are called “formless” ’ (K-2a3/PK-AS-7Ba3^{C}); **—ersnāṣṣe** ‘prtng to form’ (PK-NS-53-a1^{C} [Pinault, 1988]); **—ersnāssu** ‘well-formed, shapely, pleasing, handsome, beautiful’: *yśelmecce ersnāssonto śaiṣṣempa* ‘with a world of sensual pleasure and form’ (41a5^{C}), *ersnāsu* [sic] = B(H)S *abhirūpo* (524b2^{C}).

■The old plural of *ere* ‘appearance’ (< *$h_1$oros), namely *er(ä)s (< *$h_1$oresh$_a$), recharacterized by the productive plural morpheme -*na*. More s.v. **ere**.

El (n.) ‘El’ (PN)

[El, -, -//] (289b2$^{C/L}$). ■From an Uyghur word meaning ‘stem’?

ˣel- (vi.) ‘lean’ (?)

Ps. II /**el-**$^{'ä}$/$_{e}$**-**/ [nt-Part. elyeñca*]: *alyekepi kektsenne • elyeñcai te • mäktu • lkaṣṣäṃ* [sic] = B(H)S *paraśraye • duraka[ṃ] tat • yat • ikṣate* (545b5^{E}).

●This *hapax legomenon* happily appears as the gloss to a Sanskrit word. Unfortunately the word it glosses is as obscure as *elyeñcai*. It is clear by the Tocharian glossator’s choice of a present participle that the Sanskrit *duraka[ṃ]* is either a verbal adjective (*dur-aka*) or a “quasi-gerund” (*dur-akaṃ*) such as are discussed by Edgerton (1953:120). The whole of the preserved portion of the verse in which *durakaṃ* occurs (with corrections): *parasya nāma skhalitani paśyati **:** svayañ ca teṣv eva padeṣu vardate **:** paraśraye durakaṃ tat yat ikṣate ///* Unfortunately, there is no verbal root *dur-*. Perhaps we should read *kuraka* as <ku> and<du> are graphically similar. *Kuraka* would be from BHS *kurumi* ‘I do’. The Sanskrit would be, ‘what he sees, the one who makes do in leaning on another, …’ (the *tat*-clause is appositive to *yat*, the main clause is lost in the lacuna). The Tocharian would be more simply, ‘what he sees, the one leaning on the body of another, …’ ■Further connections are unknown. [Not in TVS.]

elauke (adv.) ‘far, distantly’

k$_u$se śäktālyenta skente etsuwai elauke wat ‘which seeds are found near or far?’ (KVāc-30a3/THT-1121a3^{C}). ■From ^{1}*e(n)*- ‘in’ (in its intensive, elative meaning) + *lauke*, qq.v. (Hilmarsson, 1991: 170-171).

elya- some sort of foodstuff (?)

[wsā]wa piś cakanma elya·e/// (460a4^{Col}).

elyeñcai, ►see **el-**.

ˣelykatte (adj.) ‘not lying down’

THT-1271a2$^{?}$ (TVS). ■A privative of *lyäk*-, q.v.

ˣewalkaitte (adj.) ‘?’

tusa ket=āñme nestsy ewalkaitte ta/// ‘therefore [the one] to whom [will arise] the desire to be *ewalkaitte* …’ (PK-AS-7Oa3^{C} [CEToM]). ●Taken by CEToM to be a phonological variant of *empalkaitte* ‘unconcerned.’ However, the laxing of /p/ to /w/ normally occurs only after the stress, not before it as here. The meaning is not determinable from the context. So perhaps a derivative of a verb **wälk*- of unknown meaning.

ewe (~ iwe) (n.) ‘inner skin, hide; leather’

[ewe, -, ewe//ewenta, -, -] *16 [kektse]nne ewe passāre-ne śamāne* • ‘they flayed the hide on his [still] living body’ (235a3^{C}), *ika[ñceṃ pi]nk[c]eṃ ṣuk-kaunne ewe kektsentsa [tänmastär-ne]* ‘in the twenty-fifth week the inner skin appears on his [*scil*. the embryo’s] body’ (603a4^{C}), *te eṣe pepakṣormeṃ aṣiye iwene taṣale* ‘having cooked this together, [it is] to be put on a goat hide’ (W-40a5/6^{C}), */// [ra]mt ewemeṃ ///* ‘like [a charioteer who cuts (something)] from leather’ (*ewe* = B(H)S *caraṇa*-) (IT-554b2$^{?}$ [Peyrot, 2008b:87-88]).

■From PIE *$h_1$owes*- (nt.) ‘± covering,’ a derivative of *$h_1$eu*- ‘put on (of clothes, shoes)’ [:Avestan *aoθra*- ‘footwear,’ Armenian *aganim* ‘put something

on,' Latin *exuō* 'take off,' Latin *induō* 'put on,' Latin *induviae* 'clothes,' Latin *induvium* 'bark,' Latin *exuviae* 'slough (of a snake),' Latin *ōmen* ~ *ōmentum* 'fat, omentum,' Lithuanian *aviù* 'wear shoes,' *aunù* 'put on shoes,' OCS *obujǫ* 'put on shoes,' Hittite *unu-* 'adorn,' etc. (cf. P:346; Kloekhorst, 2008:919-920)] (VW, 1963b:40, 1976:183; MA:522). The *o*-grade in the neuter *s*-stem is not common but surely attested in Latin *onus* 'burden' from **h₁onhₓes-* (see s.v. *en-*) or TchB *ere*, q.v. The initial **h₁-* or **h₁eu-* is assured by the lack of any initial laryngeal in Hittite *unu(wa)-* (Melchert, p.c.). ►See also possibly **aiyyer**.

eweta (adv.) 'in conflict, in strife [with]' [with the comitative]

kete no āñme wī aulareṃ eweta tarkatsi śamñana wī kwrāṣ tainaisäñ ñemtsa näsait yamaṣle ... eweta /// 'to whom [there is] the desire to set at strife two companions, two human skeletons [are taken] and in their two names the spell [is] cast …' (M-3a7/PK-AS-8Ca7[C]), *āmpäl-śuke salyiṃ ṣpä malkwermpa eweta* 'vinegar-taste and salt [are] in strife with milk' (ST-a6/b1/IT-305a6/b1[C]); — **ewetaitstse*** '± fighting' (see Hilmarsson, 1991:179; PK-AS-17J-a6[C] [Broomhead]) ■The intensive prefix *e(n)-* (here retaining much of its original prepositional meaning) + *weta* 'conflict,' qq.v. (cf. Hilmarsson, 1991:179).

ewepe (or **eweṣe**?) (n.) '?'

[ewepe, -, -//] In a list of medical ingredients (P-3a6/PK-AS-9Aa6[E]).

eśatkai (adv.) '± very'

Priyadeve ñemttsa śreṣṭhi ṣey eśatkai śāte ekaññetstse olyapotstse sa [lege: *su*] *no entsesse* • 'P. by name was a merchant; [he was] very rich and had many possessions but he was greedy' (375a4[L]). ■The intensive prefix *e(n)-* + *-śätkai*, the accusative singular of a deverbal noun **śätkā-*, a derivative of [1]*kätk-* 'pass over.' The formation is the same as is seen in *eplyuwai* or *etsuwai*, qq.v. (cf. Hilmarsson, 1991:177).

eśanetstse, ►s.v. ek.

eśuwatte* (adj.) 'not having eaten, having gone hungry'

[f: -, -, eśuwacca//] • *tu ṣamānets päst aiṣṣi śwātsi* • *tāy no trite kauṃ ṣai* • *eśuwacca mäskīträ* • 'she gave it away to the monks to eat; for her, however, [it was] the third day [that] she had gone without eating' (IT-248a3/4[C]). ■A privative from *śuwā-* 'eat,' q.v. (cf. Hilmarsson, 1991:72-73).

×eśe, ►eṣe.

×eś-aiwenta* (n. [pl. tant.]) '±glances'

[//-, -, eś-aiwenta] *täṅwaṃñana eś-aiwentasa* 'with loving glances' (?) (386a4[C] [Broomhead]). ■A compound of *eś*, dual of *ek* 'eye' and *aiwenta*, qq.v.

×eśpeṣṣe (n.) 'spreading hogweed (*Boerhavia diffusa* Linn. [aka *boerhavia procumbens*])'

[eśpeṣṣe, -, -//] *gandhakāri klyotañ eśpeṣṣe* (501a5+500a7[C]). ●For identification and discussion (= Sanskrit *punarnavā*), see Maue, 1990:163. Another word meaning 'hogweed' is *wärścik*, q.v. ■Etymology unknown. It is the semantic equivalent of Khotanese *aiśte* (var. *auśte*, *eśte*, etc. [Bailey, 1979:48]) and one is tempted to see some sort of phonological relationship as well but what exactly it might be is unclear.

eś-lmau, ►s.v. ek.

eṣe (adv./postposition) ‘together (with)’

: *walo kausalṣe eṣe wertsyaimpa* ‘the king of Kosala, together with [his] retinue’ (18b7^{C}), *triwoṣ ... kattākeṃmp=eṣe* ‘mixed together/mingled with householders’ (31b6=32a8^{C}), *aklaṣlyeṃ po eṣe kraupäṣṣare weñār-meś* ‘they gathered all the disciples together and spoke to them’ (108a3^{L}), *eṣe waltsāre* ‘they ground [them (*scil*. various grains)] together’ (462a3^{Col}), *eśe* [= *eṣe*?] *aiyyāna śānta takāre 18* ‘together the ovine animals were 18’ (PK-LC-I.4^{Col} [Pinault, 1997:177]); — **eṣemeṃ** ‘all together’: *wi dhatuṣṣa[na] lypauwa kleśanma ṣkas eṣemeṃ mäskentär-ne* ‘the *kleśa*s belonging to the *dhātu*s are six altogether’ (591a3^{L}). ■The intensive prefix *e(n)-*, which here retains much of its original prepositional meaning ‘in,’ + *ṣe* ‘one.’ Perhaps *ṣe*, an apparent nominative, is actually the PIE accusative **sēm* (< **semm̥*) (Hilmarsson, 1991:177-178).

eṣerñe* (adj.) ‘related as sisters’

[f: //eṣerñāna, -, eṣerñāna] *ṣerśkana ceym rṣāki ñissa śpālmeṃ stare • tumeṃ toy eṣerñāna oṅkorñai kamānte śuddhavāsäṣṣe[ṃ]ś* ‘sisters, these seers are better than I; then the besistered ones took the porridge to the *ś*.’ (107b2/3^{L}), *takarṣkñesa winäṣṣar-ne wi eṣerñāna* ‘out of faith the two besistered ones worshiped him’ (107b6^{L}). ■An adjectival collocation of the intensive prefix *e(n)-* + *ṣer* ‘sister,’ qq.v., + the adjective forming *-ññe* (cf. Hilmarsson, 1991:178). ►Compare the similar *omprotärtste* ‘related as brothers,’ q.v.

eṣpirtatte* (adj.) ‘unturned’

[-, -, eṣpirtacce//] (30b7^{C}, AMB-a2/PK-NS-32^{C}). ■The privative of *spārtt-* ‘turn’ (pres. *ṣpärtäsk-*), q.v. (cf. Hilmarsson, 1991:61-62).

Eṣmiñe (n.) ‘Eṣmiñe’ (PN in monastic records)

[Eṣmiñe, -, -//] (491a-I-6^{Col}).

esale* (n.) ‘post’

[//esalyi, -, -] *tranyas cāñi esalyi ketāṣṣi* BLOT *ṣukyiltse* ‘for the *tranyas* 7,000 *cāne*s, *ketā*-posts’ (= ‘7,000 *cāne*s for *ketā*-posts’) (Huang, 1958^{Col}).

■TchA *asäl* (where the meaning is more certain) and B *esale* reflect PTch **esäle* but further connections are uncertain. VW (151) suggests PIE **h₂osd-lo-*, a derivative of **h₂osdo-* ‘branch’ (P:785-786).

ˣeswempe (n.?) ‘?’

///kneṃ pikārnta kᵤce yamai eswempe ṣpä/// (IT-205b4^{C}).

etsarkälle* (adv.) ‘± with zeal, with self-castigation’

carka yetweṃ kektseñṣe spelke -ṣp yāmṣi etsarkle ‘he let go of the jewels and … acted with bodily zeal’ (A-1b7/PK-AS-6Bb7^{C}); **—etsarkälletstse*** ‘zealous, ascetic’: *etsarkällecci* = B(H)S *ātāpino* (U-2a3/PK-AS-1Ba3^{C}). ■The intensive prefix *e(n)-* + the gerund of *tsärk-* ‘burn, torture,’ qq.v. (cf. Hilmarsson, 1991: 178-179).

etsuwai (adv./postposition) ‘towards, near (to)’ [*etsuwai i-* ‘approach’]

[: yoko kau]tsiś etsuwai āśäṃ wnolmeṃ /// ‘thirst leads beings towards death’ [*etsuwai* = B(H)S *upa*] (11a8^{C}), *etswai-palkalñe* ± ‘observation’ [= B(H)S *upalakṣaṇā-*] (41b7^{C}), *Bārāṇasi-ri etsuwai* ‘near Benares-city’ (112a3^{L}), *kᵤse śäktālyenta skente etsuwai elauke wat* ‘which seeds are found near or far?’ (KVāc-30a3/THT-1121a3^{C} [Hilmarsson, 1991:170]), *ets[uwai]* = B(H)S *anucaṅkramaṃ* (PK-NS-12a1^{C} [Couvreur, 1967: 153]), *eṣerñāna etsuwai masa* ‘he went

towards the sisters' (107a5[L]). ■The intensive prefix *e(n)-* + *tsuwai*, qq.v. (cf. Hilmarsson, 1991: 179).

• AI •

ai- (vt.) A 'give; [with money, etc., as direct object] pay out'; MP 'take for oneself' Ps. IXa /**āisk**'^{ä}/$_{e}$**-**/ [A aiskau, *aist (aista-ne), aiṣṣäṃ//aiskem, aiścer, aiskeṃ; AImpf. -, -, aiṣṣi// -, -, aiṣṣiyeṃ; *nt*-Part. aiṣṣeñca [voc. aiṣṣeñcai] (see also *aiṣṣeñcañ̈e* below); *m*-Part. aiskemane; Ger. aiṣ(ṣäl)le]: *tā oṅkorñai pintwāt aiskem* 'we give the porridge [as] alms' (107a6[L]), *aiskeṃ yoktsi sāṃtk-onwañ̈e śaulaṣṣ-onkrocce* 'they give the immortal medicine of everlasting life [to him] to drink' (PK-NS-99a2[C]), *[eśanai]säñ win=aiṣṣeñca* = B(H)S *nayanābhirāmaḥ* (524b5[C]), *ce peri nesem tu päs aiskem-ne* 'that which we owe we will give back to him' (PK-DAM.507-a9[Col] [Pinault, 1984a:24]), *säkw-aiṣṣeñcai* 'fortune-giving' (229b4[A]); Ko. I /**āyā́-**/ [A āyu (ayu-ne), ait, aiṃ// -, -, aiṃ; MP aimar, -, aitär//; AOpt. -, -, *āyi (ayi-ne)//; MPOpt. -, -, ayītär//; Inf. aitsi; Ger. aille]: *81 ket ait yoktsi sāṃtk=onwañ̈e pelaiykneṣṣe [•]* 'to whom thou givest to drink the immortal medicine of righteousness' (212b3/4[E~C]), ***:** pelaik[n]e klyauṣtsi āyor aitsi* 'to give the gift of hearing the law' (23a7[C]), *k$_{u}$se pi ksa ayi-ne pelaikne klyauṣtsi* 'who might give him to hear the law?' (99a4[C]), *arañcn=aitär ... läklenta* 'if he takes these sufferings into his heart' (591b7[L]); Ipv. /**pete-**/ [sg. pete; pl. petso ~ petes]: *pelaikne klyauṣtsi nauṣ pete-ñ* 'give me to [i.e., let me] hear the law!' (100a6[C]); Pt. I(sg.)/III(pl.) /**wäsā́-**/ [A wsāwa, wsāsta, wasa (wsā-ne) ~ wsa[Col]/ /wasam ~ wsam[Col], -, wsar[E] ~ wsāre ~ wsare[Col]] *entwek āyor mā wasa 10* 'he did not, then, give a gift' (49b2[C]), */// wsāwa wi ṣaṅkäṃ* 'I gave two pounds' (470a2[Col]), *saṅkakeṃtsa k$_{u}$śāneṃ wasam 6000* (490b-I-4[Col]), *karstatsi wsāsta āstäṃ* 'thou hast given [thy] heads to be cut off' (S-8a3/PK-AS-4Ba3[C]), *Kṣemakule wasa ... tarya käṃnte [k$_{u}$śānesṃ]* 'K. paid out 300 [*k$_{u}$śāne*s]' (SI P/141 [Schmidt, 2001]). [●See Peyrot (2008:155) for a discussion of the different forms of the preterite]; PP /**ā́yu-**/: *se udāṃ Wäryarucintse āyu* 'this *udāna* [was] given by V.' (PK-Dd7[Col]); **—āyormeṃ**; **—aiṣṣeñcañ̈e** 'giving': *pontaṃts aiṣṣeñcañ̈e kärtseṣṣe* 'to all giving the good' (AMB-a4/PK-NS-32[C]) [a derivative of the active present participle]; **—ailñe** 'gift, gift-giving': *ailñe* = B(H)S *dāya* (21a2[C]), *ailñe* = B(H)S *dāna* (23b7[C]), • *ṣaḍvarginta karyor pito misko ailñe yamaṣyenträ* • 'the *ṣaḍvargika*s were dealing in buying, selling, giving in trade' (337a2[C]), *śak pärkāwänta kṣatre ailñesa yänmāṣṣäṃ wnolme* 'a being achieves the ten benefits through giving an umbrella' (K-9a5/PK-AS-7Ia5[C]); **—ˣailye** 'payment, giving,' attested in the compound *ailye-ses** 'fine': *Yurpāṣkaṣṣi wsar ... ailye-sesamaṣṣe wyaisa* 'the inhabitants of Y. paid with the expenditure of a fine' (THT-4059a2/3 [Schmidt, 2001:22]).

●One should note that with *ai-* are formed periphrastic causatives to *klyaus-* 'hear,' *yok-* 'drink,' and *śuwā-* 'eat,' e.g., *ket ait yoktsi sāṃtk=onwañ̈e pelaiyk-neṣṣe lyaitkeṃ teki mantanta ṣäp srukentär cai* 'to whom thou givest the righteous, immortal medicine to drink, they will avoid sickness and never die'

(212b3/4$^{E/C}$). The same periphrastic causatives can also be secondary causatives, at least on the evidence of TchA *päñ känt manarkās kāckeyo wsā tñ=āklässi* '500 disciples I have given thee to instruct' (Ji, Winter, Pinault,1998:28).

■TchA *e-* 'id.' and B *ai-* reflect PTch **āi-* from PIE **$h_4$ei-* 'take, give' which is otherwise to be seen certainly in Greek *aínūmai* 'take,' Greek *aîsa* (f.) 'lot, fate' (< *'what one is given'), Oscan *aeti-* 'part', Hittite *pāi-* 'give' (from **pe- + $h_4$ei-* as, for instance in P [10-11], Melchert [1984:32, fn. 65], and MA:224; but rejected by Kloekhorst, 2008:615 and Beekes, 2010:40), and Lycian *ije-* 'buy' and Hieroglyphic Luvian *iyasa-* 'id.' (the Lycian and HLuv. words are generalized from the weak-grade [Melchert, 1989:44]). Semantically one may compare the difference in English of 'take from' and 'take to' (cf. also Benveniste, 1948-49). This etymology goes back in embryo to Pedersen, 1925:20 (cf. Hackstein, 1995:252ff.). VW (174-5) wrongly rejects this etymology in favor of equating these Tocharian words with Sanskrit *dyáti* 'cuts, shares,' etc., as **ā + dy-*.

■The imperative *pete* is composed of the usual Tocharian imperative prefix *pe-* (~ *pä-*) + either PIE **dh$_3$o* (Watkins, 1969a:208) or **deh$_3$* (Winter *apud* Watkins). Since word-final **-ō* gives PTch **-e* (Adams, 1988c:19), either form would regularly have resulted in a PTch **-te*.

■The preterite, TchA *wäs-ā-* (preterite participle *wawu*), B *wäs(-ā)-*, is of uncertain origin. The shape of the preterite participle in A suggests that the *-s-* is not part of the root but some sort of stem formative. Presumably it is, as is so often the case, the relic of an old *se/o*-present whose *-s-* has been extended to much of the rest of the paradigm. Thus we have a morphophonemic division **wä-s-* and it may be that in PIE terms we have **wi-* 'away' verbalized by **-se/o-* just as it may be for *^{2}ās-* 'fetch' and similar to *^{2}kätk-* 'lower' where the present formant was **-sḱe/o-* rather than **-se/o-*. In any case, not with VW (563-564) related to Sanskrit *dúvas-* (nt.) 'honor, sacrifice.' ►See also **āyor** and **anāyätte**.

aik- (vt.) 'know, recognize'

G Ps. II /**āik**^{ä}/$_{e}$'**-**/ [MP aikemar, aiśtar, aiśtär// -, -, aikentär; MPImpf. aiśimar, -, -,//; *nt*-Part. aiśeñca; *m*-Part. aikemane (see also aikemanetse below); Ger. aiśalle]: *96 wai[me]netse śaul totk=āttsaik su ṣp laklempa rittowo mā no wnolmy aikenträ* **:** 'the life [of beings] is difficult and very short and bound up with suffering but beings do not notice' (3b6^{C}), *mā-yśeñcañ* = B(H)S *ajānakāḥ* (31a6/7= 32a1^{C}), *śuke aiśeñca* = B(H)S *-rasajño* (251b3^{E}), • *ṣamāne ytāri mā aiśtär klyiye ytāri ṣärpṣūkiññesa yaṃ-ne anāpatti* • '[if] a monk does not know the way and a woman goes [with] him [as] an explainer of the way, *anāpatti*' (330a2^{L}), *mā ai[śeñca]* = B(H)S *ajānaṃ* (534b4^{C}), *yśelma* [sic] *aikemar tañä witskai* = B(H)S *kāma jānāmi te mūlam* (U-2b2/3), *aiśträ* = B(H)S *vijānāti* (U-18b6^{C}), *eśalle* (15b6^{C}); Ko. II (= Ps.) [MPOpt. -, -, aiśitär//; Inf. aiś(t)si]: **:** *ot aknātsañ pelaik-nenta ca[mp]e[ṃ] aiśsi* **:** 'then fools can know the laws' (286b2^{C}); Pt. III /**āikä- ~ āikäsā-**/ [A -, aikasta, -//; MP -, aiksatai, -//-, -, aiksante]: *aiyksātaiy ra saṃsārṣ-ṣana po [läkle]nta • cämpmo no ṣaiyt nauwṣai klāwastsi saṃsārmeṃ twe* 'thou hast known, as it were, all the sufferings of the *saṃsāra*, for thou wast able to report previous [information] from the *saṃsāra*' (214a2/3$^{E/C}$), *ekasta* [sic] *enkalñeṣṣeṃ ñemna po* **:** 'thou didst know all the names

of passion' (204b3[C]); PP /**āiku-**/: *aiku* = B(H)S *jñāta* (31a4[C]), ***:*** *te śārsa-me pudñäkt=ānaiśai mā ranw aiku kärsau ñy akalṣle* ***:*** 'the Buddha made this known: neither [is] my student known or recognized/celebrated or famous' (31a7/8[C]); **—aikormeṃ**: *aikormeṃ* = B(H)S *-abhisaṃbuddha* (531a3[C]); **—aikemanetse** '± knowing': */// mā aike-manetse* = B(H)S *avijānitaḥ* (IT-114a2[C]).

■Tch AB *aik-* and its widespread derivatives in B (in A there is only *eśe* which corresponds with B *aiśai*) comes from PIE **h$_a$eiḱ-*) 'have as one's own, be master of' [: Sanskrit *īśe* 'is master of, controls' (the *ī-* reflects an original reduplication), Avestan *ište* 'is master of,' Gothic *aih*, *aigum* 'have, possess,' Old English *āgan* 'id.,' OHG *eigan* 'id.,' Old English *āgen* 'own,' OHG *eigan* 'own,' Gothic *aihts* 'property,' Avestan *išti-* 'goods, riches' (P:298-299; MA:270; and LIV:223)] (Pedersen, 1925:31, VW:139, though the details differ). In Tocharian we have a semantic shift from physical possession to mental possession. ►See also **aiśi**, **aiśamo**, **aiśai**, **anaiśai**, and **anaikätte**.

aikatte* (adj.) '± non-destroying, indestructible'

[-, aikaccepi, -//] */// te aikaccepi kleśanma* • 'that [is the characteristic] of one who [is] unable to destroy *kleśa*s' [Hilmarsson, 1991:56, following Broomhead] (IT-9b4[C]); **—[×]aikatñe** 'indestructability': (293a1). ■If a privative of *wik-* 'disappear.'

aikare (adj.) 'empty'

[m: aikare, -, aikareṃ//aikari, -, -] [f: aikarya, -, -//aikarona, -, -] *pelaikn[i] po aikari* 'the laws [are] all empty' (597b3[C]), *aikarya* = B(H)S *śūnyo* (U-1b2[C]/IT-233b2]); **—aikaräññe** 'emptiness': */// ente aikaräññe su spelkkesw* 'when [there is] emptiness, he [is] zealous' (IT-11b7[C]); **—aikarñeṣṣe** 'ptg. to emptiness': *aikarñeṣṣe īme* 'memory of emptiness (600b4[C]).

■Etymology uncertain. TchA *ekär* 'id.'and B *aikare* reflect PTch **āikäre* or **eikäre* and this is surely to be related to TchA *ekro* 'poor' (< *'having emptiness'?) but further connections are not clear. VW (176) suggests a connection with Greek *îkhar* 'violent desire,' Greek *īkanáō* 'desire,' Sanskrit *íhate* 'seek to obtain, desire,' Avestan *āzi* 'desire'; however, the semantic gap seems too wide. Only Greek *ākhḗn* 'needy, poor' seems apposite here and even so matches semantically only TchA *ekro* and not the central meaning 'empty' of this etymon. Perhaps instead we have the intensive prefix *e(n)-*, q.v., + a PTch **i̯äkre* (as if) from PIE **h$_1$egro-*, an adjectival derivative of **h$_1$eg-* 'be lacking' [: Latin *egeō* 'am without, am in need; want, wish for,' Latin *egestās* 'poverty, indigence, lack, need,' Latin *egēnus* (< **h$_1$eges-no-*) 'indigent, needy,' Oscan *egmo* 'res,' Old Norse *ekla* 'lack' (P:290)]. ►See also perhaps **yäk-** and perhaps the next entry.

aikäruṣa (n.) 'vanity' (??)

aikäruṣa ket pälsko snai säk yaitu kektseñä nonk ausu ramt pakware mā prutkäṣṣäṃ we - ne 'whose spirit is vanity, having adorned the body without luck then is dressed, as it were, badly and does not confine the *we - ne*' (254b3= 255b2[A]). ●The tentative meaning is suggested by the possibility of a connection with *aikare* (see previous entry) and the context which includes the notion of adornment. The *-uṣa* would appear to be an otherwise unattested abstract forming suffix. In the Tocharian of the Classical period we would expect a

spelling *aikaruṣa*, the stress being on the antepenult. ■If correctly identified as to meaning, a derivative of the previous entry.

aikeca '?'

/// pas aikeca • cisa /// (618b2[C])

aikne (n.) 'duty'

[aikne, -, aikne//] */// aikne cpī aksäṣṣäṃ///* 'he instructs him in [his] duty' (587.1b1[A]), *tusāksa aikne ṣäñ yolaina yāmornta • nāktsy aiśaumyepi* 'thus [it is] the duty of the wise man to reproach his own evil deeds' (K-3b3/PK-AS-7Cb3[C]). ■The intensive prefix *e(n)-* + *yakne* 'way,' qq.v. (see Hilmarsson, 1991:161).

aiksnar (adv.) '(all) together' [*aiksnar mäsk-* 'come together, assemble']

: keṣe aiksnar wä[ntoṣo swāñcaintsa cwi ye]t[se] ysāṣṣe 28 [Thomas, 1983:197] 'and a fathom's [width] of rays covered his golden skin altogether' (30b1/2[C]), *aiksnar mäskenträ* = B(H)S *saṃbhavanti* (156a5[C]). ■The intensive *e(n)-* + *yäksnā-*, present stem of *yäks-* 'grasp, enfold,' qq.v., + *-ār* (see Hilmarsson, 1991: 161-162).

aicärke (n.) '?'

In a list of medical ingredients (W-38a5[C]).

aiñye* 'passable, traversable,' only in the compound **somo-aiñye** 'only passable' (or 'traversable only by one' or 'only by the Buddha' = B(H)S *ekāyana-*)

[f: -, -, aiñyai//] *: sanai ytāri källātsiś sportotär somw-aiñyai ytārye :* 'the only passable way turns to achieve the sole road' (29b3[C]). ■A putative PIE **$h_1$oin-ih$_x$o-*, an *o*-grade derivative of **$h_1$ei-n-*, itself an élargissement of **$h_1$ei-* 'go' (see s.v. *i-* 'go, travel') with VW (140), who is right to adduce the type of Greek *hágios* 'venerandus' as an example of the same **-ih$_x$o-*.

aitkatte* (adj.) 'unintended'

[-, aitkaccepi, -//] = B(H)S *karmāsāṃcetanika-* (*sāṃcetanika-* 'intentional') (IT-9b4[C]); **—aitkattäññe** '± state of not being intended' (293a1[C]). ■A privative from *yätk-*, q.v. (Not with Hilmarsson, 1991:56, from *wätk-*).

aittaṅka (adv./postposition) 'directed to(wards)' [with dative or locative]

/// [yām]utts[i]nts[o] yt[ā]rye mkte [sic] *yolmeś aittaṅka :* 'as the way of the waterfowl (?) [is] directed toward the pool' (29a3[C]), *: mäkte wranta ckentameṃ kārpaṃ kwri Gāṅkne [ait]t[a]ṅka ... po yaneṃ samudtärśc aiwol 27* 'as the waters from the rivers, if directed to the Ganges, descend and all go towards to the ocean' (30a8[C]). ■In origin, *aittäṃ* + the strengthening particle *ka*, qq.v.

aittäṃ (adv.) '± forth'

/// ṣamāne ṣey aittäṃ maittär /// 'he was a monk; they set forth' (582a1[L]). ■Perhaps a PIE **$h_1$ói-tw-om* a verbal noun '± a going' from **$h_1$ei-* 'go' (cf. Oscan *eituam* 'pecuniam' < Italic **ei-tu-ā-*, English *oath* from **$h_1$oi-to-* if it belongs here [Puhvel, 1991:9-10, would put *oath* with Hittite *hai-* 'believe, trust, be convinced']). The *-n* would be the same as we see in *postäṃ* 'after.' Otherwise VW:140. ►See also the previous entry.

ainake (adj.) 'common, base(-born); mean, bad'

[m: ainake, -, ainakeṃ//ainaki, ainakeṃts, -] *eynāke* (274a3[A]), *ainākenmeṃ* (THT-2382, frgm. c-a3[C]), *[• mā lāre yamī]tär śaumoṃ ainakeṃ* • 'may he not love a common man!' (308a3[C]), *kete ā[ñm]e [tsä]lpātsi lwāññe cmeṃlmeṃ* [sic] *ainakeṃ* 'to whomever [is] the desire to be freed from the common, animal birth'

(575a6^{C}); —**ainakñe*** ‘lowness, baseness, vulgarity, vileness’ (IT-151b5^{C}). ●Apparently stressed on the first syllable, *áināke*.

■TchA *enāk* ‘id.’ and B *aināke* reflect PTch **eināke*, probably a borrowing from some Middle Iranian source, e.g. Pahlavi *’ynykyh* (Hansen, 1940:146) rather than an inherited word ultimately related to the Iranian ones (as per VW:178).

aineye* (n.) ‘black antelope’

[-, aineyentse, -//] *tskertkane aineyentse lwāntse ramt* ‘calves like the black antelope-animal’s’ (74a4^{C}). ■From B(H)S *aiṇeya-* (cf. TchA *aineyä* ‘deer’).

ˣainmitte (n.) ‘one who has not obtained’

[ainmitte, -, -//] (wall-painting caption 33 [K. T. Schmidt, 1998:80]). ■Privative from *yäm-* ‘obtain,’ q.v.

aip- (vt.) ‘cover, pull over, blind [of the eyes]’

Ps. VIII /**aips**$^{\ddot{a}}$/$_{e}$**-**/ [A //-, -, aipseṃ; Ger. aipṣalle]: */// śār aiypseṃ [ṣa]rsa totteṃ āś nawasa///* (324b4^{L}); Pt. III /**aipä- ~ aipäsā-***/ [A //-, -, aipär* (aipar-ne)]: *śana sruka tā$_{u}$ erkenmasa ṣalāre kenek śār aipar-ne* ‘[his] wife died and they laid her in the cemetery and covered her with a cotton cloth’ (560a2/3^{C}); PP /**aipo-**/: *10 entses=aipu eśne* ‘eyes blinded by envy’ (49b2^{C}), *ṣi[m mā] prākre aipu no iścemtsa oṃṣmeṃ mā yāmu* ‘the roof [is] not firmly covered and not made with tile from above’ (A-2a5/PK-AS-6Ca5^{C}); —**aipor*** ‘something covered’: */// aipornek suwaṃ ///* ‘it rained over something covered’ (IT-988a2$^{?}$ [Peyrot, 2008b:93; CEToM]); —**aiporñe*** ‘± covering’ (328b2^{L}).

■TchA *ep-* and B *aip-* reflect PTch **āip-* or **eip-*. If the former, it is probable that we have PTch *ā-* ‘near, up to, on’ + PIE *yeb^{h}-* ‘± disappear into, enter into, be(come) covered up’ (more s.v. *yäp-* ‘enter’). Not with VW (624) a borrowing from some Paleosiberian language (e.g., Kamchadal *(k)eip* ‘cover’).

ˣaimasu, ►añmassu s.v. ^{1}āñme.

aiyye ‘ovine, prtng to sheep’

[m: aiyye, -, -//] [f. //aiyyāna, -, -] *aiyye* (THT-1497a3$^{?}$), *eśe* [= *eṣe*?] *aiyyāna śānta takāre 18* ‘together there were 18 ovine animals’ (PK-LC-I.4^{Col} [Pinault, 1997:177]). ■From PIE **h$_{2}$owyo-* [: Sanskrit *ávya-* ‘prtng to sheep,’ Greek *oía* ‘sheepskin’ (P:784)] (Pinault, 1997:193-194). ►See also **ā$_{u}$**.

aiyyer* (n.) ‘sheath’

[-, -, aiyyer//] *aiyyermeṃ* = B(H)S *koṣāt* (PK-NS-12b3^{C} [Couvreur, 1967:153]). ■Etymology uncertain. Perhaps with VW (141) a putative PIE **h$_{1}$ou-y-or*, **h$_{1}$ou-y-ēr*, or perhaps **h$_{1}$ou-wēr*, a derivative of **h$_{1}$eu-* ‘cover.’ If so, ►see also **ewe** ‘inner skin.’

Airawanta* (n.) ‘Airavata’ (PN of Indra’s elephant)

[-, Airawantantse, -//] (74a4^{C}).

airpätte* (adj.) ‘unheeding, disregarding, impassive’

[m: -, -, airpäcce//] [f: //-, -, airpättona] *airpäcce pañäktäṃñe ai[śamñe]* ‘the impassive buddha-wisdom’ (541a6$^{C/L}$), *[wässa]nma ausormeṃ snai-y[parw]e [saṃs]ār[n]e airpittona läklenta wärpātai* ‘wearing [such] clothes thou didst suffer unheeding pains in the beginningless *saṃsāra*’ [cf. Hilmarsson, 1991:197] (KVāc-12b4/THT-1105b4^{C} [K. T. Schmidt, 1986]). ■If the privative of *yärp-* ‘pay attention to’ (cf. Hilmarsson, 1991:106-109). Otherwise the privative of *wärp-* (so Schmidt, 1986).

airṣaitstse* (adj.) '± exuberant, impetuous'

[-, -, airṣaicceṃ//] (124a1^{E}, 362b5^{E}); —**airṣaitsäññe** 'exuberance, impetuosity': *airṣaitsäññe* = B(H)S *saṃrambha-* (IT-206a1^{E}); —**airṣaitsäññeststse*** '± impetuous' (A-4b4/PK-AS-6Db4^{C}). ■Etymology uncertain. In form a *-tstse* adjective to an unattested deverbative noun (acc. sg.) **airṣai*. This noun implies a verbal root **airs-* which must in turn be **ā-*, or *e(n)-* qq.v., + *-yärs-* or, more particularly, the acc. sg. of a verbal noun **yärṣiye*. Such a noun exists, apparently with the meaning 'reverence.' Perhaps the original meaning of *airṣaitstse* was '± un-reverently.' ►See **yärṣiye**.

ailskālyñe, ►kälskālyñe.

aiw- (vi/t.) **G** 'be turned/directed toward, incline to'; **K^{2}** 'turn to, turn towards'

G Ps. IV /**āiwo-**/ [MP -, -, aiwotär//-, -, aiwontär]: */// aiwoträ wertsiyaimeṃ präṅketrä* **:** 'he turns towards … and stays away from the assembly' (14a2^{C}); Pt. Ib /**āiwā́-**/ [A -, -, *aiwa (aiwā-ne)//]; PP /**āiwā-**/: *ket śāmñe śaiṣṣe aiwau* 'to whom the world [is] directed' (93a6^{C}).

K^{2} Ps. IXb /**ā́iwäsk$^{'ä}$/$_{e}$-**/ [-, -, aiwästär//]; Ko. II or III /**āiw$^{'ä}$/$_{e}$'-**/ or /**āiwé-**/ [MPOpt. -, -, aiwītär//]: *śaul aiwītär-ñ ce$_{u}$ preke srukalñeś* 'my life shall turn to death at that point' (PK-AS-17I + NS-77.1b4^{C}).

■TchB *aiw-* is composed of the verbal prefix *ā-*, q.v. and **yu-* seen in TchA *yu-* 'be turned toward' (TchA shows the same *aiw-* as B in *ānewāts*, the equivalent of B *anaiwatstse*.) One should note the particularly striking parallelism of the present tense formations in the two languages. In PTch terms we have **ywe-* (> TchA *ywa-*) and **ā-ywe-* (> B *aiwo-*). From PIE **h$_{1}$eu-* 'be in motion.' Probably not with VW (140-141) is there any connection with B *yu-* 'ripen.' ►See also **aiwol**, **anaiwatstse**, and **yoñiya**.

-aiwenta (n.[pl.tant.]) '± group'

[//aiwenta, -, -] *täṅwaṃñana eś-aiwentasa* 'with loving glances' (368a4^{C}), *śwātsi yoktsine ymassu mäskelle k$_{u}$se mi[s]=ai[w]e[nta] - [te]kisa yä[kw]eñe oksaiñe läksaññe wästarye tu wikṣalle* (559b4/5^{C}), *ṣamāni no masār ostuw=aiwentane kakākaṣ tākoṃ śwātsiśco* (IT-248b5^{C}).

●This noun, which only occurs as the second member of a compound and is only surely attested in the plural, has at times been taken as an inflectional ending of a "pluralative" (so, e.g., Krause and Thomas, 1960). Winter (1962b:115-117) sufficiently disposes of that argument. ■From PIE **h$_{x}$oiwo-* 'unit' [: Avestan *aēva-*, Old Persian *aiva-* 'one,' Greek *oîos* (Cypriot *oiwos*) 'alone, lonely,' and, more distantly Greek *oînos* 'ace on a die,' Latin *ūnus* (Old Latin *oinos*) 'one,' Old Irish *óen* 'one,' Gothic *ains* 'one,' Lithuanian *vienas* 'one,' OCS *inъ* 'one; other,' Sanskrit *eka-* 'one' (P:286; MA:398-399)], apparently rebuilt in Tocharian as an *s*-stem, as witnessed by the plural *-nta* (Winter, 1962b:117, following Krause).

aiwol (adv./postposition) 'towards'[with dative]

: *mäkte wranta ckentameṃ kārpaṃ kwri Gāṅkne [ait]t[a]ṅka* **:** *... po yaneṃ samudtärśc aiwol 27* 'as the waters from the rivers, if directed to the Ganges, descend and all go towards to the ocean' (30a8^{C}); —**aiwolätstse*** 'directed to' [with allative]: **:** *n[e]rvā[n]äś po aiwolyci mäskentär lnask[eṃ osta]m[eṃ]* **:** 'they are all directed towards nirvana and go out from [their] houses [i.e., become monks]' (30b1^{C}). ■An adverbial derivative (perhaps the accusative of an old **-l*

abstract used adverbially) of *aiw*-, q.v. Compare the TchA *yulā* 'id.,' the perlative of an *l*-stem abstract derived from the related *yu*- 'be turned toward, be directed toward.'

aiśamo (adj.) 'wise, clever, intelligent'

[aiś(a)mo, aiś(a)mopi, -//aiś(a)moñ, aiśmoṃts, -] • *aiśmw akn[ā]tsa wat āṃtpi ksa ṣp mā=läṃ mäskentär* **:** 'wise [man] and fool, the two are not distinguishable' (28b3^{C})*, cau aiśamoṃ śanmaumeṃ tsälpoṣo* = B(H)S *taṃ dhīram bandhanān muktam*] (U-18b4^{C}). ■An adjectival derivative from the present/subjunctive stem of *aik*- 'know, recognize,' q.v. (as if PIE **h$_a$eiḱemon*-). ►See also the next entry.

aiśamñe (nnt.) 'wisdom'

[aiśamñe, aiśamñentse, aiśamñe//aiśamñenta, -, aiśamñenta] *aiśämñe* (IT-75b2^{E}), *aiśamñe spaktāṃ ślek ompalskoññe cowai ram no tärkanaṃ-[m]e pälskoṣṣana krentauna* 'wisdom, service, likewise meditation, he robs them of all spiritual virtues' (15a8=17b1/2^{C}), *täryā-aiśamñe* = B(H)S *traividyaḥ* (31a6^{C}), *aiśa[mñ]e* = B(H)S *vidyā* (171a3^{C}), *aiśamñesa* = B(H)S *jñāna*- (200a4$^{C/L}$), *aiśamñesa* = B(H)S *prajñayā* (308b2^{C}), *ai[śamñe]* = B(H)S *-viṣaya* (541a6$^{C/L}$), *aiśamñentse kätkarä[ññ]e* = B(H)S *buddhigām-bhīryam* (IT-16a5^{C}); **—aiśamñeṣṣe** 'prtng to wisdom, knowledge': *aiśamñeṣṣe* = B(H)S *prajñā*- (12a6^{C}), *aiśamñeṣṣe* = B(H)S *mati*- (PK-NS-306/305b1^{C} [Couvreur, 1970:177]); **—aiśamñetstse** 'one who has wisdom': *waṣamñe [ya]mītär śl[e] aiśamñets[e]* = B(H)S *sakhyaṃkurvīta saprajña* (308a1^{C}). ■An abstract in *-ñña* from *aiśamo* 'wise,' q.v. (as if a PIE **h$_a$eiḱemnyo*-). ►See also **śle-aiśamñetstse**, s.v. **śale**.

aiśi (adj.) 'knowing' [*po-aiśi* 'all-knowing,' an epithet of the Buddha (= *poyśi*, q.v.); *aiśi yām*- '± make appear, make known']

[aiśi, -, aiśiṃ//] *menak yamäṣṣäṃ po-aiyśi po śärsa* 'the all-knowing one made a comparison; he knew everything' (407a4/5^{E}), */// yapoy aiśi yāmtsi mäkte nauṣ* 'to make the land appear as [it was] before' (A-4a2/PK-AS-6Da2^{C}), *po-aiśintsa* = B(H)S *sarvābhijñena* (IT-38a1^{C}); **—aiśiññeṣṣe***, only in the compound **po-aiśiññeṣṣe** 'prtng to the Buddha' (73b3=75a4^{C}). ■An adjectival derivative (= *nomen agentis*) of *aik*- 'know,' q.v. Cf. *ākṣi* to *^{1}āks*-, *nakṣi* to *näks*-, *yāmi* to *yām*-, and *salpi* to *sälp*-. ►See also **poyśi**.

aiśai, only in the phrases:

(a) **aiśai yām-** 'take care, take care of, handle, treat (of), pay attention to': *[:] ompakwättñe śaul[antse yāmṣate su ai]śai* 'he treated of the unreliability of life' (3b3^{C}), *: yāmṣat=aiśai tā$_u$ tallontsai täṅ[waññeñcai palskosa Mahākāśyape 60]* 'M. treated the suffering one with a loving spirit' (25a6^{C}), *aiśai yamaskeman[e]* = B(H)S *parihṛyamāṇa* [sic] (532b5^{C}); **—aiśai-yamalñe** 'prudence' (508a4$^{C/L}$);

(b) **aiśaisa mäsk-** '± take notice of' (?): *///meṃ wär śār kuṣän-ne • täne amāc aiśaisa näsketär* [lege: *mäsketrä*] (PK-AS-12Jb2^{A} [Thomas, 1979:9]), *läc kañcuki • täne lāntsa aiśaisa näske///* (PK-AS-12Jb3^{A} [ibid.]).

■TchA *eśe* (~ *iśe*) in the fixed formula *eśe ya*- 'take care of, handle, treat' and B *aiśai* reflect a PTch **āićai*, an old *nomen actionis* from *aik*- 'know' (one might compare *lukṣaitstse* 'illuminating' from an old **lukṣai* to *luks*-. ►Also **anaiśai** and possibly the next entry.

aiśaumye (n.) ‘wise one’; (adj.) ‘wise’

[aiśaumye, aiśaumyepi, aiśaumyeṃ//aiśaumyi, aiśaumyeṃts, aiśaumyeṃ] *aiśewmye* (133a1^{A}), *aiśau[mye]* = B(H)S *paṇḍitaḥ* (12a6^{C}), *aiśaumyi* = B(H)S *vidvāṃsaḥ* (31a4^{C}), *srukor aiśaumyepi olypo [ri]toyt[ä]r päst mā kwīpe rmoytär* ‘rather by a wise person should death be sought, [than] shame be not deflected’ (81a3/4^{C}), *aiśaumye* = B(H)S *dhīraḥ* (305a2^{C}), *[aiśau]my[e]n* = B(H)S *śrāddhaṃ* (IT-26b1^{C}). ■This word is clearly a derivative of *aik-* but its exact formation is obscure. Do we have **aiśai* (see previous entry) + *-mye* with the further action of dissimilation? See Pinault (2011) for another suggestion.

aise (n.[m.sg.]) ‘cooking pot’

[aise, -, aise//] *spharīräṣṣe aisemeṃ mutkāre-ne aise mutkāntseś po mā tsuwa* [as read by Schmidt, 1999a:99-100] ‘from the crystal cooking pot they poured it [*scil*. the porridge] out; the pot did not hold a whole *mutkāntse* (107a3/4^{L}), *aiyse lāṃṣānte k$_u$śāneṃtsa 310* (490a- III-3^{Col}), *ṣalype kuñcitäṣṣe ~ malkwer mit panit aisene päkṣalle ywārtsa lipāträ* ‘sesame oil, milk, honey, molasses in a pot [is] to be cooked [until only] half will remain’ (FS-a5/IT-305a5^{C}), */// taṣalya kante kauntsa su aise ṣiyene [or piyene?] linale* ‘… [is] to be placed [or] a hundred days; the pot [is] to be put in/on a *ṣiye*’ (W-42a6^{C}); **—$^{×}$aiseṣṣe** ‘prtng to a cooking pot’ (SI P/65b2, a2^{A} [Pinault, 2002b:313]).

●The meaning is determined by B(H)S parallels where it is the equivalent of *sthālī-* (Schmidt, 1999a). ■Schmidt suggests a derivation from PIE **h$_a$ey(e)s-* ‘metal,’ thus ‘der Eiserne’ or the like. However, *sthālī-* is always defined as an ‘earthen vessel’ in Sanskrit (and also its Pāli and Prakrit cognates, though some modern Indic descendants refer to metallic vessels) and there is no particular evidence that either in India or in Central Asia that cooking vessels were ever commonly metallic rather than ceramic. Pinault (2008:127) takes it to be from a PIE **h$_1$ay-(e)s-o-* where **h$_1$ay-* is ‘warm.’ More probably from PIE **h$_a$oiso-* a derivative of **h$_a$eis-* ‘fire [clay].’ ►See **iścem**.

aiskatte* (adj.) ‘± unsullied’ (?)

[(voc. aiskaccu)//] */// [na]nākorsa aiskacu ci wī[naskau]* ‘[O one] unsullied [?] by blame, thee I worship’ (208a4$^{E/C}$). ■Hilmarsson (1991:117-118) takes this to be a privative of a subjunctive stem *yäskā-* of unknown meaning. The context of *aiskaccu* suggests something on the order of ‘untouched,’ ‘unsullied,’ or the like. ►See **yäsk-**.

• O •

$^{×}$o(-)pätsa, ►see opätsa.

oṃṣap$^{E\text{-}C\text{-}L}$ **~ auṣap**$^{C\text{-}L\text{-}Col}$ (adv.) ‘more (than), over and above’ [*tumeṃ oṃṣap* ‘moreover’]

• *posa auṣap pos=olypo pomeṃ wākṣtär-ś seṃ yakne* • ‘more than all, over all, and from all, this manner of thine distinguishes itself’ (231b4^{C}), *ṣamānentse śwe<r> meñtsa auṣap kākone lamatsi teri mā ṣ ste :* ‘and there is no way for a monk to stay more than four months by invitation’ (331a5^{L}), *sak ce$_u$ palsk[o] päst*

k[au]ṣäṃ cämpamñe [mä]skītär-ne oṃṣap ‘good fortune destroys this spirit; its power became greater’ (A-2b2/PK-AS-6Cb2^{C}), *ptārka oṃṣap mā tärkanat* ‘let [them] through; more do not let through!’ (LP-9a1^{Col}), *śaultsa auṣap paṣṣīmar śīläṣṣana sälyaino* ‘throughout life may I practice more the lineaments of good behavior!’ (S-3a3^{C}), *oṃṣap tatākarmeṃ* = B(H)S *abhibhūya* (U-2a4/PK-AS-1Aa4^{C}); **—tumeṃ oṃṣap** ‘moreover’: *tumeṃ oṃṣäp no ñakti klyowonträ snai ersna* ‘moreover, the gods are called “formless”’ (K-2a3/PK-AS-7Ba3^{C}).

■Given that *oṃṣap* ~ *auṣap* are used interchangeably with *ṣap* in the formulaic caravan passes (‘this [amount] let through; more [*oṃṣap* ~ *auṣap* ~ *ṣap*] than this do not let through!’), it seems reasonable to assume that *oṃṣap* is a compound of *oṃṣ-* ‘above’ + *ṣap* ‘more, and’ (see *ṣap* and *ṣäp*), cf. English *moreover*. For *oṃṣ-* and its interchange with *auṣ-*, see next entry. The necessity for taking into account the synonymous *ṣap* excludes VW’s suggestion (336) that *oṃṣap* is *oṃṣ-* + the particle *pi* found otherwise only in TchA with compound numbers.

oṃṣmeṃ^{C} ~ auṣmeṃ^{C} (adv.) ‘(from) above’

pernerñeṣe Sumersa täprauñentats [tä]rne[ne] śmasta [oṃ]ṣmeṃ snai wace [p]o [wīnask]au[-c] ‘thou hast stood on the summit of the heights over glorious Sumeru; I honor thee above [as one] without a second’ (203a4/5$^{E/C}$), *ṣi[m mā] prākre aipu no iścemtsa oṃṣmeṃ mā yāmu* ‘but the roof [is] not solidly covered; [it is] not made with clay above’ (A-2a5/PK-AS-6Ca5^{C}).

■The balance of the chronological evidence suggests that *oṃṣap* and *oṃṣmeṃ* are earlier forms than *auṣap* and *auṣmeṃ*, though in Classical and Late texts they are found side by side (Peyrot, 2008:91-92). *Oṃṣ-meṃ* matches TchA *eṣäk* ‘on top of’ except for the addition of the emphasizing particle *-k(ä)* in the latter. They both must go back to a Proto-Tocharian **onṣä*. (One should note that despite its shape, TchA *eṣäk* probably has nothing directly to do with B *eṃṣke* ‘while’ as is usually supposed.) B *oṃṣ-* and TchA *eṣ-* reflect PTch **on(u)ṣä* and this in turn must be from a PIE **h$_a$e/onu-d^{h}i* ‘above, on high,’ composed of a form of the locative particle **h$_a$e/onu* ‘up, above’ [: Sanskrit *ánu* ‘along, after, over, near, etc.’, Avestan *ana* ‘over, along,’ *anu* ‘after, corresponding to, over,’ Greek *ána* ‘over, along,’ *ánō* ‘up(wards),’ Latin *an-hēlō* ‘puff, pant,’ Gothic *ana* ‘on, over, against,’ Lithuanian *anót(e)* ‘corresponding to,’ etc. (P:39-40; MA:612)] and the “locative deictic” **dhi*. (Final **-dhi* and **-ti* give PTch **-ṣä*, cf. Jasanoff, 1987: 108-111.) We can compare the similar Greek *ánōthe(n)* ‘from above’ (Adams, 1990b:79-81). Not related to *omp*. ►See also **auṣaine** and **auṣmiye**.

-ok, ►^{2}auk.

okaro (n.) ‘sweet flag (*Acorus calamus* Linn.)’ [Filliozat] or ‘aloe (*Aquilaria agallocha* Roxb.)’ [Pinault] (a medical ingredient)

[okaro, -, -//-, -, okronta] (P-1b2^{C}, Qumtura 34-g5$^{C/Col}$ [Pinault, 1993-94:175]).

●If *Acorus calamus*, this word would be synonymous with the borrowed *vaca*.

■Etymology uncertain. VW (330), assuming Filliozat’s identification, takes this B word to be related to TchA *okar* ‘plant.’ However, such an identification raises both phonological and semantic difficulties not sufficiently appreciated. If Pinault is right as to the meaning, then it is obviously the equivalent of B(H)S *agaru* ‘aloe’ and is presumably cognate with it through some chain of borrowing.

oko (nnt.) (a) 'fruit'; (b) 'result, effect, consequence'

[oko, okontse, oko//-, -, okonta] (a) *kenmeṃ oko ysāre kälwāwa* 'I obtained fruit and grain from the earth' (476a2^{Col}), *sälkānte stanāmeṃ okonta* 'they plucked fruit from the trees' (576a2^{C}); (b) *tunts=oko* 'the consequence thereof' (IT-51b5^{E}), ***:*** *yāmornts=oko mā nakṣtär* 'the effect of the deed does not perish' (4b2^{C}), *mā no nta su ce$_u$ rilñememeṃ oko wrocce kälpāṣṣäṃ* ***(:)*** 'but by such a renunciation he achieves no great result' (8a2^{C}), *91 ṣarm okone tserenträ [t]n[e w]n[o]lm[eṃ]* 'he deceives beings here in cause and effect' (11b2^{C}); —**$^{\times}$okotstse*** 'having fruit': (Gn-6b3/PK-NS-11b3$^{?}$ [Broomhead]).

■Clearly it is related to TchA *oko* 'id.' though the identity of form suggests a borrowing from one language to the other rather than true cognacy. Poucha (1930:323, also VW:332) suggests that *oko* is a derivative of some sort of PIE **h$_a$eug-* 'grow, increase' (cf. s.v. B *auk-*). VW takes TchA *oko* as the original form and he sees it as a reflex of a putative PIE **h$_a$eug-o-went-* or **h$_a$eug-eh$_a$-went-*. It is, however, difficult to see the B word borrowed from A, rather than the A word borrowed from B as is far more often the case.

Semantically, however, it is most attractive to attach this word to PIE **h$_a$ógeh$_a$-* 'fruit, berry' [: Lithuanian *úoga* 'berry, cherry,' Latvian *uôga* 'berry; pustule, pockmark,' OCS *(j)agoda* 'berry,' Russian *jágoda* 'berry' (the Balto-Slavic with a lengthened initial vowel by Winter's Law)] (with Lidén, 1916:34), and a bit more distantly with Gothic *akran* 'fruit,' Old Norse *akarn* (nt.) 'fruit of a wild plant,' Old English *æcern* (nt.) 'acorn,' (dialectal) NHG *Ecker* 'id.,' Old Irish *áirne* (f.) (< **agrīnyā-*) 'wild plum,' Welsh *eirin* 'plum,' *aeron* 'fruit, berry.' The underlying verb survives in Armenian *ačem* 'grow' (so P:773; MA:63). The immediate pre-form of the Tocharian words would have been **h$_a$ogeh$_a$-n-* or **h$_a$ogōn* (a neuter collective?). In this word we have a remarkable Balto-Slavo-Tocharian correspondence.

okt ~ ok$^{L\text{-}Col}$ (number) 'eight'

[//okt, oktaṃts, okt] *okt pelaiknenta* the eight laws' (IT-106b2^{E}, -b6), */// k[le]śanma pkarsas känt-oktä* ***:*** 'know the 108 *kleśas*!' (44b4^{C}), *wärsaññe meṃne ikäṃ okne* 'on the twenty-eighth of the month of *wärsaññe*' (LP-2a2/3^{Col}) —**okt-meñantse-ne** 'on the eighth of the month'; —**$^{\times}$oktaṣṣe*** 'prtng to eight': *śak-oktaṣṣi apṣatriki* 'the citizens of the market-town "of the sixteen"' (THT-4000, col. 3 -a10); —**oktäññe** ± 'eightfold' (?): *srukoṣn oktäññe srukallentse ake yā///* (587a6^{A}); —**okt-tmane** 'eight myriads' [= 'eighty thousand']: *klokastäṃnmeṃ ok-tmane pletkar-c ysāra* 'blood poured forth from eighty thousand pores' (S-8a4/PK-AS-4Ba4^{C}); —**okt-tmane(n)mañe** '± having eight myriads' (?): *[o]k-tmanema[ñ]ñe* [lege: *oktmanenmaññe*?] = B(H)S *[aśīta-sa]hasra-* [not in M-W or Edgerton] (538b1^{C}), see Winter, 1991:129 [●either a miswriting for the expected **okt-tmanenmaññe* or the second *-n-* has been lost by dissimilation amongst all the other nasals]; —**ok(t)-yiltse** 'eight thousand' (401b3^{L}); —**ok(t)-pokai** 'eight-limbed' (74b5^{C}).

■TchA *okät* 'id.' and B *okt* reflect PTch **okt(u)* from PIE **h$_x$ok̂tōu* [: Sanskrit *aṣṭā* ~ *aṣṭáu*, Avestan *ašta*, Armenian *ut*' (< **optō* by influence of 'seven'?), Greek *oktṓ*, Albanian *tetë* (< **ok̂tōti-*), Latin *octō*, Old Irish *ocht^{n}* (with nasalization of the following word by influence of 'seven' and 'nine'), Welsh *wyth* (<

ochtī* < **ochtū* < **ochtō*), Gothic *ahtau*, Lithuanian *aštuonì*, all 'eight' (P:775; MA:402-403)] (Smith, 1910:13, VW:332-1, though details differ—particularly there is no reason with VW to see the B word a borrowing from A). PIE **-ōu* regularly gives PTch **-u* (Adams, 1988c:19) whence the rounding of the initial vowel. This PTch **-u* is also to be seen in TchA *oktuk* 'eighty' and probably in the rare B *oktunte* 'eighth' (see s.v. *oktante*). The form of the word 'eight' has influenced the shape of seven in B. Thus we have *ṣukt* with a rounded vowel and with a *-k-* unlike TchA *ṣpät* which is more regularly from PIE **septḿ*. Otherwise, Winter, 1991:110-112. ►See also **oktatstse, **oktante**, **oktamka**, and **oktār**.

oktaṅka, ►oktamka.

oktante (~ **oktunte**) (adj.) 'eighth'

[m: oktante (~ oktunte), -, oktañce//-, -,oktañcem] *oktunte* [sic] (199a4^{L}), *oktañ[c]e meṃne* 'in the eighth month' (LP-58a2^{Col}). ■TchA *oktänt* and B *oktante* reflect PTch **oktänte*, a rebuilding of the PIE ordinal **h_xoḱtōwo-* (P:775) on the basis of analogy with both 'seventh' (PIE **septṃto-*) and 'ninth' (PIE **newṃto-*). The once attested *oktunte* may reflect the early PTch cardinal **oktu*, but more likely it is an analogical reshaping on the basis of *ñunte* 'ninth' (Winter, 1991:138). ►See also **okt** and **oktaṅka**.

oktamka^{C} ~ **oktaṅka**^{Col} (number) 'eighty'

/// lakṣānta yetwy oktamka **:** (IT-272a3^{C}); **—oktaṅkar** 'by eighties' (K. T. Schmidt, 1985:766, fn. 12). ■The once attested *oktamka* obviously shows the analogical influence of the word for 'ninety,' *ñumka*. The more common *oktaṅka* is formed analogically to *ṣuktaṅka* 'seventy' (see Peyrot, 2008:130-131). One should compare the differently formed TchA word *oktuk* which shows the usual decade forming suffix added to the early PIE shape of the cardinal **oktu* 'eight.' Cf. Winter, 1991: 121. ►See also **okt** and the previous entry.

ˣOktale (n.) 'Oktale' (PN in administrative records)

[Oktale, -, -//] (SI P/117.5^{Col} [Pinault, 1998:15]).

ˣoktaśke* (n.) designation of some festival

[-, -, oktaśke//] *oktaśkene ploryaces mot käryām* 'in *oktaśke* we bought alcohol for the musicians' (PK-DAM.507^{Col}] [Carling, 2000:275]).

■Carling takes the word to be the designation of some sort of festival. It looks like it might be some sort of derivative of *okt* 'eight,' q.v. Perhaps a diminutive, 'the little eight,' but not knowing anything about the festival or its history, the reason for such a name is uncertain. Perhaps the equivalent of either Sanskrit *aṣṭakā* 'the eighth day after the full moon (particularly of the months Hemanta and Śiśira) when ancestors are honored' or (suggested by Pinault, 2008:390) *aṣṭamī-* 'the eighth day of the lunar half-month.'

oktatstse* (adj.) 'having eight parts, eightfold'

[m: -, oktaccepi, oktacce//] [f: oktatstsa, -, oktatstsai//] **:** *palkas oko oktacepi saṃvarntse* 'behold the fruit of the eightfold *saṃvara*!' (23a2^{C}), *oktacce klyom-moṃ paṣ[ṣ]ā[mai]* 'I practiced the noble eightfold [way]' (PK-DAM.507 (40-42)-b6^{L} [Pinault, 1994:102]). ■An adjectival derivative in *-tstse* from *okt* 'eight,' q.v. Cf. TchA *oktats* 'id.' which would appear to be from a PTch **oktātse* rather than the **oktätstse* which lies behind the B form (cf. Winter, 1991:146-147).

oktār (distributive adverb) ‘by eights’

oktār-tma[ne] ‘in groups of eighty thousand’ (574a2/3^{C}). ■*Okt* ‘eight’ + the distributive *-ār*.

ˣoktyiltse* (**~ okyiltse**) (number) [indeclinable] ‘eight thousand’

(401b3). ■A compound of (stressed) *okt* ‘eight’ + *yältse* (unstressed) ‘thousand, qq.v.

okso (nm.) ‘cow, ox’ [generic]

[okso, -, oksai (voc. okso)/-, -, oksaine (voc. oksaine)/oksaiṇ* ~ oksaiṃ^{C}, -, oksaiṃ (voc. oksaiṃ)] *okso* = B(H)S *gova* [in the calendrical cycle] (549a6^{C}), *oksaiś* • *oksaineś* • *oksai[n]ä[ś]* = B(H)S *anaḍuhe* • *anaḍudbhyām* • *anaḍudbhya* (550a1^{L}), *okso ṣe* ‘one cow’ (LP-5a4^{Col}), *ṣecaki oksaiṃ ram no nuwäṣyeṃ* ‘they roared like lions and oxen’ (PK-AS-15-Bb3^{C} [Peyrot, 2008:79]); **—oksaiññe** ‘prtng to a cow, beef-’ (559b5^{C}).

■TchA *ops-* (nom. pl. *opsi* [Pinault, 1997:202]) and TchB *okso* reflect PTch **ok^{w}so* from PIE **uk^{w}se/on-* [: Sanskrit *ukṣán-* (m.) ‘ox, bull,’ Avestan *uxšan-* ‘id.,’ Welsh *ych* ‘ox’ (< **uk^{w}sō*), Middle Irish *oss* ‘red deer’ (the archetypical wild animal corresponding to the archetypical domestic animal), Gothic **auhsa* ‘ox’ (gen. pl. *auhsne*), Old Norse *oxi* ‘id.,’ Old English *oxa* ‘id.,’ OHG *ohso* ‘id.’ (P:1118: MA:135)] (Sieg and Siegling, 1908:927, VW:333). Zimmer (1981) emphasizes that all reflexes of this word have as the focus of their meaning the castrated draft ox rather than the bull. Thus there is little likelihood that there is any etymological connection with such words as Sanskrit *ukṣáti* ‘sprinkles, wets’ with its secondary meaning ‘impregnate.’

okyiltse, ►see oktyiltse.

oṅkarño^{C-L} **~ oṅkorño**^{L} (nf.) ‘± porridge, mush, rice gruel, thick soup’

[oṅkarño ~ oṅkorño, -, oṅkorñai//] *sā oṅkorño tañ śwālya mā ste* • *... tā oṅkorñai pintwāt aiskeṃ* • ‘this porridge is not to be eaten by thee … they ask [for] this porridge [as] alms’ (107a6^{L}); **—oṅkarñatstse*** ‘containing porridge’ (W-8a4^{C}). ●On the basis of its Tocharian A cognate the meaning may be more specifically ‘sweet milk-and-rice mush.’

■TchA *oṅkriṃ* ‘id.’ (YQ-1.9a7 [Pinault, 1990]) and B *oṅkarño* (*oṅkorño* is a younger variant) reflect PTch **oṅkärñyo* or **oṅkräñyo*. Pinault (1990:170-1) takes the PTch form to reflect a putative PIE **n̥g^{h}rud-nyo-*, a derivative of **g^{h}reud-* ‘± crush, grind’ [: OHG **firgriozan* (part. *firgrozzen*) ‘crush,’ Lithuanian *grūdžiù* ‘stamp grain,’ Latvian *grûžu* ‘stamp, pound,’ etc., particularly Old Norse *grautr* (n.) ‘groats,’ Old English *grytt* ‘id.’ (> English *grits*), *grot* (nt.) ‘rough meal’ (> English *groats*) (P:461)]. Similar is Hilmarsson, 1991:137.

oṅkipṣe (adj.) ‘shameless’; (n.) ‘shame’

[m: oṅkipṣe, -, oṅkipṣe (voc. oṅkipṣu)//] [f: // oṅkipṣana, -, -] *ayātai[cc]e oṅkipṣe yūkoym palsko* ‘may I conquer the untamable, shameless spirit!’ (S-7a2/PK-AS-5Da2^{C}); *oṅkipṣene* (THT-1859b2^{A}).

■This word is not in the form we would expect a derivative of B *kwipe* ‘shame’ to have (i.e. **oṅkwipeṣṣe* or **eṅkwipeṣṣe*). It may be that the acc. sg. *kwipe* is analogical after the nominative and that the original paradigm was nom. *kwipe*, acc. *kwip*. The regular adjectival derivation from such a noun would have been

en-kwíp-äṣṣe*. In this situation, the rounding of *-kw-* was reassigned to the preceding vowel, giving the attested *oṅkipṣe*. ►See also **kwipe.

oṅkor (n.) ‘sheath’ (*oṅkor mälk-*, *oṅkor yām-* ‘sheathe’ [?])

/// mässäkwä [lege: *pässäkwä*] *t=oṅkor mälko tākaṃ [k]r$_u$i kakāccu māka ///* (118a6^{E}), *[stmo]rmeṃ kertteṃ oṅkor mälkānte* ‘standing [there] they sheathed [their] swords’ (79a2^{C}), *tane aṃśūktsa oṅkor yāmormeṃ* ‘now having covered [it] with the *aṃśūka*’ (516b5^{C}).

■This is the old absolutive of *eṅk-* ‘take, grasp’ (*‘what takes [the sword]’). A PTch **eṅk-or* should regularly give *oṅkor* by rounding. The regular absolutive *eṅkor* has its initial vowel by paradigmatic analogy. ►See also **eṅk-**.

oṅkorño, ►oṅkarño.

oṅkolmo ~ oṅkolma (n.m/f.) ‘elephant’

[oṅkolmo (m.)/oṅkolma (f), oṅkolmantse, oṅkolmai//-, oṅkolmaṃts, oṅkolmaṃ] ***:*** *[kantwo=rṣ]āklaṃts ramt klautso ramt oṅkolmantse wāska[mo]* ‘moving like the tongue of snakes, like an elephant’s ear’ (3b4^{C}), *Airawantaṃtse oṅkolmaits* [sic] *lānte sayi* [lege: *seyi*] *ramt śuñc* ‘like the trunk of A., the son of the king of the elephants’ (74a4^{C}), *[o]ṅkolmaisa lmau iyoy* ‘he went seated on an elephant’ (415b3^{L}); **—oṅkolmañ̈e** ‘prtng to an elephant’: *oṅkolmañ̈e āṅkär* ‘elephant tusk/ivory’ (PK-NS-13+516a1^{C} [Couvreur, 1967: 154]), *oṅkolmañ̈e āya ///* ‘elephant bone’ (W-20b3^{C}); **—×oṅkolmāṣṣe** ‘prtng to an elephant’: *oṅkolmāṣṣe ṣälesā* ‘on elephant mountain’ (IT-22b5^{A}).

■TchA *oṅkaläm* ‘id.’ and B *oṅkolmo* reflect PTch **oṅkolmo* (with regular dissimilation of **o ... o* to *o ... a* in TchA—cf. TchA *oṅkrac* ‘immortal’ but B *oṅkrotte* or TchA *orpaṅk* ‘platform’ beside B *orpoṅk*). However, extra-Tocharian connections, if any, are most uncertain. Suggestions abound: Sapir (1936b:264-266) takes it to be *oṅk-* ‘man’ + *-a-*, the regular junction vowel in compounds, compounded with *-läm-* ‘sit’ as ‘man-sitter’; VW (337-338) considers it to be **h$_a$enk-* ‘bend’ (cf. Greek *ankōn* ‘elbow’) + **-olmōn*; Normier (1980:255) thinks of **h$_x$onk-* (cf. Greek *ónkos* ‘barb of an arrow,’ Latin *uncus* ‘hook’) + **-ālmā* (not further explained); Hilmarsson (1986a: 198) varies Normier’s suggestion in taking it to be from **h$_a$n̥ku-* ‘hook, curve, bend’ (cf. Avestan *anku-* ‘hook,’ Greek *ankúalos* ‘curved,’ Old Norse *ǫngull* ‘(fish) hook’) + **ālme* ‘living being’ (also seen in *on-olme* ‘creature’; Rasmussen (1988:170-171) refines the latter by taking **ālme* to be from **h$_a$olmo-*, comparing Armenian *hołm* ‘wind,’ < **h$_a$onmo-*, a derivative of **h$_a$en-* ‘breathe’); alternatively Rasmussen (1988:172-177) sees a PIE **h$_a$m̥b^{h}i-k^{w}l̥h$_x$-meh$_a$-*, related to Greek *amphí-polos* ‘servant’ and Latin *ancilla* (f.)/*anculus* (m.) ‘servant’; finally Hilmarsson later suggests (1991:158-159) that it is in PIE terms *m̥ĝ(e)h$_a$* ‘great’ + **h$_a$on(h$_1$)mōn* ‘the one having breath’ (perhaps a calque on something like Sanskrit *mahā-mṛga-* ‘elephant’ (< *‘big animal’). All of these, while at times ingenious, seem unlikely formally and/or semantically.

If one insists on an Indo-European source, there are other possibilities. It could be divided *oṅk-olm-o* (or, more underlyingly, *eṅk-elm-o*) where *-o* is the nominative singular of an old *ōn*-stem and the ultimate source of the preceding rounded vowels, *-elm-* is the same abstract forming suffix *-elme* as in *syelme* ‘sweat’ and *eṅk-* is of course ‘grasp, seize.’ Under this scenario we have the ‘grasper’ or

'seizer' which would seem to be a sensible designation of the elephant with its prominent, prehensile trunk. Alternatively *-mo* might be the same possessive suffix we see in *klyomo* 'noble' (< *'having fame') and what precedes it a PIE *$h_a$ongul-, parallel to the *$h_a$engur- that lies behind *āṅkär* 'tusk,' q.v.

Given that elephants are not native to Inner Asia, a borrowing into Tocharian from some non-Indo-European language would seem to be likely, but no putative source for such a borrowing has been identified. (Not with Ivanov [1985:412-413] should we see the Tocharian word for 'elephant' borrowed from the same Austro-Asiatic source as the Chinese word for 'ivory' unless we can place pre-Tocharian speakers in some sort of geographical proximity with speakers of an Austro-Asiatic language.)

oṅkrotte* (adj.) 'immortal' (or **oṅkrotstse***?)

[m: -, -, oṅkrocce//] *oṅkrocce cew īken[e]* 'in this immortal place' (390a3^{E}). ●Largely synonymous with *onuwaññe*, q.v.

■TchA *oṅkrac* 'id.' (indeclinable) and B *oṅkrotte* (if that is the correct nominative singular) reflect PTch **oṅkrotte*. (The dissimilation of **o…o* to *o…a* in TchA is perfectly regular—one should compare TchA *orpaṅk* 'platform,' B *orpoṅk*, TchA *oṅkaläm* 'elephant,'B *oṅkolmo*.) Surely, with Hilmarsson (1986a:252-262, 1991:155-156), it is to be taken, in origin at least, as the privative of AB *kwär-* 'age, grow old,' q.v., whatever the latter's exact origin is (PIE *$\hat{g}erh_a$- 'be/grow old' or, Hilmarsson's choice, *$d^hg^{wh}er$- 'perish'). The details, however, are not clear. Perhaps exceptionally we have in origin a privative built on a present stem, i.e. **eṅkwrette*. In the closed, word-internal, syllable **-kwret-* the **-w-* caused rounding of the **-e-* even when it did not in the open final syllable of *eṅkwe* 'man.' Because the privative had become semantically detached from the rest of the paradigm of *kwär-*, it was not subject to analogical replacement by *-e-*. The resultant *-o-* caused rounding of the initial **e-*. VW (338) also takes this word to be a derivative of PIE *$\hat{g}erh_a$- but the details are very different.

ˣoñi* (**oñiye**?) (n.) 'hip'

[-, -, oñi//] *oñine [āṃ]ts[e] : indrine • araṃśne piśpikne lakle wikaṣṣäṃ* 'it drives away the pain in the hip, the shoulder, in the penis, in the heart, and in the breast' (*oñine* = B(H)S *śroṇi-*) (PK-AS-2A-a6$^{C/L}$ [Carling 2003b:48]). ●The reading *oñi,* rather than Filliozat's *[śr]oñi,* seems assured by a close look at the facsimile published by Filliozat. Hence this is not a borrowing from B(H)S *śroṇi* but rather a native word. For further discussion of this passage, see s.v. *piśpik*.

■Etymology uncertain. A mechanical reconstruction to Proto-Indo-European would yield *uh_xnih_1en-. Semantically it would be appropriate to associate this Tocharian word with Sanskrit *ūrú-* 'thigh, shank' and Latin *vārus* 'knock-kneed,' Latin *vāra* 'a forked pole or wooden horse for spreading nets on,' *vāricus* 'straddling' (cf. de Vaan, 2008:655). The connection can be made if we suppose a PIE *$wéh_ar$, gen. *$uh_anós$. If the Tocharian meaning is original, a further connection with Hittite *wahh-* 'turn' is conceivable. Pinault (2006:175-179) prefers to take this as a borrowing from the unknown language of the Bactria-Margiana-Archeological-Culture; Sanskrit *āṇi-* (1) 'part just above the knee' and (2) 'lynch-pin,' presuming it had a more original meaning 'hip,' would also be a

borrowing from the same language. This solution seems very hypothetical at several levels (and begs the question as to why so basic a word would be borrowed in any case).

oñt* (n.) '?'

[-, -, oñt//] *k$_u$se oñtn[e] kärtkäṣṣäṃ ///* 'whoever defecates [??] in the *oñt* (259a1^{A}). ●Rather than a locative singular, it would be possible to take *oñtne* as an accusative dual.

ot (adv.) 'then' [both temporal and final]

ot wärsa plewe ra ken mai[wāte] • 'then the earth shook like a raft on water' (338b1^{A}), */// parkän-me te ot pontso yes cenäśco :* '[if] they ask you, then tell them this' (7a2^{C}), */// kärstau ṣem ot su meṃ[strä olyapotse]* = B(H)S *chinnākṣaḥ śocate bhṛśam* (13a4^{C}), *te yamīcer yes ot tāṃ pātrai warpoymar* • 'may you do this, then may I enjoy/receive this alms-bowl' (20a5^{C}), *23 a[l]l[o]ṅkn=ostwaśco mas=Ānande ot pintwāto :* 'then to other houses went Ā. [for] alms' (23b6^{C}); — **otak** 'id.' (*ot* + strengthening particle *-k(ä)*) (109b8^{L}, 462a5^{Col}, SHT-1708 [Malzahn, 2007b]).

■Meillet (in Hoernle, 1916:381, also VW:344) takes *ot* to reflect a putative PIE *h_aet + *u* with the same *h_aet that underlies Latin *at* (< **ati*) 'moreover, yet,' Greek *atár* 'on the contrary, nevertheless,' and Gothic *aþþan* 'but,' and that PIE particle **u* that, as an intensifier and marker of old information, is historically a part of so many resumptive pronouns/adverbs in correlative constructions in Tocharian (see *sū*, *mant*, and *tot*). However, there is no good evidence that a PTch initial **ā-* (from PIE *h_ae-) would be rounded by a **u* and the semantic leap from 'but, moreover' to 'then' is not a small one. I would prefer to start from *uth_a + *u*, where *uth_a is also the ancestor of Avestan *uiti* 'so'; the phonological development is absolutely regular and the semantic change a small one.

ˣoniwe* (adj.?/n.?) '?'

oniweṃ ṣītai eneṅka ts=aśawona • lykaśka(na) mant ra ya(sa)r spalyco śätkaryai (•) (PK-AS-7Ma1^{C} [CEToM]). ●A hapax, in a cluster of such, of unknown function or meaning.

onuwañ̃ñe (a) (adj.) 'immortal, eternal'; (b) (n.) 'immortality'

Adj. [m: on(u)wañ̃ñe, -, on(u)wañ̃ñe//] [f: -, -, on(u)wañ̃ñai//] N. [-, on(u)wañ̃ñentse, on(u)wañ̃ñe//] (a) *[mā] sū nesäṃ k$_u$se onwañ̃ñe tākoy 80* 'there is no one who is [lit. may be] immortal' (2a2^{C}), *81 ket ait yoktsi sāṃtk=onwañ̃ñe pelaiyk-neṣṣe* 'to whomever thou dost give the immortal remedy of the law to drink' (212b3/4$^{E/C}$); (b) *: onwañ̃ñentse se twere tīkṣṇendryets 12* 'this [is] the door to immortality for those with sharp senses' (41a5^{C}). ●Largely synonymous with *oṅkrotte*, q.v.

■Probably (following Hilmarsson, 1986a:28, also 1991:157, though the details differ) we have here a descendant of a putative PIE *$n̥h_aw_e n̥yo$- (?) [: Old Irish *naunae* (f.), Welsh *newyn* (m.) 'starvation' (< *$nəw_e nyo$-), Breton *naoun* 'id.' (< *$nəw_e no$-?) (so P:756)], a derivative of *neh_aw- 'perish; lack' (more s.v. *naut*-). The exact shape of the preform for both Tocharian (Hilmarsson would start from *-nuh_anyo-) and Old Irish is difficult. It is perhaps the case that the Celtic forms represent a PIE *$nowh_an(y)o$- while the Tocharian ones reflect a verbal stem *nuh_a-eh_a-, seen otherwise in TchA *nwām* 'sick,' plus the common adjectival and

abstract forming suffix *-ñ̃ñe*. In any event, not with VW (336- 337) related to *ūwe* 'capable.' ►See also **naut-**.

onolme (~ wnolme) (nm.) 'creature, (living) being; sentient creature; person'

[onolme ~ wnolme, onolmentse ~ wnolmentse, wnolme ~ onolme ~ onolmeṃ// onolmi ~ wnolmi, onolmeṃts ~ wnolmeṃts, onolmeṃ ~ wnolmeṃ] *[po tetemo]ṣäṃts onolmeṃts srukalñe ṣp ṣek* 'and to all born beings [there is] always death' (2a3^{C}), *wnolmentso* = B(H)S *nṛṇam* (3a4^{C}), *onolme* = B(H)S *jantu* (8b6^{C}), *wnolmeṃ* = B(H)S *prāṇinam* (11a8^{C}), *piṣ* [lege: *piś*] *cmelaṣṣeṃ onolmeṃts* 'of the beings of the five births' (369b1^{C}), *wn[o]lme* = B(H)S *pudgala* (524a4^{C}), *onolmi* = B(H)S *janaḥ* (IT-26b3^{C}); **—onolmeṣṣe** '± prtng to a being, etc.' (150a4^{C}).

■In *onolme* we have a derivative of the verbal root **ān-* 'breathe' (cf. *anāsk-*) by the addition of the same abstract forming suffix **-elme* seen in *syelme* 'sweat' from **sye-*). A PTch **ān-elme* would give regularly *onolme* by Mutual Rounding (Adams, 1988c:21). Semantically we have *'breathing' > *'breather' > 'living being.' The etymology goes back *in nuce* to a suggestion of Meillet's (in Hoernle, 1916:381, also VW:335-336). VW cogently compares Sanskrit *prāṇin-* 'having breath, breathing, living; living being, human.' Not with Hilmarsson (1986a:199) from **h_1e/on-* 'in' + **ālme* 'living being.' Somewhat better is Rasmussen's revision (1988) whereby we have **$h_a$en* 'on' + **$h_a$olmo-* (itself from **$h_a$onmo-*, a derivative of **$h_a$en-* breathe') 'he whose breath is on him; dessen Atem *an*wesend ist' but the form and semantics seem more complex than is necessary (but cf. Martirosyan, 2010:416). ►More s.v. **anāsk-**.

onmiñ* (n.[pl. tant.]) 'regret, remorse, repentance' [*onmiṃ yām-* 'repent, feel remorse'; *onmiṃ käl-* 'induce remorse']

[//-, -, onmiṃ] ***:*** *mā walke ṅke ñiś ksemar tu-postäṃ onmiṃ tākaṃ-me* ***:*** '[it is] not long and I will be extinguished; thereafter you will have regret' (29a8^{C}), *su onmiṃ yāmṣate kawāte-ne añ[m]ā[laṣke]* 'he repented and the merciful one loved him' (34a2^{C}), *onmiṃ* [= B(H)S *kaukṛtya-*] (THT-1579b3^{C} [Ogihara, 2012:172]); **—onmiṣṣe*** 'prtng to remorse, remorseful, repentant' (TEB-64-05/IT-5$^{C/L}$) (Broomhead); **—onmissu*** 'remorseful' (521b7=K-5a3^{C}).

■Formally identical with TchA *onmiṃ* 'id.' One may suppose that either B has borrowed from A or A from B but the direction of the borrowing and further connections, if any, are uncertain (Hilmarsson, 1986a:57 "unclear"). Most previous suggestions have been on the basis that the final *-ṃ* is part of the base, but Winter (p.c.) points out that it far more likely to be the accusative plural ending (cf. *onmiṣṣe* and *onmissu* without it). Hilmarsson (1991:160) suggests that we connect this word to *mi-* 'damage,' but the semantic differences are great.

ontsoytte (adj.) 'insatiable, unsatisfied'

[m: ontsoytte, -, ontsoycce//] [f: -,-, ontsoyccai//] *ontsoyce lkālñe 20* = B(H)S *asecanadarśanam* (U-25b5^{E}/IT-164b5]), *[yärpo]ntasa ontsoyte tarya witskaṃ nautässiś ṣek sp[e]lkessu* 'unsatisfied with meritorious works, may I always [be] zealous to destroy the three roots' (S-6b5/PK-AS-5Cb5^{C}); **—ontsoytñe** 'insatiability' (11b2^{C}); **—ontsoytñeṣṣe** 'prtng to insatiability' (33b1^{C}). ■The privative of *soy-* 'satiate,' q.v. (i.e., *en-* + *soy-* where the first *-o-* of *ontsoytte* is

due to *o*-umlaut and the first *-t-* is epenthetic). Cf. TchA *asinät* ‘insatiable’ from *sin-* ‘satiate’ and Hilmarsson, 1991:84-85.

op (n.) the designation of some sort of foodstuff (‘fat’? or ‘fat’ and also ‘larder’?)

[op, -, op//] *śwer meñantse-ne trukāle aśari Sarwarakṣite wasa || kantine śwālene śro-kant[i]ś yikṣye śwāra cakanma ṣkas tom || pa - - - (-)nteś śwāra cakanma || opiś cāk piś tom* ‘on the fourth of the month, [as] provisions, the acarya S. gave, in bread and edibles, flour for *śro*-bread four *cāk*s and six *tau* … four *cāk*s and for (the) *op* one *cāk* and five *tau*’ (433a15-17^{Col}), *oṣ* [lege: *op*?] *no mi[t wa]t ma* [lege: *mā*] *arañc k[ā]t[k]ästär* ‘however neither op nor honey gladdens the heart’ (591b7^{L}).

●If correctly restored at 591b7, *op* would seem to indicate that the *-i-* of *opiś* (433a17) is secondary (**-ä- > -i-* in the environment of a palatal) as it is in the dative *sāṅkiś* ‘for the community’ (nom./acc. singular *sāṅk*) in the same document. In 591b7 it is clear that *op* is something to eat that is good and/or rich. At 433a17 *op* may be parallel to the preceding *śro-kanti* and if so it would surely be some sort of (rich?) breadstuff but the intervening lacuna invites caution.

■If the meaning has been correctly identified, perhaps we have PIE **$h_1$op-ú-* ‘fat’ [: Hittite *appuzzi-* (nt.) ‘animal (sheep) fat, tallow’ which Puhvel (1984: 103ff.) relates to Latin *opīmus* ‘fat’ (< **opi-pīmo-*, where **-pīmo-* is ‘fattened’) and Latin *adeps* ‘suet, lard’ (< **ad-op-*); from **ad-op-eko-* are Armenian *at*‘*ok* ‘full, fat, abundant, fertile’ and Roshani *aδawoǰ* ‘piece of lard’ (Witczak, 2003:86). Possibly we should add here Lithuanian *apstùs* ‘abundant’ (if the latter is not from **$h_1$op-sth$_2$-u-* with Fraenkel, 1962:14—more s.v. *epastye*). All of these in Puhvel’s view are derivatives of a PIE **$h_1$ep-* ‘grease’ and separate from **$h_3$ep-* ‘work’ [: Latin *opus*, *operārī* ‘be active,’ Sanskrit *ápas* ‘work,’ *āpas* ‘sacrificial act,’ etc. (P:780)]. For the etymology, see Adams, 1990b:82, MA:194.

ˣopätsa (adj.) ‘not jealous’ (??)

[f. opätsa, -, -//] *war niset yamäṣäle sarwana likṣale o(-?)pätsa mäskedra* ‘water is to be bespelled; one is to wash the face; he/she becomes unenvious’ (SHT 1, 146, plate 26 [Malzahn, 2007c]). ●*o(-?)pätsa* is Malzahn’s transcription. I am assuming we have either *opätsa* or *ompätsa*. Anything else would disallow the meaning and etymology proposed. Malzahn suggests that *o(-?)pätsa* is a negative adjective like *aknātsa* ‘ignorant, foolish.’ The context suggests that the adjective, while negative in form, is positive in effect; the next comment is that somone who is evil-minded is becoming friendly (*tesa mamantopälsko takärṣe* [sic] *mäsketra*).

■Thus the possibility arises that we have *o(m)-* + *pätsā*, the Tocharian B equivalent of TchA *päts* ‘jealousy’ (Malzahn, 2007c:305). One might furthermore think of a connection of *pätsā-* (as **ph$_1$i-tyeh$_a$-*) with PIE **peh$_1$(i)-* [: Sanskrit *pīyati*, Gothic *faiada* ‘be blamed,’ *fijan* ‘hate,’ English *fiend* (P:792-793, LIV:415)].

opi, ►op.

oppīläñ* (n.pl.) ‘± threads’ (?)

[//-, -, oppīläṃ] • *pañäkte alyekä kca stām ñor niṣīdaṃ raksate lyama* • *Kāḷodäye rano alyekä kca stām ñor oppīläṃntsa niṣīdaṃ raksate lyama* • ‘the Buddha

spread out [his] sitting-mat under some tree or other and sat down; likewise did K. spread out a sitting-mat *oppīläṃntsa* under another tree and he sat [on it]' (IT-247a4/5^{C}).

●This is obviously a doublet or phonological variant of the following entry but its exact meaning in this context is difficult to discover. It is often taken to be 'row' or 'series' or the like but such a meaning is not compelling in the context and not likely to be a translation of B(H)S *guṇa-* which its doublet *oppīloṃ* glosses. Perhaps, as Melchert suggests (p.c.), it may be that the point of the passage is that K's sitting-mat is (appropriately) more humble than that of the Buddha or (inappropriately) more opulent. A 'sitting-mat of threads' could be, in the first case, one so worn as to be threadbare or, if sitting-mats were commonly made of straw, one made of cloth and thus of unseemly opulence. Hilmarsson (1991:142) reaches entirely different conclusions and takes the word to mean 'cover' *vel sim.* ►See also the next entry.

oppīloñ* (n.pl.) '± threads, cords'

[//-, -, oppīloṃ] *pässaksa oppīloṃ tetarkuwa rano* = B(H)S *[mālā]guṇa-parikṣiptā api* 'like ones invested with the marriage-threads,' i.e., 'marriageable women' (542a4^{C}); **—oppīloṃtstse***: (see discussion below); **—oppīloṃṣṣe**: (see discussion below).

●This line is given here as it was written by the original scribe of the MS. This rendition was apparently very literal, a word for word equivalence of the Sanskrit text it glosses. It has been heavily, and confusingly, corrected (or perhaps better, revised) by a second hand, presumably to provide a more intelligible rendition. Preceding *pässaksa* the corrector has written *oppīloṃcceṃ* below the line; the original *oppīloṃ* has been struck out and below written *ṣṣe palīsa wat*. Sieg, Siegling, and Thomas' reconstruction (1953:339, fn. 11 & 12), attempting to take all of these revisions into account reads: *pässaksa [pässak]ṣṣe palīsa wat oppīloṃcceṃ tetarkuwa rano*. However, the second *pässak* has to be supplied by Sieg, Siegling, and Thomas and it seems better to me to assume that we have here *two* attempts at correction or revision. In the first revision the original was amplified by adding *-ṣṣe palīsa wat*, giving: *pässaksa oppīloṃṣṣe palīsa wat tetarkuwa rano* 'like [those] entwined [*vel sim.*] by a garland or a cord [*vel sim.*] of *oppīloṃ* (= 'threads'?). Perhaps thinking this revision too involved, the corrector went back to the original but struck out *oppīloṃ* and inserted the more idiomatic derived adjective *oppīloṃcceṃ* (an acc. pl. in *-eṃ* replacing the acc. pl. fem. as often occurs) before its head noun. Thus we have: *oppīloṃcceṃ pässaksa tetarkuwa rano* 'like [those] entwined [*vel sim.*] by a garland of *oppīloṃ* (= 'threaded garland'?).' In any case B(H)S *mālā-* was seen as the equivalent of TchB *pässak*, *-guṇa-* of *oppīloṃ* and *-parikṣiptā* of *tetarkuwa*.

■Etymology unclear. It might be that we have an old compound of *$h_1$opi- + *pulu-* or **pilu-* 'hair' [: Old Irish *ul* (< **pulu-*) 'beard,' Latin *pilus* 'body hair' and Sanskrit *pulakāḥ* 'the bristling of the hairs of the body due to pleasurable excitement' (P:850; MA:251)]. (For parallels for the semantic change 'hair' > 'thread,' see Adams 1988a). The original meaning of the compound might have been 'over-thread' or the like, a possible designation for a particular kind of thread or of cord (Adams, 1990b:82-85). VW (339) is certainly wrong to think

we have a case of an intensive prefix *o-* + *pīlän-* (with *-pp-* 'secondary'), the latter related to Albanian *palë* 'fold.' Hilmarsson (1991:140-143) also connects this word with **pel-* 'fold' and takes our word to be **en-* + **pälän-* 'cover.' For him the whole collocation would mean 'over' and translate Sanskrit *pari-*. ►See also previous entry and **pali**.

om, ►omp.

omotruññaiṣṣe (adj.) 'southern'

[omotruññaiṣṣe, -, -//] *kom-pirkomeṃ ... omotruññaiṣṣe ... kom-[k]läskomeṃ ... oṣṣalemeṃ* 'from the east … *omotruññaiṣṣe* … from the west … from the north' (Otani 19.1a3/4^{Col} [Pinault, 1998]). ●The meaning is posited by Hilmarsson (1991:132-133) on the basis of the semantic parallelism with the other cardinal directions.

■Etymological discussion of *omotruññaiṣṣe* must rest on the basis of its relationship with TchA *mäcriṃ* 'southern.' Pinault (1998) identified *mäcriṃ* as 'southern.' Surprisingly, he does not equate the two but the *m-c-r* of A and the *m-t-r* of B, where the rest of both words is clearly affixal, seem far too close not to be etymologically related. (On anyone's account the *o-* of Tocharian B is from PTch **e(n)-* 'in.') Pinault reconstructs **med^{h}-i-ro-*, from PIE **medh-* 'middle,' for Tocharian A (see NIL:466). But surely to be preferred is **medh-ero-* with the "comparative" suffix common to PIE directional adverbs (Cowgill, 1970:115), particularly as the corresponding "superlative" in **med^{h}-n̥mo-* is securely attested in both Indo-Iranian and Germanic. The *-motr-* of *omotruññaiṣṣe* can be equated if we make two other assumptions. First we need to assume that pre-TchB **-cr-* gives *-tr-* in attested TchB (such a rule might be independently needed to account for the accusative singulars of the relationship words *pācer* 'father,' *mācer* 'mother,' and *procer* 'brother,' whose acc. sg. *-tär* might be from **-trä* < **-crä* < PIE **-terṃ*). Secondly, we would have to assume that pre-TchB **-ä-* was irregularly rounded to *-o-* under combined pressure of the preceding *-m-* and the following *-u-*. Blažek (2000) offers a similar solution, taking it tio be from **medhi-h$_u$yer-* 'mid-day' and comparing it to similar formations in eastern Irtanian (e.g., Shughni *maðōr* 'noon < Proto-Iranian **madya-ayara-*). (Otherwise Hilmarsson [1991:132-133] who hesitantly suggests a connection with *motartstse* 'green,' q.v. The underlying **o-motr-uñña-* would be '± in the greenness' and the reference might be to the riverine jungle of the Tarim to the south of the inhabited area of the northern rim of the Tarim Basin. The semantic development is doubtful and the suggestion does not take into account TchA *mäcriṃ*. Or Pinault who takes the B word to be related to Latin *mātūrus*.)

ˣomorkäññe* (adj.) '?'

[m: -, -, omorkäññe//] *srukauwa śānta śak-tärya ka ṅke lo nesäṃ* [space] *omorkäñe* [lege: *-ññe*] *santap yāmuwa ṣuk ///* (SI B Toch. 11.17^{Col} [Pinault, 1998:10]).

omte (adv.) 'there, in that place; here, in this place'

k$_u$se sw aśāw=omte yare krāke wat kärweñi : 'that which [is] coarse here: gravel, dirt, or stones' (7a7^{C}), *[Brahma]datte ñem walo ṣai sū no śeritsi lac omte wartone śarabhe ñe[m]* 'there was a king, B. [by] name; he went out to hunt; there in the forest [was an animal], the *śarabha* [by] name' (358a2^{C}), *omte ṣe* = B(H)S *tavaike* [lege: *tadaika*] (547b6^{C}); **—omtek** 'id.' (PK-AS-16.3a6^{C} [Pinault,

1989]); —**omteṃ** ‘id.’: *mäkte omteṃ tañ maiyyane saṅkantse spelke kuśalapākṣ ayāto tākaṃ yāmtsi* ‘so here in [his] strength will he be able to establish zeal and good behavior in the community’ (TEB-74-7/THT-1574^{Col}). ■A compound of *omp* ‘there’ + the neuter deictic pronoun *te*, qq.v.

omp ~ om^{L} (adv.) ‘there, at that place’

[s]t[ā]m ñor ṣek su mäskīträ omp akalṣlyeṃts pelaikn=āksaṣṣi [:] ‘he was always under the tree, there he expounded the law to [his] disciples’ (3b3^{C}), *: kwri war tākaṃ yolmene wināññenträ omp lwāsa lakṣäṃ warñai :* ‘if there is water in the pool, the animals, the fish, etc., will enjoy themselves there’ (11b4^{C}), */// saryat=ompä poyśintse asāṃ spe kenne witskaṃ <70>* ‘he planted there near the Buddha’s seat the roots in the ground’ (388a2^{E}). ■*Om(p)* is the apocopated variant of *ompe*, q.v., just as *ket* ‘whose’is the apocopated variant of *kete* ‘id.’ For a discussion of the chronological distribution of *omp* and *om*, see Peyrot (2008:67-68); in Classical Tocharian B *om* occurs only before *no* and *omp* elsewhere. ►See also **ompe** and **omte**.

ompakwättäññe* (n.) ‘untrustworthiness, unreliability’

[-, -, ompakwättäññe//] *[:] ompakwättñe śaul[antse yāmṣate su ai]śai* ‘he treated of the unreliability of life’ (3b3^{C}). ■This is clearly the abstract noun derived from *empakwatte* ‘unreliable’ but the difference in the rounding of the initial vowel is unexpected. Hilmarsson (1986a:58) would see a change of **emp-* to *omp-* as quasi-regular, but the abstract and its underlying adjective might be expected to act alike even in quasi-regularity.

ompalsko (n.) ‘± meditation’

///m· ompalsko sū rṣāke (360b4^{C}); —**ompalskoṣṣe** ‘prtng to meditation’: *tsirauw-ñeṣṣe kauṣn āya ompalskoṣṣe mrestīwe pakṣäṃ ysomo* ‘it kills the bone of energy and cooks [it] together with the marrow of meditation’ (S-4b1/PK-AS-4Ab1^{C}). ■The intensive prefix *e(n)-* (here showing rounding due to the labial environment) + *palsko* ‘thought’ (itself a derivative of *pälsk-* ‘think’), qq.v. (cf. Hilmarsson, 1991:133). The TchA equivalent, *plyaskeṃ*, is an independent derivative of *pälsk-*. ►See also the next entry.

ompalskoññe (~ ompolskoññe) (nnt.) ‘meditation, contemplation’

[ompalskoññe, -, ompalskoññe//ompalskoññenta, -, -] *ṣlentse troṅkne lyam= ompalskoññe* ‘in a cave of the mountain he sat [in] meditation’ (4b7^{C}), *ompal-skoññe päst praṅkäṣṣäṃ natknaṃ lauke aiśamñe yarke peti ñaṣtär* ‘he inhibits meditation, presses far [away] wisdom, and seeks honor and flattery’ (33b2/3^{C}), *kalymisa ompalskoññe oktante* [*kalymisa ompalskoññe* = B(H)S *samyaksamādhi*] (112b5^{L}), • *ompalskoññe yänmaṣṣäṃ* = B(H)S *[sa]mādhim adhigacchati* (U-9a2^{C}/IT-26a2]), *ompolskoññe* (SHT-2250 [Malzahn, 2007b]); —**ompalskoñ-ñeṣṣe** ‘prtng to meditation, meditative, pensive’ (73b5^{C}, 281b4^{E}). ■The previous entry *ompalsko* ‘id.’ to which the abstract suffix *-ñña* has been added.

ompe (adv.) ‘there’

/// maści śūwaṃ ompe /// (123a5^{E}); —**ompek** ‘± right there’: *cew yāmorsa ompek ra tsa tänmaskenträ* ‘by that deed they are reborn right there’ (K-2b1/PK-AS-7Bb1^{C}). ■Etymology uncertain. When compared to **omp**, clearly *ompe* is the older, fuller, form and thus must be our etymological starting point, thus ruling out most of the theories recounted by VW (334), including his own. Hilmarsson

(1986a:58, 69-70) assumes a PIE *$h_1n̥b^ho$ with a semi-regular change of *emp- to omp- (cf. *ompakwättäññe* ‘unreliability’ but *empakwätte* ‘unreliable’). In Hilmarsson’s view *$h_1n̥b^ho$ is composed of PIE *$h_1n̥$ ‘in’ (the full-grade form *h_1on would do as well—more s.v. ^{1}*e(n)-*) and a particle of affirmation *b^ho [: OCS *bo*, Lithuanian *bà*, or Avestan *bā*]. This hypothesis is semantically weak but might be improved by assuming a PIE *$h_1om(u)$ ‘that’ [: from PIE *h_1emu- Sanskrit *amútra* ‘there,’ Sanskrit *amúthā* ‘thus,’ Sanskrit *amú-* ‘that’ (not found in the nominative)]. ►See also **omp** and **omte**.

ompostäṃ (adv.) ‘afterwards’; (postpos.) ‘after, concerning’ [*ompostäṃ i-* ‘follow’]
skwänma śaiṣṣe kolokträ iwerune wränta ramt ceṃ läklenta ompostäṃ kolokanträ skiyo rā ‘the world follows good fortunes like waters in an *iweru*; sufferings follow them like a shadow’ (255a2/3^A), *[yśelmeṣṣ=o]mpostäṃ yokaiṣṣe ce kraupe weña* ‘concerning sensual desire he spoke this section [about] thirst’ (8a7^C), *nrain=ompostäṃ tä[nmastär 61]* ‘afterwards he was [re-]born in hell’ (20a1^C), ***:*** *śeśwer ompostäṃ masa pudñäktentse tw ākṣa* ***:*** ‘after eating he went [and] told it to the Buddha’ (23b6^C), ***:*** *takarṣk[ñ]etse no āyor ompo[stn= ā]rtaskemane* ***:*** ‘the believer rejoicing in the gift’ [*ompostn=ārtaskemane* = B(H)S *anumodamānaḥ*] (23b7/8^C), *[o]mp[o]stä* [sic] *paspārttarmeṃ* = B(H)S *anuvartya* (305a5^C), *ce$_u$ āklyisa cmelane ompostäṃ yneṃ-ne* ‘by this teaching they follow in births’ (A-2b5/PK-AS-6Cb5^C); **—ˣompostäṃ-ynūca** ‘companion’: *[ompos]täṃ ynūca* = B(H)S *anugāminī* ‘companion’ (IT-75a5$^{E?}$); **—ˣompostäṃ-palkalyñe** ‘viewing, consideration’: (IT-4a3^C) (= B(H)S *anupśya-*); **—ompostäṃ-wṣīlñe*** ‘consequence’: */// [ompo]stäṃ-wṣīlñentasa mā sälkoṣäṃts* ***:*** ‘[the roots of desire] with [its] consequences not [having been] pulled up’ [*ompostäṃ* = B(H)S *anu*] (11a7^C).

■The intensive prefix *e(n)-* (here with a rounded vowel because of the following *-o-*) + *postäṃ* ‘after,’ qq.v. (cf. Hilmarsson, 1991:133-134). ►See also **tw-ompostäṃ**, s.v. **tu**.

omprotärtstse* (adj.) ‘related as brothers’
[//omprotärcci, -, -] *tumeṃ cey wi omprotärcci kāśyapi ṣesa [aklaṣlyeṃ]mpa maitare pañikte- käṣṣiñiś* ‘then the two bebrothered Kāśyapas [= the two Kāśyapa brothers], together with [their] pupils, went up to the Buddha teacher’ (108a8^L).

●In idiomatic Tocharian usage the plural of an adjective meaning ‘having a brother’ or ‘having a sister’ is used for ‘brothers’ and ‘sisters’ respectively. One should compare TchA (TchA-144a2) *kṣatriṃ pratri tiṃ* ‘these two kshatriya brothers’ with a different adjectival formation from *pracar* ‘brother’ (*pratri* < *$b^hreh_atrih_xo$-?). This *pratri* is neither an anomalous dual noun nor a scribal blunder as is often supposed. In TchB one should compare the analogous *eṣerñe* ‘related as sisters.’ ■From *e(n)-* (the intensive prefix, here with vowel rounded in the labial environment) + *protär-* ‘brother’ + *-tstse* the possessive adjective suffix (see the discussion in Hilmarsson, 1991:124). ►See following entry.

ˣomprotri* (adj.) ‘related as brothers’
[omprotriṃ (< *omprotriñ), -, -/] *omp[r]ot[r]iṃ Dharma[ru]ci p[ū]dñäkte ṣp* ‘Dh. and the Buddha [were] brothers’ (PK-AS-6A-a7C [CEToM]). ■Though provided with the intensive prefix, this formation is otherwise like that of TchA *pratri* (►see discussion in previous entry).

or* (nnt.) ‘wood’

[-, -, or//-, arwāṃts, ārwa* (arwāmeṃ)] *vṛddhisa orne* ‘through the growth in the wood’ (34a1^{C}), • *Dhanike ñem ṣamāne* • *Ajātaśatruñ lānte amplākätte or kamāte* • ‘a monk, Dhanika [by] name, without king A.’s permission, gathered wood’ (IT-127a2/3^{C}), *rājavṛkṣä-stamaṃtse arwāmeṃ koṣkīye yamaṣlya* ‘from [pieces of] wood of the *rājavṛkṣa*-tree a hut [is] to be made’ (M-3a6/PK-AS-8Ca6^{C}); —**oraṣṣe** ‘prtng to wood, made from wood, wooden’ (194b1$^{C/L}$); —**or-śacākare** ‘ratification on a piece of wood’: *or-śacākare ākṣa* (LP-2a3/4^{Col}) [►see also **satyakār**].

■TchA *or* ‘id.’ and B *or* reflect PTch **orŭ* which must be connected in some fashion to PIE **dóru* ‘tree, wood’ (so already Schneider, 1940:203) [: Sanskrit *dā́ru* (nt.) ‘wood’ (gen. *dróḥ* ~ *drúṇaḥ*), *drú-* (m./nt.) ‘wood, wooden implement’ (m.) ‘tree, branch,’ Avestan *dāuru* (nt.) ‘tree-trunk, piece of wood, wooden weapon’ (gen. *draoš*), Greek *dóru* (nt.) ‘tree-trunk, wood, spear,’ Albanian *dru* (f.) ‘wood, tree’ (< **druh$_a$-eh$_a$*-), *drushk* ‘oak,’ *drizë* ‘tree’ (**dri* < **druh$_a$* [an old collective] + *-zë* a diminutive suffix), Welsh *derwen* ‘oak’ (plural *derw*), Gothic *triu* (nt.) ‘wood, tree’ (< **drewo*-), *triggs* ‘true’ (< **dreuh$_a$i*-), Old English *teoru* (nt.) ‘tar’ (< **derwo*-), OCS *drěvo* ‘tree’ (< **derwo*-), *drъva* (nom.pl.) ‘wood’ (< **druh$_a$-eh$_a$*), Lithuanian *dervà* (f.) ‘tar’ (< **derweh$_a$*), etc. (P:214-217; Hamp, 1978; MA:598)]. It is the nature of this connection that is in dispute. It is probably best to assume that the loss of PIE **d*- began in the weak cases, such as the gen. where **drous* would have given regularly PTch **reu* (so Hilmarsson, 1986a, Beekes, 2010:349) or that the initial **-d*- was lost by misdivision of **to(d)dóru* to **tod óru* (as perhaps in *akrūna* ‘tears’ and other neuter nouns beginning with **d*-, see Hamp, 1967) or both.

or-, ►ār-.

ore (n.) ‘?’

///ññe • *yärpallentse ore ra ṣe āken-ne yaṃ i///* (119b4^{E}), *///[nau]myeṣ[ṣa ñä]k-ciya virudiṣṣe tāy ore tä///* (388a4^{E}), */// ore ste* • *n[e]stä pyāpyo ///* (THT-1474a1^{E}). ●None of the contexts provides any help with regard to the meaning, but certainly neither are they at all suggestive of the traditionally ascribed meaning ‘dust.’ See Winter, 2003:116.

orotstse ~ wrotstse (a) (adj.) ‘great, big, large’; (b) (n.) ‘adult’

[m: orotstse ~ wrotstse, oroccepi ~ wroccepi, orocce ~ wrocce (voc. oroccu ~ wroccu)//orocci ~ wrocci, orotstseṃts ~ wrotstseṃts, orocceṃ ~ wrocceṃ] [f: orotstsa ~ wrotstsa, -, orotstsai ~ wrotstsai//orotstsana ~ wrotstsana, -, orotstsana ~ wrotstsana] (a) *orotse* = B(H)S *-mahā-* (251b2^{E}), *oroccu walo ārwer ptāka pelaikneṣṣe naumiye klyauṣtsi* ‘O great king, be ready to hear the jewel of righteousness!’ (100b5^{C}), *[aśvame]t wärñai yāmäṃ wrotstsana telkanma* • ‘[if] he offers the *aśvamedha*, etc., the great sacrifices’ (290a1^{C}), *orotstsai ytāri* = B(H)S *mahāpatham* (305a3^{C}), *orotstse yātalñe* = B(H)S *mahardhikayo* (543b1^{C}), *ñorīya kātso orottsa tākaṃ* ‘[if] the lower belly is big’ (W-14a6^{C}); (b) *tākaṃ orocci ktsaitsäññe śman-me* ‘they will become adults and old-age will come to them’ (PK-AS-7Ea4^{C} [CEToM]); —**orots(tsäñ)ñe** ‘± size’ (S-5a1/PK-AS-5Ba1^{C}); —**orotstse-cämpamñetstse*** ‘having great capabilities’: • *cai yakṣī orotstse-cimpamñecci* ‘these greatly capable *yākṣa*s’ (506a3$^{C/L}$); —**orotstse-**

yātalñetstse* ‘id.’ (506a2$^{C/L}$); **—orotstse-pācer*** ‘grandfather, grandparent’: *[o]rotse-pacere nesteñy antpī ktsaitsī eś-lmoṣä* /// ‘my grandparents are both old and blind’ (THT-1540a4^{A} [K. T. Schmidt, 1987:288, 2007:325]).

■VW (341) assumes an intensive prefix *ā-* + a PIE **wr̥hxdʰ-to-*, the latter related to Sanskrit *vrādhanta* ‘they are big’ (?) and *vrādhant-* ‘being big’ (?). (Neither translation of these *hapax legomena* is assured by its contexts.) Hilmarsson (1986a:260) suggests a putative PIE **h1or-eha-tyo-* where **h1or-* is from **h1er/h1or-* ‘rise’and **h1oreha-* is a derived abstract with a meaning ‘± increase’ or the like. But the underlying abstract **h1oreha-* is not otherwise attested and it is phonologically difficult for those who do not believe that the normal development of PIE **-eha* was Tocharian **-o-*. However, Hittite attests a derived *u*-stem adjective from **h1er/h1or-*, namely *aru-* ‘high.’ Puhvel (1984:178) takes this to reflect a PIE **h1r̥rú-* but **h1or-ú-* would do just as well, as *u*-stem adjectives have a predilection for *o*-grade in the root (cf. Hittite *suwaru-* ‘weighty, heavy, mighty’ and Lithuanian *svarùs* ‘heavy’ beside Lithuanian *sveřti* ‘heave, weigh’). A PIE **h1orú-* ‘± big, tall, high’ would give a derived abstract **h1oru-(e)ha-* whence an adjective **h1oruha-to-* (cf. Latin *acūtus* ‘sharp’ from **haeḱuha-to-*). The transfer within Tocharian of a *to*-adjective to a *tyo*-stem is of course very common. This word is perhaps related within Tocharian itself to TchA *aryu* ‘long(-lasting)’ (< **h1or-ye-went-*?).

An alternative, that would divorce *orotstse* from TchA *aryu*, is suggested by Melchert (p.c.) who would connect *orotstse* with Hittite and Hittite *ura-* ‘great’ (the Hittite word has not hitherto been recognized though the Hieroglyphic Luvian has). Anreiter (1984:14) mentions this equation as a possibility. The semantic equation between the Tocharian and Anatolian words would, of course, be perfect. For the Tocharian we would have to start from **ur-u-*, whence a derived abstract **uru-(e)ha-*, etc., while the Anatolian might be from **uro-*, **euro-*, or **ouro-*. Thus this equation is weaker formally than the one that equates Tocharian *orotstse* with Hittite **aru-*. ►See also **er-**.

orkamo (n.) ‘darkness’; (adj.) ‘dark, gloomy, obscure’

N. [ork(a)mo, -, ork(a)mo//]; Adj. [f: -, -, orkamñai//-, -, orkamñana] *orkmo yneś krui tākan-ne* ‘if it should appear dark to him’ (139a4^{A}), *orkamñana nraintane* ‘in dark hells’ (255a6^{A}), *orkamñai* = B(H)S *tamasā* (IT-70a3^{C}); **—orkamotstse*** ‘dark’: *[mä]kte orocce lyamne orkamotsai yaṣine meñantse śiriṃts läktsauña kos ālpaṃ warne* ‘as in the great pool on a dark night, however much the light of the moon and the stars reflects in the water’ (154b2^{C}); **—orkamotstsäññe** ‘blindness, darkness, obscurity’: *orkamotsäññe* = B(H)S *andhatvaṃ* (537a3^{C}).

■TchA *orkäm* ‘id.’ and B *ork(a)mo* reflect a PTch **orkämo* (as if) from PIE **h1(o)rgʷmon-* (with the initial **o-* by rounding from the nominative singular). This **h1r̥gʷmon-* is from PIE **h1regʷ-* ‘dark’ [: Sanskrit *rájanī-* ‘night,’ Greek *érebos* (nt.) ‘darkness of the underworld,’ *orphnó-* ‘dark’ (< **h1r̥gʷ-sno-*), Armenian *erek* ~ *erkoy* ‘evening,’ Gothic *riqis* (gen. *riqizis*) ‘darkness,’ Old Norse *røkkr* ‘darkness, twilight’ (P:857; MA:147)] (Petersen, 1933:21, VW:340-1). ►See also **orkamñe**.

orkamñe (n.[m.sg.]) ‘darkness, gloom, obscurity; blindness’

[orkamñe, -, orkamñe//] *[aknātsaññeṣṣ]=orkamñe wīkäṣṣeñca* ‘destroying the

darkness of ignorance' (99b2[C]), *[aknātsaññeṣ]ṣe orkamñe kauṣeñc[antse]* = B(H)S *ajñānatimiraghnasya* (IT-16b2[C]), *[orkamñe]ne yṣintse* 'in the darkness of night' (IT-86a5[C]). ■An abstract built on *orkmo* 'dark,' q.v.

orkäntai (adv.) 'back and forth, to and fro, in a circle'

iryāpathänta śwāra yāmṣate lyama śama mas=orkäntai lek yamaṣṣa lyśalyñeṣṣe 'he performed the four *iryāpatha*s: he sat, he stood up, he walked back and forth, and he made the gesture of lying down' (108b5[L]), */// [tu?]sa īme tetrīku sū naṣṣi orkäntai :* 'thus (?) confused in mind he swam back and forth' (IT-19a3[C]), *keṃtsa orkäntai yärtta-ne* 'he dragged him back and forth over the ground' (THT-1924a4=88a4[C]).

■Etymology uncertain. Hilmarsson (1991:143-145), following a suggestion of Winter (1988:786), suggests **e(n)-* + **h₂wērg-(w)ṇt-* and a relationship to *yerkwanto* 'wheel.' Phonologically perhaps more likely would be **e(n)-* + **h₂wr̥g-(w)ṇt-* (comparing the TchA word for wheel, *wärkänt*). Not with VW (341) related to Old Norse *rugga* 'shake, balance.' ►See also **yerkwanto**.

orkmo, ►orkamo.

ˣortonāk (adj.) 'upper' (?), 'senior' (?)

[ortonāk, -, -//] *ortonāk Śiṅkiśke* [to distinguish this individual from another by the same name in the list] (SI P/117.9[Col] [Pinault, 1998:15]).

■It is possible that we should compare this word with TchA *orto* 'up(wards).' If so, we would have in TchB an adjectival derivative of the adverb **orto* 'up(wards)' meaning 'upper' (i.e., 'dwelling at a higher elevation') or, perhaps metaphorically, 'senior.' Compare the similarly formed **kaccināk**. The underlying *orto* would presumably be the equivalent of Greek *orthós* 'straight up' or Sanskrit *ūrdhvá-* from PIE **wr̥dʰwó-*.

orpoṅk (n.) '± platform, rostrum'

[orpoṅk, -, -//] *riye ksa mā nesäṃ orpoṅk mā nesäṃ* 'there is no city, there is [not even] a (rude?) platform' (THT-1548a4[C] [Malzahn, p.c.]). ●The meaning would seem to be contrastive with *riye*.

■Etymology uncertain. TchA *orpaṅk* 'id.' and B *orpoṅk* would appear to be descendants of a PTch **orpoṅkä* (the dissimilation of **o ... o* to *o ... a* is regular in TchA—cf. *oṅkrac* 'immortal' beside B *oṅkrotte** and *oṅkaläm* 'elephant' beside B *oṅkolmo*). If the meaning is correctly identified, it is possible that we have a compound of *or(u)-* 'wood' + *-poṅkä*, an element of obscure meaning and origin (see VW:341). Isebaert (*apud* Thomas, 1985:141) suggests a Middle Iranian source **ārupōng* < **ārupa-vana-ka-* 'balkon, verdieping, verhoog.'

olaṅk (adv.) 'enough; easy; cheap'

mā wlaṅkä (38a2[C]), *kᵤse ṣamāne karyor pito yamasträ olaṅk kärnāsträ kwāts plaṅkṣäṃ pärkāwse pelkiṃ* 'whatever monk does buying and selling and buys cheap and sells dear for profit' (337b3[C]), *ṣale tapre murtaṣe olaṅk nai ṅke raṅkatsi :* '[it is] now easy to climb the high mountain of exaltation, isn't it?' (554b5[E]), • *ente ra tsa olaṅkä-nesalñetse empalkaitte wṣeñaine ompals[k]oñ-ñentse ayātoścä auñentaṃtse mäsket[rä]* • [*olaṅkä-nesalñetse* 'having sufficient existence'] (561a3/4[C]), *po taṅ olaṅ tu* 'all that [is] easy for thee' (Pe-2b3/SI P/2b-b3[C]), */// [śai]ṣṣentse mā olaṅkä wikäṣlyi 27* 'for the world, [desires] are not easy

to keep away' (IT-368a1=IT-233^{C} [Peyrot, 2008b:85]). ■Presumably related in some fashion to *olya* 'more,' q.v.

olākwāṃ* (n.) '?'

[-, -, olākwāṃ//] *ikäṃ-trai kṣuṃntsa śtarce meṃne Puttewatte olākw[āṃ]ne aisi yakwe kärnāsi yātka-me* 'in the twenty third year of the regnal period, in the fourth month, P. commanded them to give in the *olākwāṃ*, in order to buy a horse' (KLOST.37,22^{Col} [Couvreur, 1954c:86]).

-oläntse, only in the phrase or compound **snai-oläntse**:

s[n]ai-oläntse [reading uncertain] *koyñi ra ṣkas yälloñ pīle nätkau ra takälñe* (PK-NS-53-b5^{C} [Pinault, 1988:101]). Meaning unknown.

ololyesa (adv.) '± even more'

sū ololyesa ākteke wantare yamaṣa 'he did an even more astounding thing' (77a3^{C}). ■Related in some fashion (by reduplication?) to *olya* 'more,' q.v.

olpo (adv.) 'more'

eṃṣke alyek śaiṣṣene yāmors=olpo mā nesäṃ karsoṃ wnolymi 'even in another world there is nothing more than the deep; may [all] beings know [it]!' (S-3b3/4^{C}), *sāsa* [lege: *se su = k$_u$se su*] *lkālñe śaiṣṣene poyśintsy* [lege: *poyśintsa*] *olpo mā nesäṃ* **:** (296a4^{L}). ■A variant of *olyapo*, q.v.

olsompaka '?'

/// olsompaka we-/// (621a7^{C}).

oltsorsa, ►aultsorsa.

olya (adv.) 'more'

73 śtwer meñtsa postaññeṣ [sic] *ṣamānentse pudgalyik kāko wä[rpa]nalle tumeṃ olya wärpatar* [lege: *-tär*] *pāyti 74* 'for four months at the latest [is] a personal invitation to be enjoyed/accepted by a monk; [if] he enjoys more, *pāyti*' (IT-246a2/3$^{C/L}$), *'vly'/t//* [= *oly-āstre*] (Gabain/Winter:13 ([in Manichean script]).

■Etymology unclear. Meillet (in Hoernle, 1916:381) suggested a connection with Gothic *alls* 'all' and Old Irish *oll* 'amplus' (see s.v. *allek*), but such a connection does not easily account for the initial vowel in the Tocharian word. Melchert wonders (p.c.) if pre-Tocharian did not have a **ol-u-* to which was suffixed the comparative suffix **-yes-*. A nominative singular **-yōs* might have resulted in Tocharian *-ya*. Neither semantically nor phonologically compelling is VW's connection (333) with the family of PIE **wel-* 'press.' For Hilmarsson (1986a:64) it is "unclear." ►See also the following entry, **olyartse**, and **olaṅk**.

olyapo (a) (adv.) 'more'; (b) (conj.) 'rather (than)'

(a) */// k$_u$se wat śaulo posa olypo tūn=akalṣlyeṃ r[i]ttästsi ///* 'or what the best life [is] to bind in it [his] disciples' (24b5^{C}), *14 ṣäṃṣalñe sū tne westrä piś klautkeṃntsa ṣäṃṣalñe* **:** *meṅki olypo trīwäṣlñe astarñe ṣpä* **:** 'counting is here called by five forms: [true] counting, less, more, mixed, and pure' (41a7/8^{C}), *[o]ktman=olypo kessante* 'more than eight myriads were extinguished' (421.1b^{L}), *rätkware ṣpä ceṃts n$_ä$no n$_ä$no olypo tākaṃ kwri* 'and if it is again and again very sharp/stinging to them' (K-3a5/PK-AS-Ca5^{C});

(b) *[o]lypo ṣañ ṣarsa kautoy ksa pat ce$_u$ mā=tākacce nāki weñi papāṣṣoṣäts krentäṃtsä* 'rather would someone destroy with his own hand such a *stūpa* [than] speak ungrounded blame on the good [who] have behaved morally' (15b4=17b6^{C}), *kwri yarke peti ṣey-me kurpelle ost olypo ṣaicer makci lamalyi* 'if there

was to you concern for honor and flattery, rather you yourselves should have stayed sitting at home [i.e., not have become monks]' (33a7[C]);

—olyapotstse 'more, very': *śamñe cmeltse yänmalyñe olypotse ṣpä waimene* 'achieving human birth [is] very difficult' (295b5[A]), *akwatse pilko olyapotse* = B(H)S *atīkṣṇacakṣuṣaḥ* (545a1[E]), *69 kwreṃntär lānte kokalyi olyapotstse pärsāñci* 'the wagons, very colorful, of the king age' [*olyapotstse* = B(H)S *su-*] (5a8[C]), *olyapotstse welñe* = B(H)S *adhivacana* (170a6[C]), *[olya]potstse* = B(H)S *bhṛśam* (305a4[C]), *mäkte ost karttse aipoṣ swese mā olypotse kauṣn* 'as a house well covered the rain does not harm much' (A-2a1/2/PK-AS-6Ba1/2[C]), *olyapotstse waime[n]e* = B(H)S *sudurharam* (IT-101b1[C]), *[olyapo]tstse kātkeṃ aiśaumyi* = B(H)S *abhinandanti paṇḍitāḥ* (IT-101b2[C]), *teksa-ne ka no mrauskate olypotse sū tāka pudñäkte* 'but no sooner did it touch him [than] he became very weary of the world and he became a buddha' (K-11b3/PK-AS-7Nb3[A]); **olyapotsek** 'more, very': (IT-106a3[E]); **—snai-olyapo** '± incomparable': *se tā śuwaṃ oṅkorñai snai olyapo aiśamñe su yinmāṣṣäṃ* '[if] he eats this incomparable porridge, he will obtain wisdom' (107a2/3[L]). ■*olya* 'more' + *po* 'all,' qq.v. ►See also previous entry.

ˣolyartse (adj.) 'superior'

: *srukalñeṣṣ=īme kos ra [añmts=]ol[y]a[r]s[e] ñi [tu]sa lāre sta[r-ñ]* ***:*** 'as long as the idea of death [is] superior to the self, therefore it [is] dear to me' (PK-AS-7Na6/7 [CEToM]). ■A derivative of *olya*, q.v.

olyi* (nf.) 'boat'

[-, -, olyi//] ***:*** *Gāṅkne olyisa tseñe kätkäṣṣar* • 'cross the stream of the Ganges by boat!' (296b4[L]), *kektseñäṣṣai olīs[a]* 'by the bodily boat' (564a3[C]), *kaucū-wär olyi āśäṃ ñoru-wär wat* '[if] he guides a boat upstream or downstream' (PK-AS-18A-b4/5[C] [Pinault, 1984b:377]).

■Etymology uncertain. Traditionally it has been compared with TchA *olyi* 'id.' However, as Hilmarsson points out (1986a:33-34), what we actually find in TchA is *olyik* in an obscure context (TchA-29b2). It is possible, but by no means assured, that we should divide *olyik* as *olyi* + *-k*, an intensifying particle. Since Hansen (1940:151; also VW:334) this word has been connected with Lithuanian *aldijà* 'boat,' OCS *ladiji* 'id.' However such an equation is impossible (cf. Hilmarsson (1986a:196) since the acc. sg. in Lithuanian is *alˉdiją* indicating a short first syllable in Proto-Balto-Slavic and thus must reflect *$h_x old^h$*- rather than the *$h_x old$*- demanded by Tocharian.

Perhaps *olyi* reflects a putative PIE *$h_2(o)uluh_1en$*-, most closely related to TchB *auloñ* 'vessels (of the body),' itself from a putative PIE *h_2euluh_1en*-, related to the *h_2eulo*- seen in Greek *aulós* (m.) 'hollow tube, pipe, groove; flute,' Latin *alvus* (f.) 'belly, womb, stomach; hold of a ship; beehive' (< **aulos* by metathesis), *alveus* (m.) 'hollow, cavity; trough; hold of a ship; beehive; bed of a river,' Hittite *halluwa*- 'hollow, pit,' etc. (more s.v. *auloñ*) (cf. P:88-89)]. The original meaning would have been '± hollowed out log, dug-out canoe.' ►See also next entry and possibly **alyiye** and **auloñ**.

olyitau (n.) 'boatman'

[olyitau, -, -//] • *Gāṅkne olyitau nes twe epastya* • 'thou art a boatman on the Ganges, O skillful one!' (296b3[L]). ■A derivative of the previous entry by means

of an agentive suffix *-ttau*. One should compare *käryorttau* ‘merchant’ vis-à-vis *karyor* ‘business negotiation, purchase.’

ˣolyiṣka* (n.) a fruit of some sort?

[//-, -, olyiṣkaṃ] *olyiṣkaṃtsa Rapākiñe werwiyetse ... cāñi ///* ‘for the *olyiṣka*s of R’s garden, X *cāñi*’ (Huang, 1958[Col]); —ˣ**olyiṣkāṣṣe** ‘prtng to *olyiṣka*s’: *olyīṣkāṣṣe Śinkeñe werwiyesa cāñi ///* ‘for Ś’s *olyiṣka*-garden, X *cāñi*’ (Huang, 1958[Col]). ●From the context some sort of foodstuff. As it is a count noun, it is not a grain. Perhaps some sort of fruit.

oś (n.) ‘evil’ (*oś kakāmau* ‘led astray’)

[-, -, oś//ośanma, -, -] *// ośanma ///* (IT-1090[?]), *traiy rākṣatsets oś kakāmau tallā*$_u$ *///* ‘unfortunate and led astray by three rakṣasas’ (213b5[E/C]), *lkāskau śaiṣṣe tallānto [o]ś kakamaṣ kleśanmats ///* ‘I see the suffering world led astray by *kleśa*s’ (94a3=PK-NS-36+20b5[C] [Couvreur, 1964:243]).

■Borrowed from some Middle Iranian source. One should note particularly Khotanese *ośa-* ‘evil, bad’ (Hilmarsson, 1986a: 340). Not with VW (344) inherited (as if from an otherwise unattested **ungi-*) and related to Old Norse *vakka* ‘to err.’

ośonai (adv.) (?)

/// cwī ñī kalymisa ośonai palskone y·/// (IT-161b4[C]). ●The meaning ‘out of enmity, hostility’ is assigned (by Hilmarsson (1991:145), following Broomhead) on the basis of a presumed relationship with *ścono* ‘hate,’ q.v. However, this word is attested in a Classical manuscript where one would expect *-śc-* to have been preserved (cf. Peyrot, 2008). So, perhaps it is ‘evilly’ and related to the previous entry.

(ˣ)**oṣle** (adj.) ‘±dwelling at home’; (adv.) ‘±at home’ (?)

[m: oṣle, -, //] [f: //-, oṣlonaṃts, -] */// oṣle pākre klainämpa kca treṅsate :* ‘at home or publicly he clung to some woman’ (69a2[C]), *///m oṣl[o]naṃts welñe ///* (170a3[C]).

●Meaning uncertain. The antonym of *pākre* ‘±visible, exposed, in the open,’ q.v. We might then have either the antonymic pair ‘at home/privately’ vs. ‘publicly,’ ‘inside’ vs. ‘outside,’ or ‘in the dark’ vs. ‘in the light of day.’ (The latter is Hilmarsson’s choice [1991:145], and he goes on to equate *oṣle* with *oṣṣale*, but see below. One could also think of ‘clothed’ [cf. TchA *waṣl-* ‘to be put on/worn’] vs. ‘exposed’ or the like, but that combination sounds considerably less natural in 69a2 than the others.) I think, partly on etymological grounds, that the first alternative is the most likely. If so, we might imagine 170a3 to be something like *[klyause]m oṣlonaṃts welñe* ‘we hear the voice of (the) women living at home.’

In any case, not a metrically shortened form of *oṣṣale*. Sieg and Siegling (1949) assume a meaning ‘at night; in the west’ for *oṣṣale/oṣle*. However, it is clear that *oṣṣale* actually means ‘north’ and thus a meaning of ‘in the evening’ for *oṣle* is most unlikely. Given the widespread association of ‘north’ and ‘midnight’ in Indo-European (cf. Buck, 1949:870-873, and particularly the semantic equation of ‘midnight’ and ‘north’ in Breton *hanternoz*, Czech *půlnoc*, and Polish *północ*), one might suppose that the TchB adverb *oṣle* might be ‘(at) midnight.’ However, Buck’s data make it clear that the association of ‘midnight’ and ‘north’ is always

because an original ‘midnight’ has also come to mean ‘north.’ I think the equation of *oṣle* and *oṣṣale* must be abandoned.

■If correctly identified as to meaning, as if from PIE **h₂wóselo-* from **h₂wes-* ‘dwell, spend the night’ (cf. **²wäs-*; LIV:261-262). This word may give witness to an original *o*-grade present, **h₂wose/o-* as in Old Irish *fóaid* ‘spends the night’ or Armenian *goy* ‘is, exists.’ ►See also **²wäs-**, **ost**, and perhaps **ṣiye**.

oṣṣale* (n.) ‘north’

[-, -, oṣṣale//] *kom-pirkomeṃ ... omotruññaiṣṣe ... kom-[k]läskomeṃ ... oṣṣale-meṃ* ‘from the east … *omotruññaiṣṣe* … from the west … from the north’ (Otani-19.1a3/4^{Col} [Pinault, 1998:364]); **—oṣṣaleṣṣe*** ‘north, northern, northerly’: *[o]ṣṣaleṣṣe nauntaine* ‘in the northern street’ (612a5^{C}), *[o]ṣale[ṣṣ]ai [kä]ly-[m]ine* ‘in the northern direction’ (509b4$^{C/L}$). ●The crucial evidence for the meaning of *oṣṣale* comes from the Otani MS, where it is clearly one of the cardinal directions and equally clearly not ‘west.’

■Winter (1988:785-787) relates this word to TchA direction word *ṣuliñc* which he takes to mean ‘west’ though to my mind ‘northeast’ would seem to be more likely in the admittedly fragmentary contexts in which it occurs. In any case *ṣuliñc* is clearly a derivative, at least historically, of *ṣul* ‘mountain’ (cf. B *ṣale* ‘id.’). Taking *ṣul/ṣale* to reflect PIE **swelo-*, he adds *oṣṣale* to this group as **ōswelo-* ‘near the mountain.’ Better would be **h₁n̥swelo-* (cf. the **h₁n̥-* in *omotruññaiṣṣe* ‘south’). Certainly in the geographical context of the northern rim of the Tarim Basin, a relationship of ‘mountain’ (i.e., the Tian Shans) and ‘north’ makes excellent sense.

Not with Isebaert (1987), assuming a meaning ‘west,’ a borrowing from an (unattested) A source and related to TchA *oṣeṃ* ‘night’ (cf. **ṣiye**). Nor with Hilmarsson (1991: 153-154), despite his ingenious argument, from **h₁e(n)-* + PIE **sḱew(hₓ)elo-* ‘covering’ [: Old Norse *skjól* ‘cover, hiding place’ (< Proto-Germanic **skeula-*), *skáli* ‘room, small building’ (< **skawalan*)]. He compares also **sḱeu-* as in OCS *sěverъ* ‘north,’ Lithuanian *šiáurė* ‘north,’ Old Norse *skúr* ‘rain-shower,’ English *shower* (P:597). However, all of the words meaning ‘north’ have an **-r-* rather than an **-l-*. He takes the Tocharian word to reflect something like **sḱewhₓelo-* (> **ṣṣäw’äle-* > **ṣw’äle-* > **-ṣṣäle-*) but one would expect secondary *-ṣw-* to remain in Tocharian. ►See also **ṣale**.

oskiye* (nf.) ‘± house, hut, dwelling place’

[-, -, oskai^{C} ~ oskiye^{L}//] *ṣpä kca pkwanträ tawk oskaine wast=alyek snai ptsak pilkosa* (THT-2247a7^{E}), *[wāy=ot ce]m oskai* ‘he led him [to] the house’ (25a1^{C}), *: tswaiñ[e] ka yku päst kreṃnt ṣamāññemeṃ ṣañ oskai 60* ‘having gone directly from a good monkish state to his own dwelling’ (44b6^{C}), *tañ paiyneṣṣai saiym yāmäskemnttär oskiye* ‘we take refuge [in] the dwelling of thy feet’ (108a9^{L}).

■TchA *oṣke* ‘id.’ and B *oskai-* look to me to reflect a PTch **wost(ŭ)kai-*, a derivative in *-kā-* of **wostŭ* ‘house.’ The reduction of the heavy consonant cluster in the middle of the word must be independent in the two languages as it occurred after the change of **-st-* to *-ṣt-* in TchA. Hilmarsson’s suggestion (1986a:70, following a suggestion of Emmerick’s) of a borrowing from Khotanese *auskā-* ‘dwelling’ (<au> = [ɔ]) is semantically fine but chronologically

difficult since the Khotanese word appears only in Late Khotanese (a borrowing by Late Khotanese from Tocharian B is conceivable). In any case, not with VW (343) related to Sanskrit *úcyati* 'be accustomed to.' See also next entry.

ost (n.) 'house' [*ostmeṃ länt-* 'to become a monk, to lead a (Buddhist) religious life' (lit. 'to leave [one's] house'); *ostmeṃ ltu* 'a monk' (lit. 'one who has left his house'), contrasted with *osta-ṣmeñca* 'householder, layman' (lit. 'house-sitter')] [ost, ostantse, ost//-, -, ostwa] /// *mīsasa ost astāṣṣe [:]* 'through the flesh the skeleton [lit. house of bones] [is seen]' (9a8^{C}), **:** *riṃne k$_{u}$ṣaiṃne ostwane ṣek yeyeṃ ceṃ lkatsi 44* 'they were always going into cities, villages, and houses to see him' (31b6/7^{C}); **—ostaṣṣe** 'prtng to the house' [cf. TchA *waṣtaṣi*]: **:** *kā yes rintsi mā campcer pel=ostaṣṣe-totkā-yärm [6]5* 'why can you not renounce the prison of [your] house [even] a little?' (5a1^{C}), *ostaṣṣa wṣeñña* 'inhabited/residential area' (PK-AS-12H-b4/5^{A} [Peyrot, 2010:281]), *ostaṣṣai wṣeñai* 'living in a house' [as opposed to being a wandering mendicant] (PK-AS-16.7a4^{C} [CEToM]), *ostaṣṣa wertsiyo* 'household' (PK-AS-16.7a3^{C} [CEToM]); **—ostaññe*** (adj.) 'prtng to the house', (n.) 'householder' [cf. TchA *waṣtiṃ*]: • *tumeṃ cew ostaññi nāksante-[ne] skarāre-ne* • 'then the householders reproached him and scolded him' (337a5^{C}); **—ostañña*** 'female householder': *ostaññai Tsyohkñaimpa* • 'with the house-holder Ts.' (346b5^{L}); **—osta-ṣmeñca** 'householder': *ostä-ṣmeñcaṃ ostmeṃ ltuweṣ* 'householders and [those who] have left the house [i.e., those who have become monks]' (33b4^{C}); **—osta-ṣmemane*** 'id.': *ostä-ṣmemanentse māka kurpelle* 'a householder has much to be concerned about' (33a5^{C}); **—ˣost-yāmṣeñca** 'house-builder, mason, carpenter' (= B(H)S *gṛhakāraka-*) PK-AS-6Aa1^{C} [CEToM]); **—ˣostuwaiwenta** 'groups of houses': // *ṣamāni no masār ostuwaiwentane kakākaṣ tākoṃ śwātsiśco* • 'however, the monks, while traveling, were invited into the various houses to eat' (IT-248b5^{C}).

■TchA *waṣt* 'id.' and B *ost* reflect PTch **wostŭ*. TchA *waṣt* rather than **woṣt* reflects the action of *ā*-umlaut in the plural **wǫstwā* (regularly > *waṣtu*). The B plural *ostwa* could be either from **wǫstwā* or **wostwā* with the vowel of the singular generalized. This PTch **wostŭ* is clearly cognate with Sanskrit *vāstu* 'house, dwelling,' *vástu* 'place, seat, thing,' and Greek *(w)ástu* 'city.' It has been traditional to connect this etymon with the verbal root seen in Sanskrit *vásati* 'dwells,'Greek *á(e)esa* (aor.) 'remain' (always with *núkta* 'night'), Old Irish *fóaid* (< **h$_{2}$weseti*) 'spends the night' (cf. also *foss* (m.) [< **h$_{2}$wosto-*] 'sojourn, rest'), Arm. *goy* 'is (present),' Gothic *wisan* 'be' (cf. also Old Norse *vist* (f.) [< **h$_{2}$westi-*] 'sojourn'), Hittite *hwes-* 'be (alive),' *huski-* (< **hus-sḱe/o-*). Cf. P: 1170-1171, Smith, 1910:19, VW:549, MA:281. Both Greek and Hittite presuppose a PIE **h$_{2}$wes-* for this verb, however, which appears to be incompatible with a relationship with Greek *(w)ástu*. Perhaps Proto-Greek **wástu*, with its admittedly difficult root vowel, is a borrowing from some non-Greek but Indo-European language of the Balkans which had already lost the initial laryngeal. PTch **wostu*, Sanskrit *vāstu*, and pre-Greek **wástu* might reflect PIE **h$_{2}$wóstu-*. Beekes (2010:158) takes the Greek and Sanskrit to be from **weh$_{2}$s-tu-* and thus unrelated to **h$_{2}$wes-*. ►See also **oskiye,** probably **wṣeñña** and **^{2}wäs-**, possibly **yṣiye**.

[×]ostawe* (n.) '?'
[//-, -, ostaweṃ] /// *[ce]ccaluwa ostaweṃ we*/// (IT-869b5[C]).

• AU •

au (interjection) 'Oh'
• *tumeṃ weña au* •~ *watkaṣṣi pi pañäkte niṣīdaṃ ñremeṃ kälymi raso tsamtsi* • 'therefore he said: Oh, may the Buddha command the sitting-mat from the fringe on one span broader to grow' (IT-247a5/6[C]). ■Etymology unknown.

[1]auk (n.) 'snake, serpent'
[auk, -, -//-, -, aukäṃ] *[arṣā]klo auk catä tsākaṃ* '[if] a snake, serpent, or *cat* should bite' (503a2[C/L]), *auk* = B(H)S *ahi* [in the calendrical cycle] (549a7[C]).
■Etymology uncertain. Pisani (1941-42:24) connects this word with Armenian *awj* 'serpent' (if < pre-Armenian **aug^{wh}i-*) though the latter is usually related to the family of Latin *anguis* 'snake' (cf. infra). Krause (1961) hesitantly suggests a connection with Sanskrit *ójas-* 'force' (< **h$_a$eug-* 'grow,'cf. next entry). VW (153) compares Greek *augḗ* (f.) 'bright light,' Greek *augázō* 'illuminate,' Greek *augázomai* 'see distinctly,' assuming TchB *auk-* would be to Greek *aug-* as Greek *drákōn* is to *dérkomai* 'see distinctly.' However, even if *drákōn* is correctly connected with *dérkomai* (as 'the one with the [baleful] glance' or the like), it is not clear that *auk* would have a similar history since it is not obviously an agent noun or a participle as *drákōn* might be.
More likely is a connection with PIE words meaning 'snake.' Pokorny (43-45, s.v. **ang^{u}(h)i-*) collects a number of Indo-European words meaning 'snake,' 'eel,' *vel sim*. which he takes to represent a single etymon (possibly two) whose multiplicity of shapes (presence or absence of **-n-*, media vs. aspirata, labio-velar, vs. plain velar, vs. palatal) he attributes to taboo deformation and crossing. It is better to divide this group into four etyma (MA:529-530, 264): (1) **h$_a$(e)ng^{wh}(i)-* 'snake' [: Latin *angui*s] (m./f.) 'snake,' Lithuanian *angìs* (f.) 'snake,' Old Prussian *angis* 'nonpoisonous snake,' Armenian *awj* 'snake,' OCS **ǫžь-* 'snake,' Middle Irish *esc-ung* 'eel' (< *'water-snake,' *ung* < pre-Celtic **ang^{wh}ō*), OHG *unc* 'snake,' and "Illyrian" *ábeis* '*ékheis*' (Hesychius)]; (2) acrostatic **h$_1$óg^{wh}i- ~ h$_1$ég^{wh}i-* 'snake' [: Greek *ékhis* (m./f.) 'viper' (< pre-Greek **éghi-*), *ékhidna* 'id.' (< **ékhidnya*), Armenian *iž* 'snake, viper' (< **h$_1$ēg^{wh}i-*), OHG *egala* 'leech,' Welsh *euod* 'sheepworm,' *euon* 'horseworm' (< Proto-Celtic **egi-*), Greek *óphis* (m.) 'snake,' Sanskrit *áhi-* (m.) 'snake,' Avestan *aži-* (m.) 'id.' (the lack of a labio-velar in Greek *ékhis* and *ékhidna* must be attributed to contamination with groups three and four)]; (3) **Vng^{h}el-* or **Vng^{h}ur-* (plus other suffixes) 'eel' [: Latin *anguilla* 'eel' (in its form influenced by *anguis*), Greek *énkhelūs* (f.) 'id.' (influenced by *ékhis*), Old Prussian *angurgis*, Lithuanian *ungurỹs* (assimilated from **angurỹs*), Finnish (borrowed from Baltic) *ankurias*, all 'eel' (< *Proto-Baltic **anguriya-*), OCS *ǫgulja ~ jęgulja*, Proto-Slavic **anguri-* (Russian *úgor'*, etc.), and Albanian *ngjalë* (< pre-Albanian **Vng^{h}ellā-* [Hamp, 1969, though there is no reason to follow him in seeing it a borrowing

from Slavic which, in any case has no similar form])]; (4) *$h_1eĝ^hi$- ‘hedgehog’ [: Greek *ekhînos* (m.), Armenian *ozni* (< *$h_1oĝ^hīnyo$-), OHG *igil* (< *$h_1eĝhīlo$-), Lithuanian *ežỹs* (< *$h_1eĝ^hiyo$-), and OCS *ježь*] (there is some folkloristic evidence that the hedgehog was a snake-killer par excellence so it may be that ‘hedgehog’ is a derivative of a ‘snake’ word, but there are phonological difficulties). Probably in TchB *auk* reflects PIE *$h_1óg^{wh}i$- ‘snake.’ Normally such a form would have given a PTch **ekw* (PIE **-i-* did not cause palatalization in Tocharian in the environment of either **-w-* or **-s-*; Adams, 1988c:15). *auk* (i.e. **ewk*) is simply metathesized (much as Proto-Germanic **aug-an-* ‘eye’ is from PIE *h_3ok^w-; see also *²auk-*).

²auk, only attested in **māwk**, q.v., and **kossauk** (s.v. *kos*).

■Clearly the equivalent of TchA *ok* in *mā ok* ‘not again’ (= B *māwk*). Though given as *ok* in B, there is no reason it could not be *auk* (*mā* + *auk* would give *māwk* just as surely as *mā* + *ok*). If so, it would strengthen VW’s comparison (1941:78, 1976:329-330) of this etymon with Gothic *auk* ‘because, but, also’ and Old Norse *auk* ‘also.’ Whether this particle is further related to PIE *h_aeug- ‘increase’ (cf. B *auk*-) as VW would have it is debatable. However, it would appear that B *ok* has an unstressed variant *wkä*, q.v., which would make B *auk* unlikely. ►See also **māwk**, **kossauk** (s.v. **kos**), and **wkä**.

¹auk- (vi.) ‘grow, increase’ (intr.)

Ko. V /**áukā-**/ [A -, aukat, -//; Inf. aukatsi]: *///tstsa weṣṣäṃ aukat [t]sāmat ra māka no kawātse ///* ‘she says: thou wilt grow and increase …’ (516b4^{C}); PP /**auko-**/: • *priya oko$_u$ ñäs·o eñcike* • (THT-4001a3^{Col}).

●The existence of this verb is dependent on these two, admittedly difficult, forms (rejected by TVS). However, its existence is to some extent supported by the apparent derivative *auki*, q.v. If correctly recognized, this verb is essentially atelic (cf. the apparently telic *auks-*) and approximately equal to *tsäm-*.

■TchA *ok-* and B *auk-* reflect PTch **āuk-* from PIE *h_aeug- ‘make grow, make increase’ [: Latin *augeō* ‘augment, increase; (rarely) grow (intr.)’ (< *h_aeuge-*ye/o-*), Old Norse *auka* (a strong verb) ‘id.,’ Gothic *aukan* ‘id.’ (both < *h_aeuge/o-), OHG *ouhhōn* ‘id.,’ Old Saxon *ōkian* ‘id.,’ Old English *ēacian* ‘id.,’ Old Norse *auka* (a weak verb) ‘id.’ (< *h_ae/oug-*eh_a-ye/o-*), Old English *īecan* ‘increase in numbers’ (intr.) (< *h_aeug-ye/o-*), Gothic *auknan* ‘id.,’ Lithuanian *áugu* (*áugti*) ‘grow’ (P:84-85; MA:248)] (Fraenkel, 1932:230, VW:329). Germanic **aukō-* (< *h_aeug-*eh_a(-ye/o)-*) is at least the formal match for Tch *aukā-*. ►See also **auki, auks-,** and possibly **auśiye**.

ˣ²auk- (vt.) ‘give to drink’

Ko I /**auk-**/ [A aukäṃ, -, -//; AOpt auśim, -, -//; MPOpt //auśimar, -, -]: *śāmnā śänmeṃ maitreyeṃśc po śaiṣṣeṃtse [saim-wästeśc ce] saṃtke=wkän-m=onwañ-ñe läṃ saṃsārṣṣe pelemeṃ* (*=wkän-m=,* without sandhi, the equivalent of *ewkän-me*) ‘men come to the maitreya, the refuge of the whole world; he will give them this immortal medicine to drink; they will emerge from the prison of the *saṃsara*’ (274b5^{A}), */// källoṛm perne ñäś ewśim s[āṃ]tk[e] onwāññe ///* ‘may I achieve glory; may I give [someone] immortal medicine to drink’ (THT-1540 frgm. f+g-a3^{A} [Hackstein, 1995:339]), *[sāṃtke kä]lloym onwañña pelaikneṣe auśimar piś-cmelaṣṣeṃ* ‘may I obtain the immortal righteous medicine; may I

give [it] to those of the five births to drink' (FSb8/IT-305b8[C]). ●The verb is attested once in TchA: *wärpā [ā]ksissi krañcäṃ märkampal mā=ryu praṣtaṃ okñäṣ ñäktas napenäs säm oṅkraci* 'enjoy the good law! [may he] not be long [before] he gives gods and men this nectar!'

●The meaning given here, rather than Hackstein's 'make flow' or Malzahn's (TVS) 'set in motion,' would seem to be assured by both Tocharian (e.g., the appearance in the same contexts of *yoktsi ai-*, transparently 'give to drink') and Buddhist Hybrid Sanskrit parallels. The double accusative construction is identical to that seen in Sanskrit and, at least optionally, in Greek with 'give to drink' in those languages.

■From PIE **h₄og^{wh}eye/o-*, the regular causative to **h₄ēg^{wh}-* 'drink.' The change of **-og^{wh}V-* to *-auk-* is exactly paralleled by the development of PIE **h₁óg^{wh}is* 'snake' to TchB *auk*, q.v. The secondarily athematic shape of *auk-* results from the confusion at some stage of the development of Proto-Tocharian of the PIE third person singular endings **-ei* (proper to *hi*-verbs) and **-eyei* (proper to causatives and iteratives). Both types of course had PIE **-o-* as the root vowel. Cognates s.v. **yok-**.

auki (n.) '± increase' [*auki nes-* '± to best, get the better of']

[auki, -, -//] */// wñā-ne waimene ikäṃ pkārsa wäntarwa • maiyyācempa airṣaitsñe auki nestsi waimene ///* 'he said to him: know the twenty difficult things! [it is] difficult to best the vehemence of a strong [one]' (127b3[E]). ■In TchA there is a single attestation of the equivalent *okäm* (A-215b1 *ṣäptäñcäṃ koṃ śla klop wraṣäl ṣpät pā[k mrāc la]p wākñam ci okäm pätstsār* 'on the seventh day with pain and suffering I will split thy head in seven parts [?]; set out more [?]). Whatever the exact meaning, TchB *auki* and TchA *okäm* 'circumspection' (?) reflect PTch **āuk(ä)mi̯ä(n)* (cf. B *wāki*, TchA *wākäm* 'distinction' and B *nāki*, TchA *nākäm* 'reproach' and Adams, 1993:23-24), a derivative of *auk-* (TchA *ok-*) 'increase, grow.' PTch **āuk(ä)mi̯ä(n)* is matched by Sanskrit *ojmán* (m.) 'strength,' Latin *augmen(tum)* (nt.) 'increase,' and Lithuanian *augmuõ* (m.) 'plant, vegetable.' Not with VW (330) separated from *auk-* and connected to Greek *augḗ* 'bright light.' ►See also [1]**auk-**.

auks- (vi.) '± sprout, grow up'

Ps. XIa /**auksäsk^{ä}/$_{e}$-**/ [A -, -, auksäṣṣäṃ//]: *[o]stn=auksäṣṣäṃ sū mātri ///* 'he grows up at home; [his] mother's …' (121a1[E]); Ko. IV /**aukṣi(ye)-**/ [MPOpt. -, -, aukṣitär//; Inf. aukṣitsi]: *///sa warñai kektseñe aukṣi[tär] ///* 'beginning with … may the body grow' (THT-1175a2[?] [TVS]), *aukṣitsi* [so to be read (TVS)] = B(H)S *virūḍhim* (IT-106b5[E] [see K. T. Schmidt, 1984:152]); PP /**aukṣu-**/: *kṣatriññempa āklu ñiś sakne aukṣu* 'learnèd in *kṣatriya*-lore I [have] grown up in good fortune' (89a1[C]).

■Related to TchA *ok-* (cf. particularly the present *oksis-*) and B *auks-*, reflecting PIE **h$_a$(e)u(e)ks-* 'grow, increase,' an élargissement of *h$_a$eug-* 'id.'[intransitives: Sanskrit *ukṣáti* 'grows,' Avestan *uxšyeiti* 'id.' (aorist Avestan *vaxšt* 'grew'), Greek *aéksomai* 'prosper, increase (intr.),' Gothic *wahsjan* 'grow,' Old Norse *vaxa* 'id.,' OHG *wahsan* 'id.,' Old English *weaxan* 'id.'; causatives: Sanskrit *vakṣáyati* 'makes grow,' Avestan *vaxšayeiti* 'id.,' Greek *aéksō* 'make grow,' Greek *aúksō* ~ *auksánō* 'make grow; (later also intransitive) grow,' Old Norse

vexa ‘make grow’; and also Latin *auxilium* ‘help’ (P:85; MA:248; cf. LIV:288f., Beekes, 2010:171)] (Fraenkel, 1932:230, VW:329). It is difficult to know exactly what the PIE paradigm looked like—even Indic and Iranian fail to agree outside the causative. Sanskrit *vakṣáyati*, Avestan *vaxšayeiti*, and Old Norse *vexa* agree in both form (< **wokse-ye/o-*) and meaning (‘make grow’). The superficially identical Gothic *wahsjan* ‘grow’ (intr.) must be independent, an iterative-intensive built from the **wokse/o-* that lies behind OHG *wahsan*, Old English *weaxan*, and Old Norse *vaxa*. The Greek transitive Greek *aéksō* must also be a new formation (possibly a back-formation from the intransitive *aéksomai*). Greek *aúksō* and TchB *auks-* directly, and Latin *auxilium* indirectly, witness to a PIE **$h_a$euks-* ‘make grow, make increase.’ That TchB *auks-* is intransitive may be explained in the same way that Greek *aúksō* also becomes intransitive in its later history. ►See also **[1]auk-**, **auki**, and **auksent-**.

ˣauksent- (adj.) ‘±strengthening’ (?)

[//aukseñc, -, -] *kukṣiśāyaṃ ñem / yenty e/// ...//// (k)[ā]tsa kele aukseñcä* ‘the winds called (B[H]S) *kukṣiśāyana-* [‘giving repose to the belly’] … strengthening (?) the stomach and navel’ (PK-AS-7Mb5^{C} [CEToM]). ■Whatever its exact meaning, a derivative of *auks-* (cf. infra), perhaps via a noun of the *tomos*-type (so CEToM).

auñento (n.) ‘beginning, initiative’

[auñento, auñentantse, auñentai//] *ayātoścä auñentaṃtse* ‘inclined to initiative’ (561a3/4^{C}), *auñento* (PK-AS-12B-b4^{A}), *[: snai-yko]rñe [au]ñento ste po krentaunaṃts :* ‘diligence is the beginning of all virtues’ (12a1^{C}); **—tw=auñentai** ‘thereupon’: *66 tw=auñentai [ṣpä] weña tarya ślokanma toṃ* ‘thereupon he spoke these three *śloka*s’ (27b2^{C}). ■TchA *oñant* and B *auñento* reflect PTch **āuṇiento*, a *nomen actionis* from **aun-* ‘begin’ (cf. next entry.)

aun- (vi/t.) **G** Active ‘strike, wound’; Middle ‘begin’; **K^{4}** ‘cause to begin’ ?

G Ps. XIa /**aunáśk^{ʾä}/$_{e}$-**/ [A -, -, aunaṣṣäṃ//, MP -, -, aunastär// -, -, aunaskentär; Ger. aunaṣ(ṣäl)le]: *nāki-welñe-preresa ce$_{u}$ aunaṣṣän-me arañcne* ‘with this arrow of reproach-telling he wounds them in the heart’ (15a8=17b1^{C}), *koynameṃ yolo were onolments aunasträ wrātsi* ‘from the mouths of [such] creatures begins to be smelled an evil smell’ (K-8b3/PK-AS-7Hb3^{C}); Ko. I /**aunáˊ-**/ [A // -, -, auṃ; MP -, -, auntär// -, -, aunantär]: *[kwri no] cwi palsko käskāträ waiptār aunträ makatsi* ‘if, however, his spirit is scattered about and he begins to run’ (9b8=10a4^{C}); Impv. III /**páun(äsā)-**/ [ASg. pauṃ; MPl. pauntsat]: *pauṃ* (IT-212a8); Pt. III /**aunä- ~ aunäsā-**/ [A -, aunasta, auntsa/ -, -, aunar; MP -, -, auntsate (~ omtsate^{L})// -, -, auntsante]: *auntsate räskre klai///* (THT-1321a4^{A}), *auntsante-ne ścīre makästsi* ‘they began to make him run hard’ (88a2^{C}); PP /**aunu-**/: • *tañ [mai]yyane ñiś sanaṃ au[n]u takāwa [67]* ‘in thy strength I wounded [lit: had wounded] [my] enemies’ (22a5/6^{C}).

K^{4} Impv. IV /**páunäṣṣā-**/: *ponäṣṣar* (IT-140b3^{C}).

■TchA *on-* ‘id.’ and B *aun-* reflect a PTch **āu-(n)-* where the *-n-* presumably is the relic of an old present stem-formative **-nu-* extended (nearly) throughout the paradigm. Further connections are obscure. There may be a connection with the otherwise obscure Greek *aáō* ‘hurt, damage (of the mind).’ The latter appears to reflect a pre-Greek **awasō* which could be from PIE **$h_a$ew-h_a-s-*. If so, the

Tocharian might reflect *$h_aew(h_a)$-. The original meaning would have been 'strike,' hence, in the middle, 'begin' (cf. English 'strike out on [a new career, etc.]'). VW (329) associates the Tocharian word with Greek *outáō* 'wound' instead. This word might also belong here if it reflects *h_aou-teh_a-*ye/o*-. (Frisk, 1970:450, at least allows the possibility of associating *outáō* and *aáō*; for Beekes, 1132-1133, it is "pre-Greek.") Much more distant, if it belongs here at all, is VW's further connection with Gothic *wunds* 'wound' (which might reflect PIE *h_aw-*en*-). Malzahn, on the other hand, suggests we start with PIE *h_2ep-*nu*- from *h_2ep- 'attach,' where *-*p*- has shifted to -*w*-, though we would probably expect **omn*-, with nasal assimilation and metathesis, from such a form. ►See also **auñento**.

aupacayik ([indeclinable] adj.) 'based on accumulation'
(41b3[C]). ■From B(H)S *aupacayika*.

aumiye* (n.[m.sg.]) '± fever'
[-, -, aumiye//] ***:*** *tesa śaiṣṣe wäksenträ ālyauwcememeṃ ce preke aumiyene pälskoṣṣe [mā] kälpasträ emälyai 13* 'thus people turn away from one another [at] this time in a spiritual fever; it does not achieve heat' (255b4[A]). ■A derivative in -*iye* from *aume* 'misery,' q.v. As if from a PIE *h_aeumih_xo- or *h_xoumih_xo-.

aume* (n.) '± misery'
[-, -, aume//] *///·m· sportīträ sauśke* [sic] *aumene e///* '[his] son dwelt in misery' (84b6[C]). ■TchB *aume* is the exact cognate of the otherwise isolated Old Norse *aumr* 'poor, miserable.' The two reflect either PIE *h_aeumo- or *h_xoumo-. Within Tocharian this etymon is to be seen also in TchA *omäskeṃ* 'evil' and B *aumiye* 'fever,' q.v. (Krause, *Göttingische Gelehrte Anzeigen* 1958:54 [*apud* VW], VW: 154).

aurtstse ~ wartstse (adj.) 'broad, wide' [*aurtsesa* 'fully']
[m: aurtstse, -, aurcce/aurtstsi, -, -/aurcci, -, -] [f: aurtstsa, -, aurtsai//aurtsana, -, -] *ṣemeṃts aurtse lkātsy āñme* 'to some [there was] the wish to see widely' (9b6= 10a2[C]), *12 tparyane tańki wartsane āṃtsne* 'high, very broad shoulders' (73a5/6[C]), *ts[e]n-uppālṣi piltāṣ ra eśne aurtsi* 'wide eyes like two petals of blue lotus' (575a2/3[C]); **—aurtstsesa** (adv.) 'fully, in detail': *[ākṣa wertsya]ntse pelaikne śtwār=emprenm=aurtsesa* ***:*** 'he announced fully to the assembly the law and the four truths' (1a4[C]); **—aurts(äñ)ñe** '± breadth': *snay au[rtsñe]* (74a5[C]), *$k_u$se wña[re onolmi] $e_u$rtsñesa täñ krentewna* 'whatever beings spoke of thy virtues fully' (248a1/2[E]).

■TchA *wärts* 'id.' and B *wartse* reflect PTch **wärtse*. The more common *aurtse* in TchB is a compound of the intensive prefix *e(n)*- + this **wärtse*. The PIE antecedents of of this **wärtse* are not altogether clear. VW (1961b:378-80, 1976:562-563) takes this word to be the exact equivalent of Sanskrit *vṛddhá*- 'enlarged, augmented, big,' the past participle of *vṛdh*- which verb, however, is only certainly known in Indo-Iranian [: Sanskrit *várdhati* 'enlarges, increases, strengthens,' Avestan *varədaiti* 'makes larger,'and possibly in Albanian *rrit* 'grow, increase, raise' (tr.), OCS *roditi* 'parere' (P:1167; MA:249)].

The older connection (Sieg, Siegling, and Schulze, 1931:19) with Sanskrit *váras*- (nt.) 'width, breadth, expanse, space,' *urú*- 'broad, wide' also deserves attention, despite VW's rejection [: also Gathic *vouru* 'broad, wide,' Young

Avestan *uru-* 'id.,' Greek *eurús* 'broad,' Greek *eũros* (nt.) 'breadth' (by metathesis from **werú-* and *wéros-* respectively) (P:1165; MA:83; Beekes, 2010:485 for a rehearsal of the difficulties with this etymon)]. Possibly we have an adjective **urésto-*, derived with regular ablaut processes from the neuter abstract **wéros-*. This putative **urésto-* would then have subsequently been transferred to the *yo*-stem adjectives. Hilmarsson (1991:169) starts from a PTch **wärŭ* directly from PIE **urh$_x$u-* (though I would have supposed that such a form would have given PTch **orŭ* instead) + the ubiquitous adjective forming suffix *-tstse*.

aul- (vt.) '± throw away, throw forward, thrust forward'

Ko. I or II (see abstract); PP /**aulo-**/: *krent wāṣmoṣṣe wassisā menkīce snai yase kwīpets parwāne auloṣsā* 'lacking the clothing of good friendship with the outthrust brows of shamelessness' (282a5^{A}); **—aulñe** '± throwing away, forward': *[alyekepi] cmeltse aulñe* = B(H)S *anyabhavākṣepa* 'throwing into another birth/ existence' (177a6^{C}).

■The Tocharian verbal prefix *ā-* + PIE **wel-* 'turn, twist' [: Sanskrit *válati* ~ *válate* 'turns oneself,' *vṛṇóti* 'covers,' Armenian *gelum* 'turn,' Greek *eiléō* (< **wel-n-ew-e/o-*) 'turn, wind,' Greek *eilúō* 'wind around, cover up,' Albanian *vjel* (< **welwō*) 'throw up,' Latin *volō* (= Albanian) 'roll, turn,' Old Irish *fillid* 'bends,' Gothic *walwjan* 'roll,' Lithuanian *veliù* 'full, mill (cloth),' etc. (P:1140-1143; MA:607)] (VW:153, though details differ). For the semantic development of **'twist' > 'throw' one should compare the history of English *throw* (cf. its German cognate *drehen*). ►See also **^{1}wäl-**.

aulāre (n.) 'companion'

[aulāre, -, -/aulāreñc, -, -/-, -, aulāreṃ] *[waike] saimä yāmormeṃ ... wäṣṣe weskeṃ aulāreṃ* **:** 'having made a refuge in a lie, they speak a lie to the companions' (255b7^{A}), *kete no āñme wī aulareṃ eweta tarkatsi* 'to whomever [is] the desire to set fighting two companions' (M-3a7/PK-AS-8Ca7^{C}).

■TchA *olar* 'id.' (pl. *olariñ*) and B *aulāre* relect PTch **āulāre* which, since Schneider, 1940:190, has been connected with Greek *aulḗ* 'courtyard, steading for cattle' (see also VW:333-334, Beekes, 2010:169). The simplest hypothesis is that both pre-Greek and pre-Tocharian had a **h$_2$eu-leh$_a$-* '± place for spending the night' to which Tocharian added **-ro-*, giving an adjective **'± pertaining to staying the night,' whence 'companion.' This **h$_2$euleh$_a$-* is a derivative of **h$_2$eu-* 'spend the night' [: Armenian *aganim* 'spend the night' and Greek *iaúō* 'sleep' (< **h$_2$ih$_2$euse/o-*)] which we see more commonly in an enlarged form **h$_2$w-es-* as in B *^{2}wäs-* 'dwell.' Completely different is Hilmarsson's hypothesis (1991:124) that we have a prefixed derivative of *lāre* 'dear' (< **wlāre* < **wlh$_x$-ró-*) thus **e(n)-* + **wlāre* 'favored one' > 'companion.' ►See also **^{2}wäs-** and the following entry.

aulārñeṣṣe* (adj.) '± prtng to companionability' (?)

[m: -, -, aulārñeṣṣe//] **:** *aulārñeṣṣe yakne ///* (623a-2^{C}). ■If correctly identified as to meaning, then we have an adjectival derivative in *-ṣṣe* from an abstract **aulārñe* derived from the previous entry.

auloñ (n.pl.) '± blood vessels'

[//auloñ, -, auloṃ] *[piś-känte] ṣpä yältse[nma au]loṃ yäsar pässā[r]e-[c]* 'they

stripped him of blood and five hundred thousand vessels' (252b5[A]), */// olyapotse māka śeśu ... auloṃ prutkäṣṣäṃ* • 'having eaten very much, [it] clogs up the vessels [of the body]' (ST-a1/IT-305a1[C]).

■TchB *auloñ* would appear to reflect a putative PIE *h_2euluh_1en-, related to the *h_2eulo- seen in Greek *aulós* (m.) 'hollow tube, pipe, groove; flute,' *énaulos* (m.) 'riverbed,' *aulṓn* (m./f.) 'defile, glen; channel, trench; strait; pipe, conduit,' Latin *alvus* (f.) 'belly, womb, stomach; hold of a ship; beehive' (< **aulos* by metathesis), *alveus* (m.) 'hallow, cavity; trough; hold of a ship; beehive; bed of a river,' Lithuanian *aulỹs* 'beehive,' *aũlas* (m.) 'leg of a boot,' Old Prussian *aulinis* 'id.,' Old Prussian *aulis* 'shinbone,' and some less certain cognates in Germanic and Armenian (P:88-89; MA:96)] (VW:153). Showing the same sequence of resonants as Latin *alvus* is Hittite *halluwa*- 'hollow, pit' (Puhvel, 1991:49). ►See also **alyiye** and possibly **olyi**.

aultsorsa (adv.) 'in short, briefly'

: *aultsorsa ka cämpim eṅtsi alokä[lymi] ///* 'may I also be able to grasp in short …' (7a6[C]), *tu ñiś tane cek-wärñai kca aultsorsa ka ṣärpau-me* 'I will explain it to you here and elsewhere in short' (33b6[C]). ■Like its TchA equivalent *waltsurā* ~ *woltsurā*, *aultsorsa* is the perlative of the verbal noun built on the stem of the past participle of *wälts*- 'put together, press together,' q.v.

ˣaulyäśka (n.) a species of flower (?)

[aulyäśka, -, -//] *///rä ttseña aulyäśka ste ///* 'it is a blue *aulyäśka*' (IT-250b1[E]).

ˣAuśake (n.) 'Auśake' (PN in monastic records)

[Auśake, -, -//] (THT-4000, Col. 4 -a4[?]). ■Related to **[1]auk-**?

auśiye (adj.) 'aged, matured' (?)

[m: auśiye, -, auśiye//] *se ṣalype [au]wśiye motaṣṣe kaṣāysa kālkä päkṣalle* (497b2[C]), *auśiye casi* (499b2[C]). ■The meaning is suggested by its possible relationship with the verb *auk*- 'grow, increase.' *Auśiye mot* would then be 'aged alcohol/wine.' ►See also **[1]auk-**.

auṣämiye (adj.) 'upper'

[m: auṣämiye, -, -//] */// auṣämiye ñormiye wassi ///* 'upper and lower clothing' (332.1a[L]). ■An adjective derived from *oṃṣmeṃ*, q.v.

auṣu, ►s.v. [1]wäs-.

ˣauṣaine (adv.) 'highly, extremely'

(Wall-painting caption 39 [K. T. Schmidt, 1998:81]). Reflecting an otherwise unattested **oṃṣiye* ~ **auṣiye* '±top, upper surface.' ►See *oṃṣmeṃ*.

auṣmeṃ, ►oṃṣmeṃ.

ausu, ►s.v. [2]wäs-.

(ˣ)auso* (n.[m.sg.]) '± clothing, outer covering'

[-, -, ausa//] *ausa snai parnnā yāntaite* 'they [*scil.* the Buddha and Mahakāśyapa] exchanged clothes voluntarily' (THT-1859"a"1[A]), *nano camel spār[tä]ssi eṅkal-ñeṣṣe [au]sane karsoym nāki* 'may I know reproach in the covering of passion so as to turn again birth!' (S-4a2/PK-AS-4Aa2[C]), *[ente taisa lwāsane te]te[m]u ṣaiytä* • *māka-yäkne ausa aṣitaṃ pār pitsamonta* [sic] *wasātai* 'if thou hadst been [re]born among the animals, [then in] manifold dress, pelt, plumage, scales, thou didst dress' (KVāc-12b3/THT-1105b3[C] [Schmidt, 1986]). ■A derivative of the past participle stem of **[1]wäs-**.

auspa (adv.) ‘truly, certainly’

: *krentaunane cwi larauñe mā ṣañ śaulne waipeccene se śrāddhe auspa 18* ‘for him [there is] love for virtues and not for his own life or possessions; truly he [is] a believer!’ (23a6^{C}), *aus[pa] te wes[k]au ///* ‘truly I tell it’ (128a6^{E}), *[pi]ś [āntseṃ]tsä ṣañäññe saṃsāräntse yolaiñne lkoyeṃ auspa* ‘may they see better the nature of the five elements and of evil!’ (S-6b2/PK-AS-5Cb2^{C}). ■Obviously this word is related in some fashion to TchA *wäṣpā* ‘id.’ but beyond the fact that the B form, unlike its A equivalent, has the prefix **e(n)-* the details are obscure and any extra-Tocharian connections, if any, are unknown (see Hilmarsson, 1991: 170). Not with VW (565) is it related to *oṃṣmeṃ ~ auṣmeṃ* ‘from above.’

ausw- (vi.) ‘± cry out, cry for help’

Ko. V /**auswā-**/ [A -, -, auswaṃ//]: *///mtä kārene klāyä* [lege: *klāyaṃ*] *kwri auswann ot sa 4 empakwaccai mā pkwaly[e]///* ‘like if she falls in the pit, then she will cry out; one should never put one’s trust in an unreliable one’ (IT-2b3^{C} [cf. Krause, 1952:71; TVS). ■Etymology unknown.

• K •

-k, ►k(ä).

ˣk(·)äntaṃ, ►kwänt-.

ˣk(·)nmaṣñe* ‘±fate, destiny’ (??)

[-, -, k·nmaṣñe//] *k·nmaṣñeś* (used as a gloss to B(H)S *karaṇi* in SHT-1709 (Malzahn, 2007b).

●Reading: Beichert and Wille (1995:134) read this gloss as *k·nmaṣñey* which would be unlikely as a Tocharian B word. However, since it clearly glosses *karmaṇi*, a dative singular in Sanskrit, it seems clear that what the glossator intended was *k·nmaṣñeś*, an allative singular; <ś> and <y> are very similar in shape.

●Meaning: The word *karman-* which is being glossed is, in its usual meaning, “deed,” one of the most common words in Buddhist literature and would ordinarily need no gloss. However, *karman-*’s meaning is broader than *yāmor*’s (the usual TchB word for ‘deed’); it may also mean ‘personality,’‘fate,’ or ‘rebirth influenced or generated by a person’s deeds.’ Presumably the glossator was trying to be helpful by signaling one of the less usual meanings of *karman-*.

●Form: We have an abstract noun in *-ñña* built to a denominal adjective in *-ṣṣe*. The adjective is, in turn, derived from a plural noun where the plural ending is *-nma*. The plural ending *-nma* is almost always added to nouns ending in a consonant; between the final consonant and the *-nma* is an epenthetic vowel *-ä-* which normally (always?) stressed. Since *k-* by itself is too short to be a noun, we must have *kCanma-* and the singular noun would be *käC* (the unstressed *-ä-* would be lost in the open syllable created by the addition of the plural ending). The only attested noun of that shape is a hapax legomenon in the perlative singular, *käntsa*, in an early text: */// [śai]ṣṣentse ce$_{u}$ preke takoy käntsa kalpänma känte=kṣṇai snai ///* ‘at this time of [his] life by *kän* [for] a hundred ages wrongly

and without …' [?] (388b7[E]). A meaning 'fate' for *kän* is possible here and, given the Indo-European propensity to personify fate as the 'fates' (Parcae in Latin, Moirai in Greek, Norns in Germanic), I would tentatively reconstruct *k·nmaṣñe* as *knanmaṣñe*. ►Further discussion s.v. **kan**.

ka (emphasizing particle) 'just; scarcely; already; only; (with motion adverbs) very.'
ywārc srukenträ tetemoṣ kā 'they die in mid [life], scarcely born' (1a7=2a1[C]), *: kauc ka kaum [ṣai] pärkawo* 'the sun had already risen high' (5b3/4[C]), *ṣärpsentär-ne ālyauce ka nraiṣṣe wnolme tallāntä :* 'they know already one another [as] hellish, suffering beings [Tch sg.]' (17b1[C]), */// [osta-]ṣmeñcantse śana ṣai tswaiññe ka sruk[au]sa :* 'a householder's wife had just died' (25b6[C]), *: tswaiñ[e] ka yku* 'having just gone' (44b6[C]), *katkauñaisa ka kektseñi porośyeṃ ceṃts ///* 'only by joy do bodies prosper them' (404a4[C]), *kauc ka ṣ āṃtsne musnānträ :* 'and they raise [their] shoulders high indeed [= they shrug their shoulders]' (IT-1a5[C]), */// tāy no ṣeme ka wasa* • 'he gave her, however, only one' (IT-129b7[C]), *teksa-ne ka no mrauskāte* 'but no sooner did it touch him [than] he became weary of the world' (K-11b3/PK-AS-7Nb3[A]), *awiśäṣṣai kentsa ka ṣp śāśwat oko warpoymar ceṃts pakāna* 'even on the *avīci*-ground may I enjoy permanently the result for their sake' (TEB-64-04/IT-5[C/L]).
■Etymology uncertain. Perhaps we have the reinforcing enclitic *kä*, q.v., plus the same *-ā* seen in indefinites *ksa* and *kca*, qq.v. ►See also **taka**.

ˣkakāmar* (n.) 'bearing'
[-, -, kakāmar//] *y[ku] ṣait klomai kātsane o[t] kakāmar kāmmai ci* 'thou didst enter into the belly, O noble one, and then I bore the bearing of thee' (PK-AS-17C-b4 [Pinault *apud* TVS:284]). ■An abstract noun derived from the past participle of *kām-*, suppletive non-present of *pär-*, q.v.

kakoṭak (n.) 'bael, wood-apple (*Aegle marmelos* Corr.)' (a medical ingredient)
[kakoṭak, -, -//] (W-34a6[C]). ■From B(H)S *karkoṭaka-*.

kakwār* (n.) a kind of food
[-, -, kakwār//] *kantine śwālene śro-kant[i]ś yikṣye śwāra cakanma ṣkas tom … kakwārne tarya tom* (433a16-18[Col]). ■Etymology unknown.

kakse (n.), only attested in the compound **käkse-wreme** '?'
mäkte ñake käkse-wreme emalyaṣṣe kektseṃne stmauṣ [sic] *avasth yainmu sak tanmaṣṣeñca* [sic] *mäsketrä suwak käkse-wreme krostañaṣṣe* [sic] *avasth yainmu lakle tanmaṣṣeñca mäsketrä* 'As now the *kakse*-object, having achieved the state of heat arising from the body, becomes the producer of good fortune, just so the *kakse*-object, having achieved the state of cold, becomes the producer of suffering' (197b4/5[L]).
●Stripped of philosophical trimmings, this sentence might be, 'As now the *kakse*, becoming warm, produces good fortune, so the *kakse*, becoming cold, produces suffering.' Perhaps *kakse* is a body-part whose warmth or coldness has an important effect on the warmth or coldness of the body as a whole, e.g., 'belly' or 'loins' or the like (cf. the 'warm/cold feeling in the pit of one's stomach' in English).
■If the meaning is correctly identified, two possible extra-Tocharian cognates suggest themselves, Sanskrit *kukṣí-* 'belly' (RV 'cheek' and 'buttock') and Sanskrit *kákṣa-* 'armpit' (RV 'groin' —in later Indic also 'side, hip where babies

are carried, etc.') [: Latin *coxa* 'hip,'Old Irish *coss* (f.) 'foot + leg,' OHG *hahsa* 'back of knee,' New Persian *kaš* 'armpit' (cf. *kaš-i rān* 'groin' [lit. 'armpit of thigh']), Khotanese *käṣa-* 'loins' (cf. P:611; MA:323)]. Both connections are phonologically difficult; from a putative PIE **kuk̂sí-* we would expect TchB **kwaks* while **kok̂so-* '± inner part; hollow of (major) joint' (< **kok̂es-* 'inner part, nook' seen in the Sanskrit hapax *kaśas-* 'inner part,' Khotanese *kasā-* 'id.,' and Ossetic (Digoron) *k'äsä* 'inner room, nook, corner') should have given TchB **kekse*. Perhaps *kakse* reflects a derived PIE **kₑk̂s-ó-* (cf. Adams, 1985b). All quite speculative. Otherwise, H:60.

Kaṅk* (n.) 'Ganges'

[-, -, Kaṅk//] *Kaṅkcene* [lege: *Kaṅk-c[k]ene*] *waräñcampa eneśle* 'like the sand in the Ganges river' (552b1^{E}). ►See also **Gāṅk**.

kaṅkau '?'

ñakesa warñai tsälpelyñeṣai kaṅkau pai/// (169a2^{C}), in a list of medical ingredients (P-1b6^{C}).

kace*, ►see kāce.

kaccalya* (n.) '± joy'

[-, -, kaccalyai//] (520a3^{C}), *kaccalya* (PK-AS-16.5a3^{C} [CEToM]). ●Probably a spelling mistake for the expected *kaccalyai*, by neglect of the *ai*-diacritic. ■A *nomen actionis* derived from **kātk**-, q.v. ►See also **katkauña**.

kaccāp (n.[m.sg.]) (a) 'turtle, tortoise'; (b) 'skull'

[kaccāp, -, -//-, -, kaccāpäṃ] (a) *snai preṅke takoy sa kenä ... wars=ite eśnesa meṅkitse tākoy kacāp ompä pärkre-śāyeñca* '[if] the earth had have been without island and full of water; the tortoise there must have lacked eyes [but been] long-living' (407a5/6^{E}), *wlawātai anaiśai kaccāp ram no ṣañ lyñā///* 'thou wert completely controlled [i.e., contained] like a tortoise in his own shell' (243b4^{C}); (b) */// su śāwa tañ kaccāpäṃne :* 'he ate in thine own skull' (250a2^{C}). ■From B(H)S *kacchapa-*.

ˣkaccināk (adj.) 'lower/nether' (?)

[kaccināk, -, -//] *kaccināk Wrau* [to distinguish this Wrau from others on the list with the same name] (SI P/117.8-9^{Col} [Pinault, 1998:15]).

■If *ortonāk* means 'upper' (or 'senior'), then *kaccināk* should be 'lower' (or 'junior'). If so, then from an adverb **kācci* 'down(ward)' from *^{2}kätk-* 'lower.' ►Compare the similarly formed **ortonāk**.

kañiye, ►keñiye.

kañcāṃ-ysāṣṣe 'golden'

[m: kañcāṃ-ysāṣṣe, -, kañcāṃ-ysāṣṣeṃ//] [f: kañcāṃ-ysāṣṣa, -, kañcāṃ-ysāṣṣai//] *15 kañcān-isāṣṣai tapākine ram[t]* 'as if in a golden mirror' (73b6^{C}). ■From B(H)S *kāñcan-* 'golden' + TchB *ysāṣṣe* 'golden,' q.v. Cf. TchA *kañcaṃ*.

kañcuki (n.) 'eunuch, harem attendant'

[kañcuki, -, -//] *läc kañcuki • täne lāntsa aiśaisa näske[trä]* [lege: *mäsketrä*] /// (PK-AS-12Jb3^{A} [Thomas, 1979:9]). ■B(H)S *kāñcukīya-* (cf. TchA *kāñcuki*).

kaṭapūtane* (n.) a kind of demon

[//-, kaṭapūtaneṃts, kaṭapūtaneṃ] (301a3^{C}). ■From B(H)S *kaṭapūtana-*.

ˣkaṭapūtanäññā (n.) 'kaṭapūtanī, female kaṭapūtana-'

[kaṭapūtanäññā, -, -//] (301a1). ■From B(H)S *kaṭapūtanī-*

ˣkaṭukarohiṇī, ►katukarohiṇī.

kaṭpaśabaralodär (n.) '?' (a medical ingredient)
[kaṭpaśabaralodär, -, -//] (P-2a4^{C}).

kaṇḍakāri (n.) 'yellow-berried nightshade (*Solanum xanthocarpum* Schrad. & Wendl., *S. Viginianum, S, surattense*)' (a medical ingredient)
[kaṇḍakāri, -, -//] (P-1a4^{C}, W-17b4^{C}). ■From B(H)S *kaṇṭakārī-*. ►See next.

kaṇḍāri (n.) 'yellow-berried nightshade (*Solanum xanthocarpum* Schrad. & Wendl., *S. Viginianum, S. Surattense*)' (a medical ingredient)
[kaṇḍāri, -, -//] (W-39a4^{C}). ■From B(H)S *kaṇṭārikā-*. See also previous entry.

Katakarṇi (n.) 'Katakarṇi' (PN)
[Katakarṇi, -, -//] (589a5^{C}).

katarosi* (n.) a meter of 4x14 syllables; rhythm 7/7
[-, -, katarosi//] (PK-AS-16.2a3^{C} [Pinault, 1989]).

katänaṃ '?'
In a list of medical ingredients (W-2b1^{C})

katu (particle) 'for, namely'
/// maiyyämeṃ katu tsäṅku [lege: tsäṅkau] caukne yaipu : taiknesa rano tane enenmeṃ sā$_u$ tsäṅkausa śkwarya tākaṃ [: yoko kau]tsiś etsuwai āśäṃ 'for [if] he [has] risen up with power, [it] having entered into him thuswise thirst leads him, as if a liana [had] grown up within, to kill' [*katu* = B(H)S *tu*] (11a8^{C}), *kātu yśelmeṃ postäṃ ynemane* = B(H)S *yataḥ kāmān anusaran* (U-3b1). ■A compound of *kā* + *tu*, qq.v. (H:114).

katukarohiṇi (n.) 'Christmas rose, black hellebore (*Helleborus niger* Linn.)' (a medical ingredient)
[katukarohiṇi, -, -//] (W passim^{C}). ■From B(H)S *kaṭkarohiṇī-*.

katkauña ~ katkauño (nf.) 'joy, pleasure'
[katkauña^{E-C} ~ katkewña^{E} ~ katkauño^{C}, -, katkauñai ~ katkomñai^{L}//] *: śraddhe-[näts n]auske kälāṣn arañcne aśrāddhetsä katkauñ=aiṣṣäṃ* 'he brings depression to the heart[s] of believers and gives joy to the unbelievers' (17b2/3^{C}), *katkauñai-sa arañce po ṅke plyewäṃ-ñ* 'my whole heart soars then with joy' (PK-AS-17.3a5^{C} [Couvreur, 1952c:85]), *katkomñaisa* (375b4^{L}); **—katkauñaṣṣe** 'prtng to joy, joyous/rejoicing' (K-0b6^{C}). ■A *nomen actionis* from *kātk-*, q.v. ►Also **kaccalya**.

katkre, ►kätkare.

kattāke (n.) 'householder'
[kattāke, -, -//kattāki, kattākeṃts, kattākeṃ] *: mañiññe ramt kattākets yāmṣäṃ* 'he does service, as it were, for the householders' (31b4^{C}), *: pakaccāṃne kattākeṃ epiṅkte lämās* 'in the rainy season, stay [lit. sit] among the householders!' (331a5^{L}); **—kattākäññe*** 'prtng to a householder' (PK-AS-16.3b3^{C} [Pinault, 1989]); **—kattākäññeṣṣe*** 'id.' (67a3^{C}). ●Similar, perhaps identical, in meaning with *osta-ṣmeñca*, q.v.
■TchA *kātak** (plural *kātkāñ*) and B *kattāke* reflect a PTch **kāttāke*, perhaps directly from early Khotanese (cf. *ggāṭhaa-* < **ggāṭhaka-*) (Pinault, 1995[1996]: 22-23) or perhaps from the Gāndhāri source (so Tremblay, 2005:434) from which the Khotanese is derived. Ultimately from Sanskrit *gṛhastha-* (Bailey, 1946:791-2, VW:625).

ˣkatruññe, ►kotruññe.

ˣkan* (n.) ‘±fate, destiny’ (??)

[-, -, kan//] /// *[śai]ṣṣentse ce$_u$ preke takoy käntsa kalpänma känte=kṣṇai snai* /// ‘at this time of [his] life by *kän* [for] a hundred ages wrongly and without …’ [?] (388b7^{E}). ●For the shape of the plural (*knanma*) and discussion of the meaning, see s.v. **k·nmaṣñe**.

■If the meaning has been correctly identified, a root noun from *kän-* ‘come to pass’ (i.e., ‘what comes to pass’), q.v. Compare Sanskrit *jáś* ‘offspring, creature’ from PIE **ĝ̑n̥h$_1$s*.

kanakapuṣpä (n.) ‘flower of the senna plant (*Cassia esculenta* or *Senna sophera* (L.) Roxb.)’ (a medical ingredient)

[kanakapuṣpä, -, -//] (W-25a5^{C}). ■From B(H)S *kanakapuṣpa-*.

Kanake (n.) ‘Kanaka’ (PN of former Buddha)

[Kanake, -, -//] (429a4^{L}).

Kanaṣke (n.) ‘Kanaṣka’ (PN)

[Kanaṣke, Kanaṣki, -//] (423a3$^{C/L}$, 490-aI-4^{Col}).

kane, ►knents.

ˣkantānta, ►kānta.

¹kanti* (n.) ‘± bread’

[-, -, kanti//] *kr[e]nta śwatsanma kanti täṅktsi ārwer yāmormeṃ* ‘having made ready good things to eat, even bread’ (375b5^{L}), *[ka]ntiś yikṣye masa o[k] t[o]m* ‘flour for bread went, eight *tom*]’ (433a2^{Col}).

■Etymology uncertain. VW (187) suggests a connection with PIE **gned^{h}-* ‘press together’ [: Old English *cnedan* ‘knead,’ OCS *gnesti* ‘press,’ Old Prussian *gnode* ‘trough for kneading bread’ (P:371)] but the semantics are hardly compelling. Blažek (1999b:80-81) is more likely to be right in seeing a connection with Hittite *kant-* ‘wheat [perhaps Einkorn wheat, *Triticum monoccocum*],’ Cuneiform Luvian *kanta-* ‘id.,’ Avestan *gantuma-* ‘wheat,’ NPers *gandum* ‘wheat,’ Sogdian *γndwm* ‘wheat,’ Shughni *žindam* ‘wheat,’ Khotanese *ganama-* (< Proto-Iranian **gandama-*) ‘wheat,’ Sanskrit *godhūma-* (with interference from Dravidian and/or folk etymology) ‘wheat,’ Greek *khóndros* ‘wheat and spelt groats.’ The exact pre-form is not clear. Sanskrit suggests **g$^{(h)}$...d^{h}*, Khotanese **g$^{(h)}$...d$^{(h)}$*, Avestan **g$^{(h)}$...t* (the rest of Iranian is ambiguous concerning the apical stop), Greek **g^{h}...d$^{(h)}$*, and Anatolian and Tocharian of course are completely ambiguous. I reconstruct a root-noun **g^{h}ond^{h}-* (in the nominative **g^{h}ont(s)*, whence the *-t-* of [some] Iranian; cf. MA:639). The Tocharian form might reflect a neuter **g^{h}n̥d^{h}ih$_x$om*, with restoration of the unaffricated apical stop on the basis of the underlying noun, or **g^{h}n̥d^{h}uh$_1$en*. Surely related in some fashion is *kändük* ‘flour jar’ of the 11th century Känčäki Turki of the region around Kashgar (al-Kashgari, 1985:102). I take the Turki word to be ultimately a borrowing from some Tocharian language (►see also s.v. **ṣecake**).

ˣ²kanti* (or **kānti***?) (n.) ‘goad’

[-, -, kanti//] ///*ṣṣ[e] kantīsa nervānäṣṣe īkeśco wārwäṣṣi* /// ‘he would urge [him] to the Nirvana-place with a … goad’ (IT-134a5^{C}). ■ From PIE **g^{hw}n̥-t-u-*?

kante (numeral) ‘hundred’

[kante, -, kante//-, -, käntenma] *wāko=īprerntse ante känte pākentāsā* may the vault of heaven break into a hundred pieces!’ (PK-AS-12Hb4^{A} [Pinault, 2000b:

151]), *12 kameṃ śr[a]ddh[e]ño Śrāvasti-riṣṣi upāsaki käntenmasa* ‘the believing lay-brothers, citizens of Ś., came by the hundreds’ (15a3=17a3^{C}), *kaṃnte kältsau ṣalype* ‘an oil pressed/sieved one hundred [times]’ (P-1a2^{C}), *kante kauntsa* ‘for a hundred days’ (W-42a6^{C}), */// kwri ṣpä pikwalaṃts kante śā[yi] ///* ‘even if one lived a hundred years’ (= B(H)S *yac ca varṣaśatam jīvet*) (IT-308a6$^{?}$ [Peyrot, 2008b:105]).

●The numbers from ‘101’ to ‘199’ are phrases as in English, e.g., *kant=īkäṃ= okt* ‘128.’ Multiples of ‘hundred’ are compounds of the type *wī-känte, tärya-känte, śtwāra-känte, pīś-känte, ṣkas-känte*, *ṣuk-känte* ‘two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred’ respectively (eight hundred and nine hundred are not attested). Clearly these are compounds with stress on the first member. Such numbers may be inflected, at least in the ablative and perlative, e.g., *tärya-käntemeṃ* or *piś-känt(e)sa*. Only the perlative of ‘five hundred’ is attested and then unanimously in allegro forms like *piś-känt-sa* (Winter, 1991:123). The plural *käntenma*, a Tocharian innovation, is used only generically (e.g., 15a3 above). For a discussion of the allegro forms *-känt-*, see Peyrot (2008:128).

●Syntactically *kante* may be used, more commonly, as an uninflected adjective (e.g., *känte pākentāsā* ‘into a hundred pieces,’ *kante kauntsa* ‘for a hundred days’) or as a noun with a dependent genitive (e.g., *pikwalaṃts kante* ‘a hundred of years’).

■TchA *känt* and B *kante* reflect PTch **känté* from PIE **ḱm̥tóm* ‘100’ (from **dḱm̥tóm* and related to **déḱm̥* ‘ten;’ see *śak*) [: Sanskrit *śatám*, Avestan *satəm*, Greek *hekatón*, Latin *centum*, Old Irish *cét*, Welsh *cant*, Gothic *hund*, Lithuanian *šimtas*, etc., all ‘hundred’ (P:192), Lycian *sñta* ‘hundred’ (Melchert, 1987: 202-203; MA:405)] (Smith, 1910:11, VW:204). ►See also **śak**, **ikäṃ**, and **täryāka**.

kantwo (n.[m.sg.]) ‘tongue; language; voice’

[kantwo, käntwāntse, kantwa//-, -, kantwaṃ (K-T)] *kenīne lamästär-ne auṃtsate-ne rupaśke kantwas[a] skāwa[tsi]* ‘he sets him on [his] knee and began to kiss [his] little face with [his] tongue’ (83a3^{C}), *alyek-ypoye kaṃtwa weṃ-ne* ‘[if] he speaks a foreign tongue to him’ (325b2^{L}); **—käntwāṣṣe** ‘prtng to the tongue’ (241b6^{E}).

■TchA *käntu* and B *kantwo* reflect PTch **käntwo* which, by metathesis, presupposes an earlier **täṅkwo* (as if) from PIE **dn̥ĝ^{h}weh$_{a}$-n-*. This form matches exactly that found in Germanic (e.g., in Gothic *tuggo*) and, minus the *n*-stem extension, that of Old Latin *dingua* (Classical Latin *lingua*)—so Benveniste (1936:235, fn. 1, also VW:204). More distantly we have Old Irish *teng*, Sanskrit *jihvā́*, Avestan *hizvā*, Old Persian *hizbāna-*, Armenian *lezu*, Old Prussian *insuwis*, Lithuanian *liežùvis*, OCS *językъ* (P:223; MA:594).

Kanthäke (n.) ‘Kanthaka’ (PN of a horse)

[Kanthäke, Kanthäkentse, -//] (PK-AS-12Hb2^{A} [Thomas, 1979:47; Pinault, 2000b:152]), PK-AS-15Aa3^{C} [CEToM]).

kantsakarṣaṃ* a meter of 12/12/13/13 syllables (rhythm a and b: 5/7, c and d: 5/8)

[-, -, kantsakarṣaṃ//] (298a1^{L}). Cf. TchA *kaṃtsakarṣaṃ* (4x12).

kapār, ►kāpar.

(×)kapāntaṣṣe* (adj.) ‘prtng to greed’ (?)

[m: //kapāntaṣṣi, -, -] *koyn kakāyaṣ po kapāntaṣṣi kāri po* ‘all having opened wide [their] mouth[s] [are] holes of greed (?)’ (G-Su1-b^{Col}). ■Pinault (1987a:136) takes this form to be from **kaṣāynta*, the plural of *kaṣāy* ‘ordure, impurity.’ However, the second akshara is pretty clearly <pā> rather than <ṣā> and thus it seems possible that we have an adjectival derivative to an unattested **kapānta*, in turn a derivative of *kāp-* ~ *kāw-* ‘desire,’ q.v.

Kapilavarṇe (n.) ‘Kapilavarṇa’ (PN of a brahman)
[Kapilavarṇe, -, -//] (81a1^{C}).

Kapilavāstu* (n.) ‘Kapilavāstu’ (PN of a city, Piprāwa in northeast Uttar Pradesh)
[-, -, Kapilavāstu//] (IT-247b1^{C}). —**kapilavāstuṣṣe** ‘prtng to K.’ (628b4^{C}).

kapille* (n.) ‘± fever, illness’
[-, kapillentse, kappille//] *ñake no śtarce kaunaṣṣepi kapilletse* [lege: *kappileṃtse*] *sātke weñau* ‘now I will speak of the remedy for the four-day fever/sickness’ (P-1b1/2^{C}), *ñake trice kaunaṣṣe kapilleṃtse weñau* ‘now I will speak of the three-day fever/illness’ (P-1b4/5^{C}); —**kapilleteste*** ‘having a fever’ (P-4b5^{C}).
■In form a nominalized verbal adjective from an unattested, Class IIb present or a Class IV subjunctive stem, **kāpi-*, representing a PIE **kap-ye/o-* [: Greek *káptō* ‘gulp down,’ Latin *capiō* ‘I take,’ Albanian *kap* ‘take, grasp,’ or Gothic *hafjan* ‘lift,’ etc. (P:527-528)]; alternatively its synonym **g^{h}ab^{h}-* as in Latin *habēre* ‘have’ (Hamp, p.c.)], thus ‘a taking’ or ‘a seizing.’ A similar semantic development is to be seen in German *benommen* or English *numb*, originally past participles of Proto-Germanic **(bi-)niman* ‘take.’ Less likely to my mind is Isebaert’s suggestion (1981[83]):261) that we have here a reflection of a virtual PIE **kwōp-e-lyo-* or **kwəp-e-lyo-* ‘± vapor, heat’from PIE **kwēp-* ‘boil, smoke, breathe’ (cf. *kāp-*). ►See also perhaps **kāpar**.

kapci (n.[m.sg.]) ‘thumbprint [as mark of authentication]’
[kapci, -, -//] *yirpṣuki Putteyānentse kapci* ‘the thumbprint of the supervisor P.’ (460a2^{Col}), *[V]aitike lyāka se kapci* ‘V. has seen [it]; this [his] thumbprint’ (460a3^{Col}). ●The equivalent of Khotanese *haṃguṣta-* ‘finger (seal)’ or Chinese (pinyin) *huàzhǐ* ‘id.’ For a discussion of the realia, see the article by Kumamoto *apud* Emmerick and Skjærvø (1987:151-154).
■Certainly a borrowing from the Chinese, but the details are obscure. The *-ci* is obviously the equivalent of Chinese *zhǐ* ‘finger’ (Middle Chinese *tɕi'*), but the origin of *kap-* is obscure. It is certainly not the equivalent of *huà* (Middle Chinese *ɣwɛ:jk*).

kappi* (nnt.) ‘purity; something pure’
[-, -, kappi//-, -, kappinta] *kappi śeśuwer* ‘eating [something] pure’ (431b1^{C}). ■From Pali *kappiya-*. ►See also **akappi-**.

kapyāriśke* (n.) ‘± little worker’
[-, -, kapyāriśkaṃ//] (578a1^{C}). ■A diminutive of the following entry.

kapyāre* ~ kalpyāre* (n.) ‘worker, laborer; lay monastic servant; intermediary between monks and lay population’
[-, -, kapyāre ~ kalpyāre//kapyāri, kapyāreṃts, -] *ṣuk meñantse-ne kapyāres klese masa tarya tom* ‘on the seventh of the month he brought three *tom* of *klese* for the workers’ (434a5^{Col}), *[ka]lpyāre keś pyākäle śīlne* (Paris Sanskrit 71.080 [Couvreur, 1970:182]), *parra yaṃ caumpa kapyāri wi* ‘he goes through; with him two

workers' (LP-10a4^{Col}), *tsamo tākaṃ perāk kapyāre[e] ñiṣṣalle* '[if] it is a matter of importance, a trusted intermediary is to be sought' (PK-NS-95a3 [Pinault, 1994:101, with discussion of range of meaning]).

■From B(H)S *kalpikāra(ka)-* and/or Pali *kappiyakāraka-* '±one who makes things proper,' or some other Prakrit relative (Couvreur, 1970:182, Pinault, 1994: 101). ►See prior entry.

kamartāññe* (n.) 'rulership, sovereignty, mastery'

[-, -, kamarttāññe//] *yamast [t]uwe mā lantuññe kamārtañña eṃske[ts]e* 'thou hast not done kingship or even rulership' (128b6^{E}); —**kamarttāññeṣṣe** 'prtng to rulership' (K-9b2/PK-AS-7Ib2^{C}). ■See discussion next entry.

kamartīke (n.) 'ruler'

[kamartīke, -, - (voc. kamartika)//kamartiki, -, -] *kamartīke* (IT-52b3^{E}), *k$_u$se kamartiki säsweñ ///* 'whoever [are] lords and rulers' (65a2^{C}).

■*Kamartīke* is a *nomen agentis* in *-ike* derived from **kāmārt* (in B only in the derivative *kamartāññe*) 'rulership, sovereignty.' Presumably from Iranian, cf. Bactrian καμιρδο 'chief (god),' cf. Khotanese *kamala-* 'head,' Avestan *kamərəδa-* 'head (of a daēvic being)' (Pinault, 2002a:262-264, so also Tremblay, 2005:436). The apparent *-ā-* in the second syllable of the Tch form makes the putative Bactrian antecedent a bit difficult. TchA *kākmärt* 'sovereignty, rulership' *kākmärtik* 'ruler' have been influenced by the verb *kāk-* 'call' (so Pinault). Not with VW (1967:181-2, 1976:192-193) who suggests a putative PIE **k^{w}ōḱmōr* (cf. Sanskrit *kāśate* 'appears, shines' and, more particularly, Greek *tekmṓr* 'sign' (MA:25). The **-tā-* is not well explained under this hypothesis and the meaning is not particularly apposite.

kamāl (n.) 'jaundice'

[kamāl, -, -//] *kamāl* = B(H)S *kāmala-* (ST-b5=IT-305^{C}). ■From B(H)S *kāmala-*.

kampāl* (n.[m.sg.]) 'mantle, cloak'

[-, -, kampāl//] *Śrāvastine Upanandeś ājīvike śem rätreṃ kampāl ausu • Up[a]-nande ce$_u$ kampāl yaṣṣāte-nemeṃ mā wsā-ne* 'in Ś. a religious mendicant came to U. wearing a red mantle; U. begged this mantle from him [but] he didn't give [it] to him' (PK-NS-18A-b1/2^{C} [Thomas, 1978:238-239]). ■From B(H)S *kambala-*. ►See next entry.

kampās* (n.) 'cotton'

[-, -, kampās//] *rätreṃ kampās ausū ṣai • Upanande cewmeṃ kampās yaṣāte* 'he was dressed [in] red cotton; U. asked the cotton from him' (337a4^{C}); —**kampāsäṣṣe** 'prtng to cotton': *kampāsäṣṣe śwelesa śanmäṣäṃlle* [sic] '[it is] to be bound with a cotton bandage' (P-2a6^{C}). ■From B(H)S *karpasa-*, crossed with *kambala-* (see previous entry). ►See also **kenek**.

kayast (n.) a species of medical plant

[kayast, -, -//] (P-1b2^{C}). ■From B(H)S *kāyasthā-* or *kayasthā-*.

karañcapijä (n.) 'seed of the Indian beech or pongam tree (*Pongamia pinnata* (Linn.) Merr. or *P. glabra* Vent.)' (a medical ingredient)

[karañcapijä, -, -//] (P-2b5^{C}). ■From B(H)S *karañjabīja-*.

karavīräṣṣe* (adj.) 'prtng to oleander' (*Nerium indica* Mill.)

[f: karavīräṣṣa, -, -//] (497b7^{C}). ■A derived adjective from an unattested **karavīr*

'oleander' from B(H)S *karavīra-* (cf. TchA *karavirakṣi* 'prtng to oleander flower.'

karāk* (n.[m.sg.]) 'branch'

[-, -, karāk//karākna, -, -] • *laitki atsi karakna [k$_{it}$s]e [nesäṃ] tne späntoṣä* **:** 'vines, limbs, branches which are trusted here' (554a4^{E}), *wrocc=āntseṃts karākna* [lege: *karākne*?] **:** (3a8^{C}).

■TchA *karke* and B *karāk* reflect PTch **kérākāi̯än-* and *kérāk-* respectively. (The PTch **e* does not undergo *ā*-umlaut in TchA if stressed but does in B. The loss of the medial vowel in an open syllable is perfectly regular in TchA.) Both the phonological shape and the meaning suggest a possible connection of this word with ^{3}*kärk-* 'sprout.' The semantic relationship is comparable in many ways to German *Zweig* 'branch' < OHG *zwīc* 'twig, sprout, cutting.' If so, PTch **kérāk* might reflect a putative PIE root noun **Korh$_x$K-s* if, as is certainly possible, ^{3}*kärk-* reflects **K̥rh$_x$k-*. In addition we might note Lithuanian *kárka* 'upper arm,' Bulgarian *krak*, *krak*, Serbo-Croatian *krâk* 'leg, femur' (Balto-Slavic < **korh$_x$ko/eh$_a$-*), Rumanian *crac* 'leg,' borrowed from Slavic, and its derivative *cracă* 'branch,' and possibly Albanian *krah(ë)* (m.) 'arm, shoulder' (if < **k̥rh$_x$k-sḱ-eh$_{a-}$* or **korh$_x$k-sḱ-eh$_a$-* with metathesis? [Hamp (p.c.) takes *krah* and related *krëhë* to be from **krn̥ks-* and **krenks-* respectively and related to Rumanian (via some substratum) *creanga-* (pl. *crengi*) 'branch']). It would be reasonable to assume that we have a family of derivatives of **kreh$_1$-* 'grow' (P:577; MA:248-249). Somewhat similarly Hilmarsson (H:83) takes the Tocharian word to be a derivative of PIE **g^{h}erh$_1$-* 'sprout, protrude,' adducing OHG *graz* 'sprout' and SC *grána* 'branch' as cognates. Yet another possibility is a connection with the isolated Old English *crōh* 'twig, sprout, tendril' (implying a PIE **g(e)r(e)h$_x$-*). Not with VW (189) from ^{2}*kärk-* 'bind' (cf. Lithuanian *kerg̃ti*) with the B *karāk* borrowed in some fashion from TchA *karke* (< **korgo-*). ►See also **^{3}kärk-** and possibly **kariśke**.

karāś* (n.[m.sg.]) 'wilderness'

[-, -, karāś//] *79 saṃsäräṣṣe karāśne ce tetrikoṣä* • 'those lost in this *saṃsära-* wilderness' (212a4$^{E/C}$), **:** *karāś ynūcaṃ [ceṃ wnolmeṃts] ///* 'for [these] beings going [into] the wild' (23a7^{C}). [●The Tocharian meaning has been much clarified by Peyrot (p.c.).]

■TchA *kārāś* and B *karāś* would appear to be from a PTch *kārāś* or **kerāś* but further connections are unclear. It is usually taken as a borrowing from Khotanese *karāśśa-* 'creeper, vine' (so VW:625). However, the formation of *karāśśa-* is isolated within Khotanese (there is an Iranian **kar-* which appears in Khotanese *kīḍā-* 'creeper, bush' < **karitaka-* but Bailey, 1979, can offer no source for *-āśśa-*). Tremblay (2005:432) suggest a Proto-Iranian **karasθraia-* 'scattering of twigs' as the ancestor of the Khotanese and Tocharian words but the semantic developments would be opaque. In any case, the semantic connection of the Tch words meaning 'wilderness' and the Iranian words meaning 'creeper, vine' is weak.

kariśke* (n.) '± fruit, harvest' (?) or 'bush' (?)

[-, -, kariśke//-, -, kariśkenta] ///*ṣar patti trukälle kariśkenta wärpanamane tākaṃ* '…what has been obtained is to be shared [or: the hand is to share out what has

been obtained] and one will be enjoying the *kariśke*s' (558b1[C]), *ñweṃ kariśke[ś]* /// (430.4[L]).

■Possibly a diminutive of an unattested **kāri*, itself a derivative of *kār-* 'gather' (H:86)? However, if, as is chronologically possible, *kariśke* is from an earlier **karäśke*, this word could be the exact equivalent of TchA *kärśäk** (pl. *kärśkäntu)* 'bush' (Carling, Pinault, Winter, 2009:135). We could imagine a putative PIE **Kr̥hₓkiko-* and a relationship with *karāk*, q.v.

ˣkariṣ* (n.) '± dirt' [only in denominative *kariṣ yām-* 'to soil' with acc. object]

[-, -, kariṣ//] *[e]nt[e] aṅkaiṃ-pilkontan[e] t[e]tr[e]ṅku ṣaiytä ñatke me[l]t[e]* [reconstruction mine] *ṣp[e]ltsa kektseñ kariṣ yamaṣatai* 'if thou wert beset with false thoughts, thou hast soiled [thy] body with dirt, dung and mud" (KVāc-12b1/ THT-1105b1[C] [Schmidt, 1986]) ■If correctly identified as to meaning, from B(H)S *karīṣa-* 'rubbish, dung.'

karītsñe* (n.) '± wetness' (??)

[-, -, karītsñe//] *pwārmeṃ laṃññi krostaṃñe war karītsñe rīñi[träj]* '[even if] from the fire cold should emerge, [or even if] water renounced its *karitsñe*' (100b2[C]). ●We have here a short set of contrary-to-fact concessive clauses. So we are looking for something that water could lose that would be analogous to fire's becoming cold, thus the supposition that *karītsñe* might mean 'wetness' or the like. ■In form an abstract in *-äññe* from an adjective of possession **karītstse* (i.e. **kāri + -tstse*). If the meaning given is approximately correct, probably not related to *kariśke*.

karuṃ (n.[m.sg.]) 'pity, compassion, mercy, sympathy'

[karuṃ, karuṇäntse, karuṃ//] *[wināskau] karuṃ ce$_u$ orocce täñ* 'I honor thy great compassion' (226b1[A]); **—karuṇaṣṣe** 'prtng to pity or compassion' (45a3[C]), *karuṇ(ä)ṣ(ṣe) warkṣältsa* 'by the power of compassion' (PK-NS-36+20b4 [CEToM]). ►See also **karuṇīke** and **añmālaṣke**. ■From B(H)S *karuṇā-* (cf. TchA *kāruṃ*).

karuṇapralāp* meter of 4x12 syllables (rhythm 5/7)

[-, -, karuṇapralāp//] (82a3[C], 264b3[A]).

karuṇasāri (n.) 'Indian rosewood (*Dalbergia sissoo* Roxb.)' (a medical ingredient)

[karuṇasāri, -, -//] (W passim[C]). ■From B(H)S *kālānusāri-*. ►See also **sañcāpo.**

karuṇīke (adj.) 'sympathetic, compassionate'; (n.) 'compassionate, merciful one'

[m: karuṇīke, -, - (voc. karuṇīka)//] *[ka]ruṇīke aṅmālaṣke* 'sympathetic and compassionate' (574b3[C]). ■From B(H)S *kāruṇika-* (cf. TchA *kāruṇika-*). ►See also **karuṃ**.

ˣkarute-ṣirye (adj.) 'holding a cup in the hand'

[-, -, karute-ṣiryeṃ//] (SI P/1b6[C] [Pinault, 2008:295). ■A partial borrowing and partial calque on B(H)S *karoṭa-pāṇi* 'who holds a cup in his hands' (Pinault, 2008:300), the designation of a class of genii associated with the nāgas. The *-pāṇi* is replaced by TchB *-ṣirye* 'prtng to the hand.' ►See also **ṣar**.

kare (n.) 'worth, rank, dignity'

[kare, -, -//] *kare sporttotär yogācārentse paramañiya[teṃs] täräm wikäṣñeṣṣai lalyīntse* (591b2[L]); **—käre-perne** '± dignity': *kr$_u$i twe wroccu wlo yämt ñi rekisa käll[ā]t yñ[ak]t[eṃ] śale yśämna käre-perne lantuñne* 'if thou, great king, doest act according to my word, thou wilt achieve a royal dignity among gods and men'

(128b4[E]) (cf. TchA *kär-paräṃ*); **—käre-pernetste** ‘glorious, worthy’ (73b3= 75b4[C]).

■TchA *kär* and B *kare* reflect PTch **käre* possibly reflecting either a PIE *g^{w}*r̥rros* (nt.) (by Lindeman’s Law which lengthens a prevocalic resonant in what would otherwise be a monosyllable) or *g^{w}*r̥h$_x$-os* (nt.) ‘weight’ [: Greek *báros* ‘weight’], a nominal derivative of *g^{w}*r̥r-u-* (again with Lindeman’s Law) or *g^{w}*r̥h$_x$-u-* ‘heavy’ [: Greek *barús*, Sanskrit *gurú-*, Latin *gravis*, Gothic *kauru-*, etc., all ‘heavy’ (P:476)] (VW, 1972[74]:143-4, 1976:205). Semantically we might compare Hittite *nakki-* ‘heavy’ but also ‘important, respected.’ It has also been supposed that *kare* means ‘good,’ and thus *kare perne* ‘good dignity’ (Winter 1968:61ff., H:84-85). If so, the usual etymology is impossible and this word belongs with *kartse* ‘good.’ On the whole, however, the usual translation, ‘worth, rank,’ seems the more likely. ►See also perhaps **kremot**.

karep (n.[m.sg.]) ‘damage, harm, injury’

[karep, -, -//] *[mā ost]meṃ lnäskeṃ karep yāma[skenträ]* ‘they do not leave the house [i.e., become monks] and do themselves harm’ (230a2[A]), *: totkā-yärm [s]e [tn]e karep wnolmentse* ‘of little measure [is] this damage to a being’ (16a7[C]).

■TchB *karep* and TchA *käryap* ~ *käripe-* (e.g., allative sg. *käripac*) are cognate, but the exact mechanism of that relationship, whether it is by inheritance or borrowing (from A to B, from B to A, or from some third language), is uncertain. Perhaps from PIE **ḱer-* decay; harm’ (P:578; MA:312). Otherwise VW (196).

karocuki (n.) ‘?’ (a medical ingredient)

[karocuki, -, -//] (W-28a4[C]).

karkar* (n.) ‘cancer’

[-, karkarntse, karkar//] (158b2[C], ST-a5/IT-305[C]). ■From B(H)S *karkoṭi-*.

karmapath* (n.) ‘the way of [good] works; course of action’

[-, -, karmapath//-, -, karmapathänta, -, -] (24a6[C]). **—karmapathäṣṣe*** ‘prtng to the *karmapatha*’ (346b1[L]). ■From B(H)S *karmapatha-* (cf. TchA *karmapath*).

karmapāy-weṣṣeñca* (n.) ‘one who speaks the *karmavācanā* (i.e., the one who states the matter moved by an assembly of monks or nuns)’

[-, karmapāy-weṣṣeñcantse, -//] *tumeṃ karmapāyä-weṣeñcatse tonak rekauna ... weṣäle* ‘then one [is] to say these words of the *karmavācanā*-speaker’ (KVāc-18a4/THT-1110a4[C] [K. T. Schmidt, 1985:764]). ■*Karmapāy* must be *karma-* as in B(H)S + *vācā* as in Pali *kamma-vācā* but the phonological details are obscure (cf. TchA *karmapāy*). ►See also **karmavācake**.

karmavācake* (n.) ‘± one who states the matter that has been moved by the assembly of monks; parliamentarian’ (?)

[-, karmavācakentse, -//] (330b3[L]). ●The *-ṃ-* of the *karmavācaṃkentse* of the manuscript probably does not reflect a nasal; there are other examples of the same “irrational *-ṃ-*” to be found in adjacent lines. ■If from a putative B(H)S **karma-vācaka-* ‘speaker of the ritual’ (not in M-W or Edgerton; see Carling, Pinault, Winter, 2009:105). In TchA the *karmavāckāñce* designates a nun who has a leading role in the *karmavācanā*-ceremony. ►Also **karmapāy-weṣṣeñca**.

Karmavārg* (n.) ‘Karmavarga’ [chapter of the Udānavarga]

[-, -, Karmavārg//] (S-3b2[C]).

karyor* (n.) ‘buying; business negotiation, trade, commerce’

[-, -, karyor//] • *ṣaḍvarginta karyor pito misko ailñe yamaṣyenträ* • ‘the *ṣaḍvargika*s were engaged in buying, selling, giving in exchange’ (337a2^{C}), *k$_{u}$se ṣamāne karyor pito yamasträ olaṅk kärnāsträ kwāts plaṅkṣäṃ pärkāwse* [sic] *pelkiṃ* ‘whatever monk negotiates a price, buys cheaply and sells dear for the benefit of profit’ (337b3^{C}); **—käryortstse*** ‘± merchant’: *yoñiyai ṣparkäṣṣukiṃ käryorcceṃmpa wat* • *yaṃ pāyti kättaṅkäṃ* • ‘[if one] goes with a bandit or a merchant, he commits *pāyti*’ (330a5^{L}). ■A *nomen actionis* derived from *kärya-*, q.v. ►See also *käryorttau*.

karveṃ ‘?’

*///tlava **:** karveṃ śu///* (584a9$^{C?}$). Perhaps a miswriting for *karweñ* ‘stone’ (acc. sg.), as suggested by Hilmarsson (H:98).

karwa* (n.pl.) ‘reeds’

[//-, karwaṃts, -] *skwänma ket rälsko [lege**:** pälsko] kärwa[t]s [s]kwänma ma skwänma* (254a2=255a4^{A}); **—kärwāṣṣe** ‘prtng to reeds’: */// [kä]rwāṣṣe ost ram no oṅkolmo* = B(H)S *naḍāgāram iva kuñjaraḥ* (unpubl. Berlin fragm. [Thomas, 1968b:200, fn. 5]).

■TchB *karwa* (pl.) is cognate with TchA *kru-* (loc. pl. *kärwaṃ*, derived adj. *kärwāṣi*). Isebaert (*apud* Thomas, 1985:138) correctly related this word to the otherwise isolated Avestan *grava-* (m.) ‘Rohrstock, Stock’ (MA:481). Both Avestan *grava-* and Tocharian *karwa* can reflect a PIE *$g^{(w)}rewo$-. Not with VW (236-237) who suggests PIE *kruwā-* (*$kruh_{x}eh_{a}$-?) and a relationship with OCS *krovъ* ‘roof,’ *kryjǫ* ‘cover, hide,’ Lithuanian *krūvà* ‘pile, mass,’ *kráuju* ‘heap up,’ Old Irish *cráu* ‘byre, hut’ (P:616) assuming that the Tocharian words originally meant ‘that which covers.’

×karṣ (n.) ‘act of drawing or dragging’

[karṣ, -, -//] used as a gloss in SHT-1708 (Malzahn, 2007b). ■From B(H)S *karṣa-*

×karsalñe, ► s.v. kärs-.

karse (n.[m.sg.]) ‘± deer, stag’

[karse, -, -//] *ysāṣṣe ramt karse mlyuweṅc* ‘thighs like a golden stag’ (75a1^{C}). ●We have here, in a composition praising the Buddha’s *lakṣana*s or marks of bodily perfection, the equivalent of the B(H)S *aiṇeyajangha-* ‘having legs like a black antelope’ (translated in the Chinese lists as, ‘thighs like a royal stag’). See Adams, 1983a:611, fn. 2 (further, Adams, 1991b:4-5).

■*Karse* must reflect a PIE *$\hat{k}_{\mathrm{r}}rh_{2}só$- ‘horned one,’ an exocentric derivative of *$\hat{k}érh_{2}s$ ‘horn,’ with appropriate reduction of the (now) unstressed vowel. One should compare Greek *kéras* ‘horn’ and its derivative Greek *keraós* ‘horned’ (as if from *$\hat{k}erh_{2}só$- with analogical full vowel). However, the more original adjective (*$\hat{k}_{\mathrm{r}}rh_{2}só$-) appears also in Greek (Hesychius) in two nominalizations (with regular stress retraction): Ionic *kárā* ‘cattle’ (an old neuter plural) and Cretan (feminine singular) *kárā* ‘tame goat’ (for the Greek forms, see Nussbaum, 1986:156-157; for wider PIE affiliations P:574-576; MA:260, 272-273). Not with Hilmarsson (H:92-93) a reflex of PIE *$k_{\mathrm{r}}só$- ‘black’ (as in Sanskrit *$k_{\mathrm{r}}ṣná$-‘black’).

kartse ~ krent (a) (adj.) ‘good, beautiful’; (b) (n.) ‘permission, leave’; (c) (n.[m.sg.]) ‘good, welfare; salvation’; (d) (n.) ‘good person’

(a/b) [m: kartse, kreñcepi, kreṃt/kartsi (~ *kreñc), -, (*kartsi) ~ kreñc/kreñc, krentaṃts, krentäṃ] [f: kartsa, -, kartsai//-, -, krenta]; (c/d) [kartse, kärtsentse, kartse//]

(a) *kreṃt pelaikne* = B(H)S *saddharmam* (IT-206^{E}), *[Mṛ]gārañ stāṅkne kreṃnt* 'in the beautiful palace of Mṛgāra' (3a5^{C}), *: kreñc* [= B(H)S *santaḥ*] *c[ai po] kr[e]ntäṃne* [= B(H)S *satsu*] *śarsäskeṃ-ne eñw[e]tstse 70* (5b1^{C}), *tesar ṣ näki krentäṃtsa* 'and they set reproach over the good' (15a5=17a6^{C}), *[: pe]laikne täṅkwsa pw āñmtsa päklyauṣtso pelaikn=ākṣiṃ karttse palkas* 'listen to the law with love and with [your] whole selves; look with favor on the announcers of the law!' (19a2^{C}), *erene kartstsa werene kartstsa śukene kartstsa krenta ṣotrunasa kekenusa* 'good in form, good in smell, good in taste, provided with good signs' (107a4/5^{L}), *posa kreś tākacer* 'you will be better than all' (107b3^{L}), *mā kartsa* = B(H)S *akuśalā* (200b3$^{C/L}$), *krento* = B(H)S *kalyāṇaṃ* (308a3^{C}), *tekanmane kartse* '[it is] good for diseases' (500a4^{C}), *kartsi eṅwene* = B(H)S *satpuruṣau* (532b4^{C}), *krentäṃ akalṣälyeṃ* = B(H)S *sacchiṣyāṃ* (IT-187^{C});

(b) *plāksatai-me kre[nt p]elaiknene ostameṃ lantsi* 'didst thou come to an agreement with them [*scil*. thy parents] permission in accordance with the law to become a monk?' (KVāc-19b4/THT-1111b4^{C} [K. T. Schmidt, 1986; Pinault, 2005:510]), [in Manichean script] *kryntplskvš/// = krent pälskoṣ ṣañ*? (Gabain/ Winter:13).

(c) *wesäñ kärtseśc* 'for our good' (214a4/5$^{E/C}$), */// [śai]ṣṣ[e]ntse kärtse yām[ts]i snai ///* 'to do good to the world without …' (IT-47a4^{E}), *: ytāri weṣṣäṃ se kartseś po wnolmets* 'he tells the way to good for all beings' (29a4^{C}), *: ṣañ śl=ālyenkäts kartse[ne] spelkkessu* 'zealous for his own welfare and likewise [that] of others' (30b5^{C}), *kartse yayātaṣsa* = B(H)S *sudāntena* (181b5^{C}). ●Broomhead makes the point that the noun *kartse*, both alone and in compounds, often would seem to be best translated as 'salvation' or the like. This seems to be true, though, given the different conceptions of salvation in Buddhist and Christian thought and theology, care must be taken with such a translation.

(d) *mäntä aiśträ kärtsense* (or *kärtse<n>tse*) 'so it is given to the good person' (THT-1191a6^{A}).

As the first member of compounds often the equivalent of B(H)S *su-*, *hita-*, or *sat-*; **—kärtse-akṣu*** 'well-instructed': */// [k$_{u}$se pelai]kneṣṣe reki kärts-a[kṣoṣ]* = B(H)S *ko dharmapadaṃ sudeśitam* (IT-52b6^{E}); **—kärtse-ere** 'of good appearance': *cmelane kärtse-ere mäsketrä kärtse-weśeññai* 'in births he is of good appearance and eloquent' (K-9a2/PK-AS-7Ia2^{C}); **—kärtse-yami*** 'benefactor' (= B(H)S *hitakartu-* [251a4^{E}, THT-1191b1^{A}]); **—kärtse-ykne** '± 'in good fashion' (417b1^{L}); **—kärtse-rita** 'seeking good' (386a3^{C}); **—kärtse-reki** 'having a good word, message' (386a3^{C}); **—kärtse-wawlāwau** 'well-behaved' (320b7$^{E/C}$); **—kärtse-were** 'having a good smell' (= B(H)S *sugandhīni* [308b6^{C}]); **—kärtse-weśeññai** 'eloquent' (K-9a2/PK-AS-7Ia2^{C}); **—kärtse-weṣṣeñca*** 'eloquent' (= B(H)S *hitavaktu-* [251a4^{E}] = B(H)S *subhāṣitam* [U-20a4$^{?}$]); **—kärtse-ṣälype** 'having or offering beautiful oblations, devout, pious' (= B(H)S *suhaviṣ-* [550b3^{L}]); **—krent-pelaikne** '± virtuous' (= B(H)S *saddharman* [U-22a5^{E} {=IT-206a5}]); **—kärtseṣṣe** '(prtng to the) good/ salvation': *se kärtseṣṣe ak[āl]k ñ[i]* 'this wish for good of mine' (270a2^{C}), *kärtseṣṣe ñem-kälywe klyauṣāte* 'he heard

the fame of the good' (AMB-a4/PK-NS-32[C]); **—kärtsauñe ~ kärtsomñe** 'goodness, virtue; good work, service': *kärttsewñe* (IT-1244b3[E]), *[tu]sa śpālmeṃ plāskaṃ ṣeme-ṣṣeme kärtsauñe* '[if] he thus considers each single good deed as the best' (64b8[C]), *ce pintwātstsa kärtstsomñenta po yātoyeṃ-ś* 'by this almsgiving may all thy good deeds be able' (107b7[L]).

■TchB *kartse* and *krent-*, though synchronically suppletive to one another, must be diachronically related. *Krent-* is obviously cognate with TchA *krant- ~ kränt-* which, like *krent-*, form part of a suppletive paradigm for 'good' (the part played in B *kartse* is played in A by *kāsu*—see s.v. *kāswo*) and *kräntso* 'beautiful.' Extra-Tocharian connections are uncertain. VW (232, with a review of previous literature) derives both *kartse* and *krent-* from PIE **ĝʰer-* 'want, desire, yearn for' [: Sanskrit *háryati* 'likes, takes delight in, yearns for,' Greek *khaírō* 'enjoy myself,' Umbrian *heriest* 'volet,' OHG *gerōn* 'want, desire, yearn for,' etc. (P:440-441; MA:158)]. More particularly, VW would equate *kartse* with Greek *khartós* 'causing delight, welcome' (with the common Tocharian substitution of **-yo-* for **-o-*) and *krent-* with the aorist participle *khareís* (< **kharēnts*) 'rejoicing.' Neither in form (TchA *krant- ~ kränt-* presupposes a PIE **-ont- ~ -n̥t-* rather than an impossible **-ēnt- ~ -n̥t-*) nor in meaning is the latter equation particularly good. However, a participle of the type **ĝʰr-ont- ~ ĝʰrn̥t-* with a meaning 'pleasing' would seem to be acceptable if not actually attested. (Beekes, 2010:1607, does not accept the Tocharo-Greek relationship because of the phonetic ambiguity of the Tocharian.) Hilmarsson suggests (H:97-98) a relationship with Old Irish *carae* 'friend,' taking both from **kr̥h₂-ont-*. However, the Old Irish is more probably from **khₐ-r-* (MA:357), a pre-form which would not work for Tocharian.

Another possibility, following a suggestion of Specht's (1944:128, fn. 1), would be to relate *kartse* to PIE **gʷr̥hₐ-tó-* [: Sanskrit *gūrtá-* 'celebrated,' Lithuanian *gir̃tas* 'id.,' Latin *grātus* 'grateful, thankful, appreciative; received with or deserving gratitude, acceptable, welcome; pleasant, attractive, charming'] from PIE **gʷr̥hₐ-* 'praise, chant in praise' [: Sanskrit *gr̥ṇáti* 'sings, praises,' Lithuanian *giriù* 'praise,' Old Irish *bard* 'bard,' etc. (P:478; MA:449)]. *Krent-* would then reflect a particple **gʷrhₐ-ont- ~ gʷrhₐn̥t-* with a similar meaning (Pinault, 1979). Particularly in this connection we should note Lithuanian *gẽras* 'good, kind, splendid' from this root. ►See also **krentauna** and possibly **kare**.

ˣKalaṅku (n.) 'Kalaṅku' (PN in administrative records)
[Kalaṅku, -, -//] (SI B Toch.12.1[Col] [Pinault, 1998:16]). ►Probably identical with the following entry.

ˣKalaṅko (n.) 'Kalaṅko' (PN in administrative records)
[Kalaṅko, -, -//] (SI B Toch. 12.7[Col] [Pinault, 1998:16]). ►Probably identical with the previous entry.

kalapak* (n.) 'a kind or ornament; a sectarian mark on the forehead' (?)
[-, -, kalapak//] (320a4[E/C]). ■From B(H)S *kalāpaka-*.

kalāk- (vt.) 'follow'
Ps. I /**kolokā́-**/ [MP -, -, koloktär// -, -, kolokantär; *m*-Part. kolokmane]: *skwänma śaiṣṣe kolokträ ... ceṃ läklenta ompostäṃ kolokanträ skiyo rā* 'the world follows good fortune; sufferings follow after it like a shadow' (255a2/3[A]); Pt. Ib /**śālā́kā-**/

[-, -, śalāka//]: */// swañcaimtsa śalāk=ike poyśiṃñe laktse [ram no]* (408b3[C]); PP /**kākálākā-**/: */// [pep]räṅkoṣ kakālakaṣ wat* (529b2[C]).

■This word is obviously to be related to TchA *kälk-* which forms the non-present tenses of *i-* 'go' but extra-Tocharian connections are uncertain. TchA *kälk-* and B *kalāk-* presuppose a PTch **kälk-* ~ **kelāk-* from a PIE **K(ʷ)l̥K-* ~ **K(ʷ)olh$_x$K-* which might be from **k^{w}elh$_x$-*, the *set* variant of **k^{w}el-* seen in Sanskrit *cáritum*, Sanskrit *cūrtí-* from Sanskrit *cárati* 'moves, wanders; drives' (P:639), extended by the same velar that appears in *walāk-* and *parāk-*, qq.v. (Smith, 1910:11; Adams, 1988b; H:62-63 [with differing details]). Not with VW (625-626) a borrowing from Uralic. ►See also **[2]käl-**.

kalāskana (n.) '?'

[//kalāskana, -, -//] *watāmänta kalāska[na] tsaṅkana* 'almonds, *kalāskana*, and shoots' (W-31a5[C]).

kaläl* (n.[m.sg.]) '±womb'

[-, -, kaläl//] *mātri [kātsane] yaipormeṃ kka kälpormeṃ wi indriñcä kektseñaṣṣe [sic] i[nd]ri śauläṣe indri ṣ[pä] om no ce$_u$ kalälne ykuweṣ kautsiśco speltke yamaṣäṃ* 'having just entered in the mother's stomach and achieving the two signs, the body sign and the life sign, he makes zeal to kill the one gone in the womb' (333a2-4[E/C]). ■From the subjunctive stem *[1]käl-* 'bear, endure,' q.v.

kaliyuk* (n.) 'the Kali-age'

[-, -, kaliyuk//] (582b2[L]). ■From B(H)S *kaliyuga-* (cf. TchA *kalīyūk*).

kalkaṣṣe, ►s.v. kālko.

ˣkalpit (adj.) 'permitted, allowable'

Only in the phrase **kalpit yām-** 'render perrmissable' [= B(H)S *kappiyaṃ kar-*]: (PK-NS-95a1, -b5 [Pinault, 2000:82-83]). ■B(H)S *kalpika-*.

kalpyāre, ►kapyāre.

kallau* (n.) 'gain, profit; win'

[-, källauntse, kallau//] *: kete pkante yāmyeṃ kal[l]au[n]e cai cets sañi* 'these [are] their enemies whom they must hinder in achieving [food and drink]' (31b7/8[C]), *kallau* = B(H)S *lābha-* (542b4[C]), *wīśim ñiś kallau ynāmñe* 'may I shun profit and esteem' (S-4b2/PK-AS-4Ab2[C]); **—källauṣṣe** 'prtng to gain' (33b1[C]) ■A derivative of the subjunctive stem of *kälp-*, q.v. (i.e., *kälp-nā-* + *-au*). ►See also **pärkāwse**.

Kalyanamokṣe (n.) 'Kalyānamokṣa' (PN)

[Kalyanamokṣe, -, -//] (Otani 19.1.1[Col] [Pinault, 1998:365]).

Kalyāṇavraddhi (n.) 'Kalyāṇavr̥ddhi' (PN in graffito)

[Kalyāṇavraddhi, -, -//] (G-Su7[Col]).

Kalyānawartane (n.) 'Kalyāṇavardhana' (PN in graffito)

[Kalyānawartane, -, -//] (G-Su32[Col]).

ˣkalyān (adj.) 'beautiful, excellent' (?)

se postak kalyān/// (IT-81[?] [as read byBroomhead; IDP reads *kalyāt*]). ■From B(H)S *kalyāṇa-* (?).

ˣkalye, ►kālye.

kawā-ñ̈ñ-, ►kāp-.

ˣkawäṃ* (n.) name of a meter/tune

[-, -, kawäṃ//] IT-165a2[C].

kawātstse, ►s.v. kāwo.

ˣKaśecitāy (n.[m.sg.]) ‘Kaśecitāy’ (PN?)
[Kaśecitāy, -, -//] *///ṣeṣṣe Kaśecitāyä śamśkeṃtse tsukäle ///* (MS Berezovsky-Lévi, b6/SI B (exact number unknown)] [Pinault in Adams, 2000)]).

kaśperne ‘?’
kaśperne mahāgrase[ne] /// (507a2$^{C/L}$).

kaśmaryaphal (n.) ‘fruit of the gamhar (*Gmelina arborea* Linn.)’ (MI)
[kaśmaryaphal, -, -//] (P-3b7/PK-AS-9Ab7^{E}). ■From B(H)S *kāśmaryaphala-*.

kaṣake (n.) ‘Kashgarian’ (?)
[kaṣake, -, -//] *twe ñī yaitkorsa maṃt pyām k$_u$ce kaṣake Puttamitre parra yaṃ* ‘do thou my command that the Kashgarian P. go through’ (LP-1a2-3^{Col}). ●Usually taken as a name but it would make *Kaṣake Puttamitre* the only double name in these records. Probably the equivalent of Turfan Middle Persian *k’šy* (< Proto-Iranian **kāšaka-*) ‘Kashgarian’ (cf. Bailey, 1985:52).

kaṣāy (nnt.) ‘infusion, decoction; impurity (?)’
[kaṣāy, -, kaṣāy//kaṣāynta, -, -] *saṃtkinaṃś ka[ṣā]ynta pakseṃ* ‘they cook the infusions for the doctors’ (324a5^{L}), *kaṣāy päkṣalle warsa* ‘the infusion [is] to be cooked in water’ (P-1a5^{C}). ■From B(H)S *kaṣāya-*.

kaṣār* (n.) ‘saffron-colored monk’s garb’ [usually in the compound *kaṣār-wassi*]
[-, -, kaṣār//] *kaṣār nauṣ ausu* ‘dressed formerly in the monk’s robe’ (44a5^{C}), *wässāte kaṣār-wassi* ‘he wore the garb of a monk’ (107b4/5^{L}), *: kaṣār-wässanma ka ṣ kektseñtsa lyakānte-me* ‘they saw just the monk’s garments over their bodie[s]’ (108a10^{L}). ■Like TchA *kāṣār(i)*, borrowed from B(H)S *kāṣāya-* or a Prakrit equivalent (cf. Gāndhāri of Kroraina’s *kaṣara-* (Tremblay, 2005:434).

kaṣṭa (n.[m.sg.]) ‘misfortune, evil’
[kaṣṭa, -, -//] *kkaṣṭa k$_u$calle star-ñ* ‘evil is to be averted by me’ (606a4^{C}). ●See discussion s.v. *kut-*. ■From B(H)S *kaṣṭa-*.

ˣkaṣp ‘and only’ (►**ka** + **ṣäp**).

kaṣṣu (n.) ‘crepe ginger (*Costus speciosus* (Koen.) Sm.)’ (a medical ingredient) or ‘costus (*Saussurea lappa*)’ [so Carling, 2003b]
[kaṣṣu, -, -//] (499a4^{C}). ■From B(H)S *kuṣṭha-*.

kastuna (npl.?) ‘± threat’ (?)
/// [mapi lāntä]śc[ä] kastuna palskanatä ‘thou dost not contemplate a threat (?) against the king’ (KVāc-19b2/THT-1111b2^{C} [K. T. Schmidt, 1986:86]).
■Hilmarsson suggests (H:105) that this may be related to TchA *kās-* ‘reprimand, chastise,’ itself related to Sanskrit *śās-* ‘id.’ (< PIE **ḱeh$_1$s-* [P:533; MA:536]) (VW, 1941:31). The Tocharian word would represent a PIE neuter *u*-stem, **ḱoh$_x$stu-*, parallel to the *i*-stem that underlies Latin *castigō* ‘castigate’ (< **ḱh$_x$sti-h$_2$g-e/o-* ‘carry out a rebuke’ from **ḱh$_x$sti-* [Dunkel, 2000:95, de Vaan, 2008:93]).

kaswātstse, ►s.v. kāswo.

kā (interrogative pronoun) ‘why’
sū kā swāsaṃ ‘why will it rain?’ (140b4^{A}), *ka [sic] mā weścer krent [reki]* ‘why do you not say a good word?’ (20b6^{C}), *15 somo-añyai [lege: somo-aiñyai] somo ytārye kā westär* ‘the only traversable [way], why is it called the only way?’ (29b1^{C}), *kā twe ñäś ñke ārtsi päknāstär :* ‘why dost thou intend to forsake me?’

(45a1^{C}), *tneka preksau-me kā snai meṃtsi kläṃtsañcer* ‘here I ask you: why do you sleep without care?’ (G-Su1-d^{Col}).

■TchB *kā* reflects either a feminine instrumental or ablative *$k^{w}eh_{a}(d)$ ‘in what [way]’, ‘for what [reason].’ One might particularly compare Greek *pê* ‘in what way?’ or Latin *quā* ‘by which way, how?’ (Duchesne-Guillemin, 1941:170, VW, 1941:29, 1976:191). ►See also **kāttsi**, **katu**, **k$_{u}$se**, **ksa**, and **kos**.

kāk-, ►kwā-.

ˣkākalñe, ►s.v. kwā-.

kāko* (n.[m.sg.]) ‘invitation’

[-, -, kāko//kakonta, -, -] *pintwāt śaitsisa mā kakonta* ‘begging [is how] to live, not invitations’ (32b8^{C}), ‖ *śwer meñtsa ka ṣamānentse kāko wärpanalle ste* • ‘for four months only is a monk to accept an invitation’ (331a2^{L}); **—kakoṣṣe** ‘prtng to an invitation’ (331b5^{L}). ■An *nomen actionis* derived from *kāk-*, which fills out the paradigm of *kwā-* ‘call (to)’, q.v.

kākori ~ kākoṭi (n.) ‘*Gymnema balsanicum’* (=? *G. Sylvestre*) (a medical ingredient)

[kākoṭi, -, -//] (W passim^{C}). ■From B(H)S *kākolī-*.

kāce* (n.) ‘± direction’ (??)

[//-, -, kāceṃ] *śtwāra kacenmeṃ lyaka tsälypelyen mäkte cey mā ///* ‘he saw the redeemed ones from [all] four directions; as they … not …’ (365a7^{A}). ■Meaning only a possibility; etymology unknown.

kāñ (or **kāñe**?) (n.[m.sg.]) ‘?’ (a container or measure of some sort?)

/// epe käñcelleṣṣe kāñ iścemne tse[tseku/oṣ] /// ‘or (a) *kāñ* of lotus filaments burned/baked in clay’ (IT-9b1^{C} [cf. H:80]).

kāñci (n.) ‘sour gruel, rice-vinegar’

[kāñci, -, -//] (Y-2b5$^{C/L}$). ■From B(H)S *kāñcika- ~ kāñjika-*.

kāñm- (vi.) ‘±play, be merry’

Ps. I or II /*kāñmä́-*/ or /**kāñm**$^{'ä}$/$_{e}$**-**/ [A -, -, kāñmäṃ//-, -, kāñmeṃ; *m*-Part. kañmāmāne (sic)]: *[ke]ry[eṃ] kāñmeṃ spänteṃnträ onwañ̈e śaul* ‘they laugh and play and believe life [to be] immortal’ (2b2^{C}); Ko. I/II/V /**kāñmā-** (or **kāñm**$^{'ä}$/$_{e}$**-**?)/ [Inf. k(ā)ñmatsi; Ger. k(ā)ñmalle* (so perhaps kañmatsi, etc.)]: */// k[ā]ñmatsi [ṣm]ī-[c]e[r] ot ñi kenine* ‘you sat on my knee in order to play’ (370b6^{C}).

■Etymology uncertain. VW (194) suggests a connection with Sanskrit *kāma-* ‘desire, love,’ Sanskrit *kam-* ‘to love, desire,’ Latvian *kãmêt* ‘to be hungry for,’ derived from a more underlying *keh_{a}- ‘love’ as seen in Latin *cārus* (Mayrhofer, 1956: 159). If so, *kāñm-* would be by metathesis from *kāmñ- but the semantic connection seems dubious (VW suggests a development via the ‘lusus venerius’). Cf. MA:357. Hilmarsson (1996) suggests a connection with **kan-* ‘sing,’ but again the meaning seems very distant. ►See also next entry.

kāñme (n.) ‘play, game’

[kāñme, -, kāñme//-, -, kāñmeṃ] *kāñmeṃ naṭāk* ‘games and drama’ (389b3^{E}), (IT-12a3^{C}). ■A *nomen actionis* from *kāñm-*, q.v.

ˣKāñyake (n.) ‘Kāñyake’ (PN in administrative records)

[Kāñyake, -, -//] (SI B Toch. 12.7^{Col} [Pinault, 1998:16]).

Kāḍike* (n.) ‘Kālika’ (PN of a monk)

[-, Kāḍiki ~ Kāḍikentse, -//] (44a3^{C}).

kātk- (vi/t.) **G** ‘rejoice, be glad’; **K** ‘make glad, gladden’

G Ps. II /**kātk**^{ä}/$_{\text{e}}$-/ [A kātkau, -, kāccäṃ//-, -, kātkeṃ; *m*-Part. katkemane]: *mā tusa kātkau mā tu pällāmar* ‘thus I do not rejoice and I do not praise it’ (596a4^{C}), *kāccän* = B(H)S *nandate* (U-16a3$^{A?}$), *kkāccän* [sic] = B(H)S *modati* (U-16a4$^{A?}$), *tusa kāccän sū skwassu cmela[n]e 26* ‘thus he rejoices, he [who is] fortunate in [his] births’ (24a2^{C}), *[olyapo]tstse kātkeṃ* = B(H)S *abhinindanti* (IT-101b2$^{C/L}$), *kātkeṃ plontonträ* ‘they are glad and rejoice’ (K-2b6/PK-AS-7Bb6^{C}), *[up]pāl katkemane* ‘rejoicing in the lotus’ (THT-1168a2^{C}); Ko. II (= Ps.) /**kātk**^{ä}/$_{\text{e}}$-/ [Ger. kaccalle*]; Pt. Ib /**kāccā́-**/ [A //-, -, kaccāre]; PP /**kākā́ccu-**/: *toy kakkāccuwa bramñikteṃś maitare wināṣṣar-ne* ‘they, rejoicing, went to the Lord Brahma and worshiped him’ (107a10^{L}), *ket no pälsko kakacu* ‘to whom, however, [there is] a joyful spirit’ (255b3^{A}).

K Ps. IXb /**kā́tkäsk**^{ä}/$_{\text{e}}$-/ [MP -, -, kātkästär//; *nt*-Part. kātkäṣṣeñca; *m*-Part. kātkäskemane]: *kᵤse ma pälsko katkästrä* ‘whoever does not make [his] spirit glad’ (255b2^{A}), *pälskonta kātkäṣṣeñca weśeññä mäsketär-ne ṣpä* ‘and his voice is gladdening the spirits’ (K-9b5/PK-AS-7Ib5^{C}); Ko. IXb (= Ps.) [Inf. kātkäs(t)si]; Ipv. IV /**päkā́tkäṣṣā-**/ [Pl. pkātkäṣṣat]: *pkātkäṣṣat ceṃts pälskonta wärpaucaṃtso ailñesa* ‘through giving make glad the spirits of these recipients!’ (PK-AS-17.4b2^{C} [Couvreur, 1954c:90]); PP /**kākā́tkäṣṣu-**/.

■TchA *kātk-* and B *kātk-* reflect PTch **kātk-*. The latter is probably with VW (197-198) to be connected with Greek *gēthéō* (Doric *gāthéō*) ‘rejoice, be glad.’ The Tocharian form would be (as if) from a PIE **g(e)h$_a$d^h-ské/o-* (MA:256; LIV:184, Beekes, 2010:270). Such an etymology would force us to separate *gēthéō* from Latin *gaudeō* ‘id.’ However, this latter connection would presuppose a pre-Greek **geh$_a$wed^h-e/o-* and as Frisk points out (1960:304) there is no trace of any contraction in the first syllable of the Greek verb which such a theory should imply. Perhaps Greek and Tocharian derive from **geh$_a$-dh-* while Latin comes from **geh$_a$-w-* with a different élargissement (as implied by de Vaan, 2008:255-256). ►See also **katkauña** and **kaccalya**.

kāttsi (interrogative pronoun) ‘why’

kātsi tu = B(H)S *kathan tarhi* (547a7^{C}), *kāttsi no wnolme śate mäsketrä cäñcanne ṣpä āyor aitsi* ‘why is there a rich being and it does not please him to give a gift?’ (K-6a5/PK-AS-7Fa5^{C}), (PK-AS-12H-a4^{A} [Pinault 2000b:150]). ■*Kā* ‘why’ reinforced by the particle *attsi*, qq.v. (VW:191).

kānt- (vt.) ‘± rub, polish by rubbing; rub away’

Ps. VIb /**kāntā́nā-**/ [MPImpf. -, -, kantanoytär//]; Ko. V /**kā́ntā-**/ [MPOpt. -, -, kāntoytär//; Inf. kāntatsi]: *: śaumo ks=allek [k]omt tsoṅkaik tsaṅkoy ka taursa kektseñ kāntoytär* ‘may another person rise daily at dawn and rub [his] body with dust’ (19b6^{C}), *ciṣṣe saimäś kloyomar nauyto-ñ yāmor kāntoytär-ñ k[ṣā]nt[i] tākoy-ñ* ‘I fall to thy refuge; may my deed come to naught, may it be rubbed away; may I have forgiveness!’ (TEB-64-11/IT-5$^{C/L}$); —**kāntalñe***, only in the compound **ṣesa-kāntalñe*** ‘rubbing, friction; jealousy; sexual excitement’ (?)’: *ṣesa-kāntal[ñ]ememṃ* = B(H)S *saṃgharṣāt* ‘rubbing together, friction; jealousy; sexual excitement’ (532a2^{C}).

■Etymology uncertain. VW (194) rejects a connection with either PIE **g^{h}en-* or **ken-* ‘rub, scratch’ suggested by Couvreur (1950:127) as too inconcrete. While

both these roots have dental élargissements (*g^hned^h- and *$kned^h$-) the vowel of the enlarged root follows the *-*n*- rather than preceding it as demanded by the Tocharian data and in both cases the enlarged forms mean ‘bite’ (see also Hilmarsson [1996:77] who makes a similar derivation from **gnet*- [LIV:191]). If the original meaning of B *kānt*- was ‘polish by rubbing’ one might connect it with PIE **(s)kand*- ‘illuminate, glow’[: Sanskrit *candati* ‘illuminates,’ Sanskrit *candrá*- ‘glowing, brilliant,’ Albanian *hënë* ‘moon’ (< **skandneh$_a$*-), Latin *candeō* ‘shine, glow,’ *accendō*, *incendō* ‘ignite’ (< **candō*), Greek (Hesychius) *kándaros* ‘ember,’ Welsh *cann* ‘white’ (P:526: MA:514)]. In pre-Tocharian we would have **kand(n)ā*- ‘± make glow’ (transitive as in Latin). ►Also possibly **kānts-**.

ˣkānta* (n.) ‘±beloved’ (??)

[//-, -, kantānta] *miñcuṣkanta mₐñcuṣkānampa kantānta l[au] warpoye[ṃ]* ‘may princes, along with princesses, very much enjoy [their] beloveds’ (THT-1310b5^{L}). ■Meaning inferred from the context and the possibility of taking the word as a borrowing from B(H)S *kānta*- ‘beloved, lover.’

kānts- (vt.) ‘± sharpen, file’

Ko. V /**kántsā-**/ [Inf. kāntsatsi]: */// kāntsasi yātka pā///* (432b4^{C}); Pt. Ib /**kāntsá-**/ [A //-, -, kantsāre]: *kṣuranma kāṃtsāre k_uśāneṃtsa 250* ‘[for] 250 k_uśāne**s** they sharpened the knives’ (490a-III-5^{Col}).

■Etymology uncertain. Possibly a denominative verb to *kentse* ‘rust, oxide of metal’, that is, in PTch terms, **kents-ā*-. Alternatively one might see in this verb the reflex of an intensive present, PTch **kānt-s*- related to *kānt*-, q.v. The semantics would be on the order of *‘rub’ > *‘whet’ > ‘sharpen.’ For another suggestion, see VW (194) who connects it with Sanskrit *śíśāti* ‘whet,’ etc. (also seen as a possibility in MA:510, 641). ►See also possibly **kentse**.

kāp- (vt.) ‘desire, crave, want’

Ps. XII /**kāpáññ**$^{'ä}$**/$_e$-** ~ **kāwáññ**$^{'ä}$**/$_e$-**/ [MP //-, -, kawāññentär]: *kest yokaisa memyoṣ wnolmi śwātsi yoktsiś* **:** *kawāṃñentär* ‘tricked by hunger and thirst the beings desire to eat and drink’ (286b3^{C}); Ko. V /**kápā-** ~ **káwā-**/: (see abstract infra); Pt. Ib /**kāpá-** ~ **kāwá-**/ [MP -, -, kawāte//]: *su onmiṃ yāmṣate kawāte-ne añ[m]ā[laṣke]* ‘he repented and the merciful one loved hm’ (34a2^{C}); PP /**kākápā-**/: *kakāpau* (66a8^{C}); **—kāwalyñe** ‘desire, craving’: *$k_u$se kāwalyñesa warñai śak karmapathantameṃ kaklautko* [lege: *kaklautkau*] ‘whoever [has] turned from the ten *karma*-paths because of desire, etc.’ (102a3^{C}), *kāwañe* [sic] (gloss in SHT-2054 [Malzahn, 2007b]); **—kāwalyñeṣṣe** ‘prtng to desire’ (590b3^{C}).

●One might note that the tendency to turn intervocalic *-*p*- to *-*w*- in this word is resisted in the preterite participle as such a change would have made it homophonous with the preterite participle of *kau*- ‘kill.’ ■TchA *kāp*-, B *kāp-/kāw*- reflect PTch **kāp*- from PIE **kw(e)p*- ‘± experience strong emotion’ [: Sanskrit *kúpyati* ‘is moved, excited, agitated; boil with rage or emotion; be angry,’ Latin *cupiō* ‘desire, long for,’ Sabine *cuprum* ‘good’ < ‘wished for,’ Old Irish *ad-cobra* ‘wishes’ (< **kuprāt*; as a denominative verb this Old Irish formation is something of a match for Tocharian *kāpāññ*- [Hamp, p.c.]), OCS *kypiti* ‘to boil, overrun,’ etc. (P:596-597; cf. MA:529; cf. LIV:374)] (VW:194-195, with dif-

fering details). Whether or not this **kw(e)p-* is the same as the **kw(e)p-* 'give off smoke, breathe heavily,' as is usually assumed, is not easy to tell (see the material assembled at P:596-597). In TchB the present is semi-suppletive in that it is a denominative formation based on the noun *kāwo* 'desire,' itself a deverbal derivative from *kāp-*. PTch **kāp-ā-* is surely **kep-ā-*, possibly (as if) from a PIE *o*-grade intensive present (as Latin *procāre* 'ask, entreat'). Hilmarsson suggests as an alternative (H:121-123) a derivation from PIE **kap-* 'seize' as in TchB *kapille* 'fever.' ►See also **kāwo** and possibly **kapille** and **kapāntaṣṣe**.

kāpar ~ kapār (n.[m.sg.]) '± a bit; bite, morsel'

[kāpar, -, kāpar//] */// orottstse kapār y[amaṣle] ///* 'a big bite [is not] to be made' (IT-168b5$^{C/L}$), *: ṣeme kāparsa ... temtsante :* 'with one bite, forthwith … they died' (IT-144a2^{C}). ■From B(H)S *kavaḍa-* (a variant of *kapala-*; cf. TchA *kāpār*) 'piece' (Bailey, 1950:390).

kām-, ►s.v. pär-.

kāmaguṃ* (n.) 'passion, perfect enjoyment'

[//kāmagun(ăn)ta, -, -] (176a2^{C}). ■From B(H)S *kāmaguṇa-*.

kāmadhātu* (n.) 'seat of desire'

[-, -, kāmadhātu//] (156a3^{C}). **—kāmadhātuṣṣe*** 'prtng to the seat of desire' (591a1^{L}); **—kāmadhātu-rūpadhātuṣṣe*** 'prtng to desire and form' (PK-AS-16. 3a1^{C} [Pinault, 1989]). ■From B(H)S *kāmadhātu-* (cf. TchA *kāmadhātu*).

Kāmavarg* (n.) 'Kāmavarga' (a chapter in the Udānavarga)

[-, -, Kāmavarg//] (S-2b5/PK-AS-5Ab5^{C}).

kāmāvacaräṣṣe* (adj.) 'prtng to the spheres of desire'

[m: //kāmāvacaräṣṣi, -, -] (176a3^{C}). ■An adjective derived from an unattested ***kāmāvacar* 'spheres or worlds of desire' from B(H)S *kāmāvacara-*.

ˣkāmär (n.) '?'

[//kamarnta, -, -] *//ma ñultse kamarnta tike ñikte peñyai* (THT-1310b4^{L}).

Kāmñäkte* (n.) 'god of love'

[-, -, Kāmñäkte (voc. Kāmñäkta)//] *[kä]nmaṣṣäṃ Kāmñäktempa* 'he comes with the god of love' (609b4^{C}). ■A compound of **kām* + *ñäkte*, calqued on B(H)S *kāmadeva-*.

(ˣ)kāy* (n.) 'model' (??), 'cover' (??)

[-. -, kāy//kayanma, -, -] *kāyne ṣotri ṣecaki aṣkār läkāskemane* 'the sign on the *kāy* [is] lions looking backward' (Otani 19.1.6^{Col} [Pinault, 1998:364; Tamai, 2004:96-97]), *kayanma* (PK-NS-6a5$^{?}$ [Broomhead]).

●The sentence in the Otani document is the last line, clearly separated from the rest, of a bill of sale (or a contribution for the upkeep) for a piece of property. Pinault suggests that *kāy* is 'receipt.' That is not impossible, but the whole document reads as a receipt and it is not altogether clear what a separate 'receipt' would say that is not said already. Perhaps what we have is not so much a receipt *per se* but the buyers' (donors') copy of the agreement while the sellers' (recipients') copy, the 'original' (Chinese *kây* 'model') is marked by the backward looking lions. Alternatively we might think of the last line talking about the document's 'cover' having the image of lions looking backward.

■If the former suggestion is correct, then a borrowing from the Middle Chinese antecedent of contemporary *kây*; if the latter, then a borrowing from the Middle

Chinese antecedent of contemporary *gày* ‘cover (which would be where an official seal would be placed).’

kāy- (vt.) ‘open wide’

PP /**kākáyā-**/: *mātārä srukalyñeṣṣe koyn kakāyau tekiṣṣeṃ kemeṃtsa po treṣṣäṃ śaiṣṣe* ‘the sea-monster having opened wide [his] mouth of death chews the whole world with [his] teeth of disease’ (282b4^{A}), *koyn kakāyaṣ po kapāntaṣṣi kāri po* ‘all having opened wide [their] mouth[s], all [are] pits of greed’ (G-Su1-b^{Col}).

■TchB *kāy-* is from PIE *$ĝ^{h}eh_{2}$- ‘gape, open wide’ [: Greek *kháskō* ‘yawn, gape (especially of the mouth)’ (< *$ĝ^{h}h_{2}$-ske/o-), Latin *hiāre* ‘to open, stand open, gape,’ Latin *hīscō* ‘id.’ (< *$ĝ^{h}ih_{2}$-ske/o- with laryngeal methathesis from *-$h_{2}i$-), Lithuanian *žióju* ‘open,’ OHG *gīēn* ‘gape,’ etc. (P:419-422: MA:653)] (VW:199). More particularly TchB *kāy-* reflects PIE *$ĝ^{h}h_{2}$-(e)i- as in OCS *zějǫ* ‘open one’s mouth, gape, be wide open’ where the *-j-* is in origin an automatic hiatus-filler (Lubotsky, 2011:107-108). TchA *śewiññ-* (Ps/Ko) ‘yawn’ may, with the addition of *–iññ-* be the same verb. A lengthened grade present *śēy-$^{ä}/_{e}$-. If pre-TchA *śē-* had been remodeled to *-śē-iññ-*, the hiatus would have automatically be broken by *-y-* and that *-y-* later changed to *-w-* by semivowel dissimilation (cf. *kayurṣ* ‘bull’ [B *kau$_{u}$urṣe*], 3rd sg. opt. *skāwiṣ* from *skāy-*). A lengthened grade present beside –ā- in the subjunctive and preterit is also to be seen in *tep-* and *tresk-*, qq.v.►See also **koyn** and **kāre**.

kāyike (adj.) ‘corporeal’

(172a2^{C}). ■From B(H)S *kāyika-*.

kār- (vt.) ‘gather’

Ko. V /**kárā-**/ [A kārau, -, -//; Inf. kāratsi]: ***:*** *pelaik[n]e klyauṣtsi āyor ...* ***:*** *pelaikneṣṣana naumiyenta kāratsiśco* ***:*** ‘to give the gift of hearing the law and gathering the jewels of the law’ (23a7^{C}); Pt. Ib /**kārā́-**/ [A //-, -, karāre; MP //karāmte, -, karānte]: ***:*** *tetkorsa* [lege: *nenkorsa*] *ka käṣṣinta karāre toṃ ślokanma* ‘only by [their] disappearance did the teachers assemble these *śloka*s’ (11b1^{C}), *sälkānte stanāmeṃ okonta wärskānte pyapyaiṃ karānte ///* ‘they plucked the fruits from the trees, smelled the flowers, and gathered …’ (576a2^{C}). ●At least in part semantically overlapping with *kraup-*, q.v.

■TchA *kār-* may reflect a PIE *o*-grade present (see Jasanoff, 1979) *$h_{a}gor$-, parallel to the *$h_{a}gerye/o$- seen in Greek *ageírō* ‘collect, gather, assemble’ from *$h_{a}ger$- ‘gather’ restricted to Greek and Tocharian (VW, 1949:301, 1976:195, though details differ; Beekes, 2010:10; LIV:246). In a variation on this etymology, Hamp (p.c.) suggests that Greek *ageir-* is pre-Hellenic (but Indo-European) *$h_{a}ed$-$ĝ^{h}er$- but this *$ĝ^{h}er$- would still match Tocharian *kār-*.

kārik* (n.[m.sg.]) ‘concise statement of doctrine’

[-, -, kārik//] (Thomas, 1957:289). ■From B(H)S *kārikā-*.

kāruṃ, ►karuṃ.

kāre (also **kārre**) (nm.) ‘± pit’

[kāre, -, kāre//kāri, -, -] ***///****mtä kārene klāyaṃ kwri auswann ot sa 4* ‘… like if she falls into the pit, then she will cry out (for help)’ (IT-2b3^{C} [as read by Krause, 1952:71; end read *...no tsa* by IDP]), *[e]piṅtene kārre ṣai su śarabhe-luwo eṣke pruka Brahmadatte wa[lo klāya]* ‘in between was a pit; while the *śarabha*-animal

leaped [it], king B. fell' (358a3^{C}), *koyn kakāyaṣ po kaṣāntaṣṣi kāri po* 'all having open wide [their] mouth[s], all [are] pits of greed' (G-Su1-b^{Col}).

■Probably the equivalent of TchA *kār* in *kāraṃ lmo* 'having sat in a hole.' Cognate with the otherwise isolated Greek *khôros* (also *khṓrā*) 'free space, area between, land, etc.' (cf. *khōrís* 'without,' *khōrízō* 'separate'). Greek *khôros* and TchB *kāre* reflect a PIE *$\hat{g}^{h}oh_{2}ro$- (MA:534) from *$\hat{g}^{h}eh_{2}$- 'gape, open wide'. Perhaps also related to Greek *khḗra* 'widow' (VW:196). ►See **kāy-.**

kārp- (vit.) **G** 'descend, come down, step down'; **K** 'make descend, lower; reduce [price]'

G Ps. IV /**korpo-**/ [MP korpomar, -, korpotär//-, -, korpontär; MPImpf. //-, -, korpyentär]: *ette korpyentär pitwā[t] św[ātsi]* 'they descended below to eat alms' (430a3^{L}); Ko. V /**kárpā-**/ [A -, kārpat, kārpaṃ//-, -, kārpaṃ; Inf. kārpatsi; Ger. kārpalle]: *: mäkte wranta ckentameṃ kārpaṃ* 'as the waters descend from the rivers' (30a8^{C}), *kārpaṃ mātri kātsane camel eṅka[lñeś]* 'he will descend into the mother's womb to grasp at birth' (113a3^{L}); Pt. Ib /**kārpá-**/ [A karpāwa, karpāsta, kārpa//karpām, -, -]: *Ylaiñäktñe weṣsa karpāsta* 'thou didst descend under the guise of Indra' (TEB-58-22/SI P/1b^{C}); PP /**kākárpā-**/; —**kakkārparmeṃ**; —**kārpalñe** 'descent.'

K Ps. IXb /**kárpäsk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [MP -, -, kārpästär//]; Ko. IXb (= Ps.) [A -, -, kārpäṣṣäṃ//; AOpt. kārpäṣṣim, -, -//; Inf, kārpäs(t)si]: *pito kārpäṣṣäṃ* 'he will lower the price' (PK-NS-95b2^{C} [Pinault, 2000:82]); *śak karmaṣṣai ytāri tā*$_{u}$ *paṣṣimar ñiś kārpäṣṣim alyeṅkäṃnne* 'may I practice the way of the ten deeds and may I make [them] descend on others' (S-3a4^{C}); Pt. IV /**kárpäṣṣā-**/ [A -, kārpäṣṣasta, -//; MP -, -, kārpäṣṣate//]: *śaiṣṣe ñäkta karpäṣṣasta ytārine ///* 'O Lord, thou hast made the world step down on the way' (212a5$^{E/C}$); PP /**kākkárpäṣṣu**-/ (K-T); —**kakkārpäṣṣormeṃ**.

■ AB *kārp-* reflect PTch **kārp-* whose nearest relatives would seem to be Old Norse *hrapa* 'fall; hurry,' Modern Low German *rapp* 'quick,' *sik reppen* 'hurry,' Middle Irish *crip* ~ *crib* 'quick' (P:935; VW, 1962a:180, 1976:196; MA:285). The Germanic forms would seem to presuppose a PIE **krob-* while Tocharian would presuppose **korb-*. One or the other must show metathesis (the Middle Irish, from **kṛb-*, is indifferent). TchA with its present *kārnā-* (< **kārpnā-*) and preterite **kārpā-* may show an older state of affairs in Tocharian. Or, A **kārpnā-* and B *korpo-* may both be analogical creations designed to differentiate the present from the subjunctive *kārpā-*. In any case, we seem to have the entire Tocharian paradigm built around an old *o*-grade present (see Jasanoff, 1979) **korb-* (or, of course, **krob-*). VW (1941) and Hilmarsson (1993) start from PIE **kwerp-* (or **k^{w}erp-*) 'turn oneself.' ►See also **akārpatte.**

kārm (n.[m.sg.]) 'deed, karma'

[kārm, -, kārm//] (174a4^{C}); **Kārmākte** (< **kārmāñkte*?) '*Karma*-god' (?) (IT-19b3). —**karmaṣṣe*** 'prtng to a deed or to karma': *śak karmaṣṣai ytāri tā*$_{u}$ *paṣṣimar* 'may I practice the way of the ten deeds!' (S-3a4^{C}). ■From B(H)S *karma-* (cf. TchA *kāräm*).

ˣkārmavārg, ►karmavārg.

kāryakāryatstsaññe (n.) '?'
(170b2[C]). ■Equivalent to and from B(H)S *kāraṇakāryabhāva-* (compound not in M-W or Edgerton).

kāryasaṃnipātstsaññe (n.?) 'state of having an appointed gathering' (??)
(170b3[C]). ■An abstract in *-ñ̃ñe* built on an adjective of possession in *-tstse* to the (unattested) noun **kāryasaṃnipāt* 'appointed assembly'? The underlying noun is borrowed from B(H)S **kāryasaṃnipāta-* (not in M-W or Edgerton).

kārre, ►kāre.

ˣkārṣake (**karṣake**? **karṣāke**??) (n.) 'farmer, peasant, husbandman'
[kārṣake, -, -//] *//tvm nyšyy k'rš?k//* (in Manichean script [Gabain/Winter, 1958: 14]; in Brahmi, *[śa]tomñeṣṣe kārṣake*; = Old Turkish *lüg tarïγčï*). ■From B(H)S *kārṣaka-*.

kālk(o) (n.[m.sg.]) '(thin) paste deposited by oily substances when ground'
[kālk, -, -//] *motaṣṣe kaṣāysa kālkä päkṣalle* 'with a decoction of alcohol the paste [is] to be cooked' (497b2[C]); —**kalkaṣṣe*** 'prtng to a paste' (W-26b1[C]). ■From B(H)S *kalka-*.

kālp (nnt.) 'age, eon; world-cycle'
[kālp, -, kālp//-, kalpanmaṃts, kalpanma] ***:*** *ñumka ṣe solme kalpa[nma] ///* 'all together 91 ages [long]' (25a3[C]), *kālp kestaṣṣe* 'an age of hunger' (590a7[C]); —**kalpaṣṣe** 'prtng to an age' (296b2[L]); —**kalpanmaṣṣe*** 'prtng to ages' (THT-1191a4[A], 591b6[C]). ■From B(H)S *kalpa-* (cf. TchA *kalp*).

Kāḷodāye (n.[m.sg.]) 'Kālodāyin' (PN)
[Kāḷodāye, Kāḷodāyi, -//] (IT-247a3[C]).

kālśke[E-C-L] **~ kālyśke**[C-L] (n.) 'boy, youth, brahmin youth'
[kālśke ~ kālyśke, -, kālyśkeṃ (voc. kālyśka)//] *[twe Saṃci]te ñem ṣait kālyśke* • 'thou wert the youth S. by name' (296a8/9[L]), *[U]ttare ñemase soy kālyśke* (401a2[L]), *brāmaṃñe kālśke* 'brahmanical youth' (Qumtura 34.1-g6[C/Col] [Pinault, 1993-94:175]); —**kālśkaṣṣe** 'prtng to a boy or youth': *kālśkaṣṣe kraupesa wawārpau* = B(H)S *māṇavagaṇ aparivṛta* (542a2[C]).
■In form a diminutive, possibly with VW (1970a:165, 1976:193) from PIE **kal-* and related to Old Norse *halr* (an *i*-stem) 'man,' Old English *hæle(þ)* 'man,' OHG *helid* 'man, warrior, hero' (< **haliþ-*), Old Norse *hǫldr* 'free peasant, man' (< **haluþ-*) (cf. P:524). Whether or not these Germanic (and Tocharian) words are further related to Greek *kalós* 'beautiful' is uncertain (Beekes, 2010:626-7, mentions neither the Germanic nor Tocharian words). ►See also the next entry.

ˣkālye* (adj.) 'youthful' (?)
[-, -, kālyeṃ//] *lante kalyeṃ Arcuna* (THT-4001a3[Col]). ●The single attestation is from a manuscript that uses <a> for Classical <ā>. The meaning is suggested by the possibility of an etymological connection with the previous entry.

kāvvi* (n.) 'poem'
[-, kavvintse, kāvvi//] (361a6[L]). —**kavviṣṣe** 'prtng to a poem' (429b1[L]). ■From B(H)S *kāvya-* (Carling, Pinault, Winter, 2009:119). Cf. TchA *kāvvi*.

ˣkāwalñe, ► s.v. kau-.

kāwo (nf.) 'desire, craving'
[kāwo, -, kāwa//] */// cmetsiśco kāwo tumeṃ tāka* 'thus there was the desire to be [re-]born' (588b4[E]), *laks ra misāṃts kawāñ nakṣäṃ l[āre śaul]* 'as the fish loses

his dear life out of [another's] desire for meat' (PK-AS-7Lb3/K-12b3^{C}; Pinault and Malzahn, p.c.); —**kawātstse** 'desirous' (516b4^{C}). ■A *nomen actionis* from *kāp-*, q.v., which, in turn, provids the basis for the denominative *kawāñ-* which forms the present of *kāp-*.

Kāś (n.) 'Kāśi' (PN)

[Kāś, -, -//] */// akalṣle Kāś kau[sal]///* (4a3^{C}) [= A-431a3^{C}]; —**kāśiṣṣe*** 'prtng to Kāś': *kāśiṣṣana ypaunane Bāraṇa[si]* 'Benares in the lands of Kāś' (359a5^{C}). Cf. TchA *Kāś*.

Kāśyap* (n.) 'Kāśyap' (PN of a buddha)

[-, -, kāśyap//kāśyapi, -, -] (2a2^{C}). Cf. TchA *Kāśyap*.

[1]Kāśyape* (nm.) designation of Nadī- and Gayākāśyapa

[-, Kāśyapentse, -//Kāśyapi, -, Kāśyapeṃ] *tumeṃ cey wi omprotärcci kāśyapi ṣesa [aklaṣlyeṃ]mpa maitare pañikte-käṣṣiñiś* 'then the two bebrothered Kāśyapas [= the two Kāśyapa brothers], together with [their] pupils, went up to the Buddha teacher' (108a8^{L}).

[2]Kāśyape (n.) 'Kāśyapa' (short for Mahākāśyapa, a disciple of the Buddha')

[Kāśyape, -, -//] (THT-1859 passim^{A}), (25b3^{C}).

kāswo (nf.) 'eruption, inflammation of the skin'

[kāswo, -, kāswa//] *kleśanmāṣṣai ... kāswasā* (282a4^{A}), in a list of diseases: *kāswo* = B(H)S *kuṣṭha-* (ST-b5/IT-305^{C}); —**kaswātstse** 'having a skin eruption': *k$_u$se yokäṃ kaswātse mäsketär* 'whoever drinks [this], he becomes "leprous"' (ST-a5/6 [IT-305^{C}]).

■Probably Hilmarsson (107) is correct in relating this to Germanic **haswa-* 'grey, white' [: Old Norse *hǫss* 'grey hair' and OHG *haso* 'grey, white'; cf. also Latin *cānus* 'grey'< **kas-no-*, and further P:533; MA:240; NIL:410] as the 'white/grey (disease).' Less likely but also possible (with Winter, 1962b:113) is an originally euphemistic use of the PTch word that appears as TchA *kāsu* 'good' but the latter's own connections are uncertain. VW (1977a:141) suggests that we have here a virtual **g^{w}ōs-wōn-*, a derivative of **(z)g^{w}es-* 'extinguish' but the semantics are anything but compelling. Tremblay (2005:441) suggests a possible Iranian source (Avestan *kasuuiš-* 'bubonic').

kātso (nf.) 'belly, stomach, abdomen; womb'

[kātso, katsāntse, kātsa//katsāñ, -, -] *katsāme<ṃ>* 'from the womb' (THT-2377 frgm. u-a1^{E}), *intsau kātsaś śeśśanmusa* [= Pali *udare dāramaṇ ḍalikaṃ bandhitvā*] (18b8^{C}), *mātri kātsane camel* 'birth in the womb of the mother' (113a3^{L}), *ñorīya kātso orottsa tākaṃ* '[if] the lower abdomen is big' (W-14a6^{C}), *wrantse kātsane* 'in [cases of] water belly' [= 'dropsy'] (W-42a4/5^{C}), *kasāntse* [sic] = B(H)S *-udara-* (Y-3b3$^{C/L}$); —**katsāṣṣe** 'prtng to the belly or stomach' (73b6^{C}).

■TchA *kāts* and B *kātso* reflect PTch **kātsān-* but extra-Tocharian connections are unclear. Most likely (as if) from PIE **g^{w}ōt-yōn-* and related to Gothic *qiþus* 'belly, womb,' *qiþuhaftō* 'pregnant,' Old Norse *kviðr* (m.) 'belly, womb,' *kviðugr* 'pregnant,' Old English *cwiþ* (m.) 'womb,' OHG *quiti* 'vulva,' *quoden* 'inner side of thigh,' and perhaps Latin *botulus* 'sausage' (if < *'intestine' and borrowed from Oscan or Umbrian) (P:481). See Schwentner, 1942:228 (also VW:198; MA:2). The differences in ablaut among these words might be accounted for if they are independent derivatives of an old root noun.

Alternatively, Hilmarsson (1985) suggests a PIE *$kuh_xtyā$- or *$kuh_xtyōn$-; it would also be possible to assume *$kweh_xtyeh_a$- or the like. This set of words would be related to TchA *kāc* 'skin' (and Latin *cutis*, Old Norse *húð* 'id.,'Welsh *cwd* 'scrotum, sack'). The semantic relationship would be something on the order of 'skin' > 'bag' > 'belly.' Pinault (1991:186), on the other hand, suggests a connection with the PIE locative adverb **kati* seen in Greek *kasígnētos* 'brother' with relatives in Hittite *katta* 'down toward,' *kattan* 'down (at),' and Greek *katá* 'down.' The notion of 'stomach' would derive from *'that which is below' (particularly of an animal perhaps).

k(ä) strengthening particle

●Often suffixed to pronominal and other deictic words. Thus we have *allek* 'other,' *ompe ~ ompek*, *omte ~ omtek* '(right) there,' *tu ~ tuk ~ tuwak* 'it,' *entwe ~ entwek* 'then,' *ot ~ otak*, 'then,' etc.

■Etymology uncertain. Proto-Indo-European had a number of particles beginning with a velar of some sort that would be suitable antecedents, e.g., *$\hat{k}e$ (Latin *hīc*, etc., though in this case the meaning seems to have been 'hither' and we might rather expect distal deixis in the antecedent of the Tocharian form [Hamp, p.c.]), **ge* (Greek *egő́ge*, Gothic *mik*), *g^he (Sanskrit *ha ~ gha*, OCS *-že*, *-go*), or even *k^we. Phonologically the best equation is with Slavic *-gъ*, Baltic *-gu* (e.g., Lithuanian *jéigu* 'if') from PIE *$-g^{(h)}u$. Pinault (1997:470) suggests **gho* under the (likely) presumption that unstressed **-o* in monosyllables gave Proto-Tocharian **-a*. See also Beekes, 2010:263.

käkse-wreme, ►s.v. kakse.

käñcelle, ►kiñcelle.

kät- (vt.) 'strew (to some purpose),' e.g., 'sow [seeds]'

Ps. VI /**kätnä́-**$^{(E-)C}$ **(~ käntä́-**^{E}**)**/ [A katnau, -, katnaṃ// -, -, kantaṃ (käntāṃ-ne); MPImpf //-, -, kätnoyentär; *m*-Part. kätnāmane; Ger. kätnālle ~ käntālle]: *śaktalye iṅauṃ kästwer katnau* • 'I spread/sow the seed night and day' (205a3$^{E/C}$), /// *[winā]m[a]ññene tuñanma katnaṃ* • 'he strews *tuñ*s in the pleasure garden' (IT-14a3^{E}), /// *tumeṃ pyapyaiṃ eṅkoṣ cakñi känta-ne* • 'therefore, flowers in hand, they strew his *cakñi*' (IT-14b3^{E}), *mäkte mäkci käṃtaṃ śaiṣṣentse tweyen aṣtsa* 'as they themselves spread the dust/ashes of the world on [their] head[s]' [*käṃtaṃ* = B(H)S *kiranti*] (545a4/b1^{E}), /// *pippāl eneṃ kätnālle* 'pepper [is] to be strewn within' (IT-306a6^{C} [Carling, 2003a]), *ekne käntale* (THT-1535b2^{E}); Ko. V /**kátā-** ~ **kátā-**/ [A -, -, kātaṃ// -, -, katantär; MPOpt. -, -, katoytär//; Ger katalle; Inf. katatsi]: *[maitrey]eṃ $k_u$se ysāṣṣāna pyapyaiṃ rā kātaṃ* 'whoever would strew maitreyas like golden flowers' (274a6^{A}); Pt. Ia /**śätá- ~ kätá-**/ [A -, śtāsta, -// śitām (sic), -, śtāre; MP -, -, ktāte// -, -, ktānte]: *śtasta śatkalye* [sic] *pernerñe[ṣe] onolmets pontats kärtseśc* 'thou hast sown the glorious seed for the good of all beings' (203b2$^{E/C}$), *[tau]r āṣtsa ktā[n]te po korsa* 'they scattered dust over [their] head[s] and over the whole of [their] neck[s]' (PK-NS-36A-a5^{C} [Couvreur, 1964:247]); PP /**kätó-**/; **—ktormeṃ**. ●For the chronological distri-bution of the two present types, see Peyrot (2008:151).

■ AB *kät-* reflect PTch **kät-* from PIE *$*(s)kedh_a$- 'scatter' [: Greek *skedánnūmi*/*skídnēmi* 'scatter, strew,' English *scatter*, *shatter*, Lithuanian *kedéti* 'burst,' and other, more dubious, cognates in Indo-Iranian, Albanian, and Slavic

(P:919; MA:500; LIV:550f.; Beekes, 2010:1344)] (VW, 1963a:464-5, 1976:211; H:108-109 with differing details). As VW rightly points out the equation of Tocharian *kätnā*- and Greek *skidnē*- from PIE **(s)k$_e$dneh$_a$*- is especially striking and significant. Blažek (2001b) offers an alternative comparison in Lithuanian *kečiù* 'expand, open' (< PIE **ket*-), but the morphological agreement with Greek is more compelling. ►See also **śäktālye** and possibly **ktakat**.

kätarñe* (adj.) prtng to some species of plant

[f: //kätarñana, -, -] *kätarñana tsäṅkana* (W-9a6^{C}). ●The word may also be read *känarñana*.

[1]kätk- (vi/t.) **G** (intr.) 'proceed, pass on; pass [of time]'; (tr.) 'cross, traverse, pass through [e.g., the sea]; cross a line, limit, or boundary, transgress, commit [sin, deed]'; **K^{4}** 'have [someone] proceed, let pass/cross, allow passage'

G (1) Ps. VIb /**kắ̓tkānā-**/ [A //-, -, katknaṃ ~ kätkanaṃ]: *[: t]āk ytārisa poyśinta kätkanaṃ tāksa arhānti :* 'by this route the buddhas pass over and by this one the arhats' (29b4^{C}), *[ka]tknaṃ tränkonta* 'he commits sins' (36b4^{C}); (2)Ps VII /**kättắṅk-**/ [A -, -, kättaṅkäṃ// -, -, kättaṅkäṃ; MP kättaṅkmar, -, -//]: *mäkte śaul [kä]ttaṅkäṃ* 'as life passes' (3a2^{C}), *: mant kättaṅkäṃ śaulanma mā ṣp wtentse klautkonträ 89* 'so lives pass and do not return again' [*kättaṅkäṃ* = B(H)S *gacchate*] (3a4^{C}), *ys[ā]ṣṣana tinārntasa käta[ṅ]km[a]r-n[e]* • 'I am surpassed by his golden dinars' (?) (THT-1168b1^{C}); (3)Ps. IXa /**kätkắsk^{ä}/$_{e}$-**/ [MP -, -, kätkāṣtär//]: *su kätkāṣtär ypomna k$_u$saiṃ ṣpä* 'he traverses lands and villages' (Dd6.2.4^{Col}); Ps. III /**kätké**-/ [*m*-Participle kätkemane]: *tu-kätkemanetse* 'to one transgressing this' [= B(H)S *tad-atikrāmnata*-] (THT-1579a2^{C} [Ogihara, 2012:169]); Ko. V /**kắtkắ- ~ kắtkắ-**/ [A -, katkat ~ kātkat (KVāc-10b2/ THT-1103b2^{C}), katkaṃ//; MP -, -, kätkātär//; MPOpt. -, -, kätkoytär//; Inf. katkatsi; Ger. katkalle*]: *///ñcai laute mā kätkoytär-me :* '[the right insight] must not be exceeded by you' (11a4^{C}), *nest kerekauna k[a]tkatsi :* 'thou art to traverse the flood' (355b4^{C}) [●Forms like *katkat* and *katkaṃ* which make it appear that there is no ablaut in this subjunctive are from MSS that do not distinguish stressed /ä/ and /ā/ in the "standard" fashion (Cowgill, 1967:178)]; Pt. Ia /**śätkắ-**/ [A śätkāwa ~ śitkāwa, śätkāsta, śatka// -, -, śätkāre ~ śitkāre]: *: mäktā$_u$ ytārisa makte śätkāwa cmelṣe samudtär* • 'by what way did I myself pass through the sea of birth?' (29a7^{C}), *śatkast=[e]mp[reṃś] ś[a]ksa* 'thou hast proceeded by good fortune to truth' (247a1^{C}), *ymāne lykaśkana śikṣapātänta tsamo śitkāre* 'naturally they transgressed greatly the lesser *śikṣāpada*s' (PK-AS-18B3-b1/2^{C} [cf. Thomas, 1987c: 90-91]); PP /**kätkó-**/: *mā lauke kca kätkau sū preke ste* 'the time has not passed long' (77a5^{C}), *: kätkau$_u$-ekmätte-yneśäññi k$_u$se läklenta :* 'the sufferings which [are] of the past, future, and present' (284b4^{A}), [in Manichean script] *k'tkv* (Gabain/Winter:12); **—kätkormeṃ**; **—kätkor*** 'passage [of time]; past': *kaunaṃts meñaṃts kätkorne* 'in the passing of days and months' (3b5^{C}), *kätkor ekamätte karsatsi* 'to know past and future' (PK-AS-16.2b5:156^{C} [Pinault, 1989]); **—katkalñe** '± passage, crossing [of a stream]' (?): *se ṣamāne plākisa aśiyana[mpa o]lyine ṣamäṃ kaucū-wär olyi āśäṃ ñoru-wär wat parna totte kat[k]alñesa pāyti* '[if] a monk is seated in a boat, by agreement, with nuns and guides the boat upstream or downstream, except for going across [the stream, it

is] *pāyti*' (PK-AS-18B-b4/5^{C} [Pinault, 1984b:377]); **—kätkalñeṣṣe** '± prtng to passing' (332. 2b5^{L}).

●The first three presents of the Grundverb would seem to be historically replacements, created on the basis of the subjunctive, for the expected *kätke-*. The Grundverb can be both intransitive 'cross' (with the perlative) or 'pass (of time)' or transitive meaning 'cross (something)' or 'commit (a sin).' In the former meaning *kätk-* is used to translate B(H)S *ati-kram-* 'cross over,' in the latter meaning B(H)S *adhyā-pad-* 'get into (culpable behavior).'

K^{4} Ps. IXb /**śắtkäsk**$^{'ä}$**/$_{e}$-**/ [*nt*-Part. śatkäṣṣeñca] *///ṣeme samudtär • śatkäṣṣeñca ṣeme stām kleśaṣṣe āsäṣṣeñca po 16* 'alone allowing passage of the sea [of births], alone drying up completely the *kleśa*-tree' (29b2^{C}); Ko. IXb (≠ Ps.) /**kắtkäsk**$^{'ä}$**/$_{e}$-**/ [Inf. katkäs(t)si]: *käṣṣi ... ṣamāneṃ bhavākkärṣṣai yoñiyai eṃṣke katkässi añmassu* 'the teacher [who was] desirous of getting the monks to proceed unto the way of the last-and-highest-existence' (108b3^{L}); Ko. II /**śätk**$^{'ä}$**/$_{e}$**$^{'}$**-**/ [Inf. śäccatsi]: *krent yāmor mā yāmoṣäṃ ce[n n]o śäccätsī pkate* 'he intended, however, to let [those who had] not done the good deed proceed' (133a4^{A}); Imp. IV: /**kắtkäṣṣā-**/ [MPSg. katkäṣṣar]: **:** *Gāṅkne olyisa tseñe kätkäṣṣar* • 'by boat cross this stream of the Ganges!' (296b4^{L}); Pt. II /**śắtkā-**/ [MP -, śātkatai, -//]: */// [pā]träṃ m[ā]träṃ śātkatai ///* 'thou hast allowed fathers and mothers to proceed' (403a3^{C}); Pt. III /**śetkä- ~ śetkäsā-**/: [-, śetkasta, -//]: *śetkasta ceṃ cäk= aurce śar* 'thou sentest them cross the wide river' (THT-3597^{A} [TVS, but contrary to TVS, not a misspelling for *śātkasta*; the Archaic pairing of a subjunctive II and a preterite III is regular; paradigm renewed in later TchB]). [●The causative takes a double accusative.]

■ AB *kätk-* reflect PTch **kätk-* from PIE **k$_{e}$d-sk̂e/o-*, a zero-grade *sk̂e*-present corresponding to the otherwise isolated Latin *cēdere/cessi/cessum* 'go, proceed' (MA:229). Though formally distinct from the Latin verb, the *sk̂e*-present underlying the Tocharian verb and the lengthened-grade present of Latin may both represent iterative-intensive formations and thus be semantically equivalent. Not with VW (211-212) related to Greek *kéuthō* 'hide' nor with Meillet (in Hoernle, 1916:378) is it related to Latin *cadere* 'fall.' ►See also **śatkai**, **eśatkai**, and **ekatkātte**.

²kätk- (vt.) '± lower, set (down)' (*N-mpa kätk-* 'lie with' [in sexual sense?])

Ps. IIb /**kätk'í(ye)-**/ [AImpf. //-, -, käccīyeṃ; Ger. käcille]: *///keñc kektseñ käccīyeṃ-ne yāresa* **:** 'they … lowered his body onto the gravel' (22b4^{C}), */// [śi]ñ-cäcce meltesa käccilya* • '[it is not] to be put down on pile of snow' (IT-7a3^{E}); Ko. IV (= Ps. IIb) [MPOpt. -, -, käccītär//]: **:** *tsakṣtär ysalyṣe pūwarsa sū ce compämpa käccītär 7* 'he burns with the fire of jealousy[, thinking]: he must lie down with this one or that' (33b5^{C}).

■The shape (rather than *kätt-*), meaning, and etymology grow out of a tentative suggestion of VW's (212) that ^{1}*kätk-* might be related to *kätkare* and that there was no phonological bar to relating *kätt-* (i.e. ^{2}*kätk-*) to ^{1}*kätk-*. I don't think ^{1}*kätk-* belongs here, but I do think it likely that ^{2}*kätk-* and *kätkare* can be put together. I take ^{2}*kätk-* to represent a verb, in PIE terms **kat-sk̂e/o-*, built on the preposition **kat-a* 'down(ward)' seen otherwise in Hittite *katta* and Greek *káta ~ katá* 'id.' (MA:169). It is noteworthy in Hittite that we have Hittite *katkattiya-* 'kneel, go

down' (*vel sim*.) from *katta* (cf. also *āppā(i)*- 'be completed' from *āppa* 'back' or *parā(i)*- 'appear, come forth' from *parā* 'forth'). The same kind of verbal derivative of a preposition (or better "locative adverb") is probably to be seen in [1]*ās*- 'bring,' and *wäs*- the suppletive preterite of *ai*- 'give,' qq.v. Not (with Krause and Thomas, 1960:65; Normier, 1980:256, s.v. *kätkare*; H:111) from PIE **ḱeud^{h}*- 'hide' seen in Greek *keúthō*, Armenian *sowzem*, English *hide*. ►See also the next entry and possibly **kaccināk**.

kätkare (adj.) 'deep, far (of height), hollow (of eyes), profound'; (adv.) 'deep, far' [m: katkre ~ kätkare, -, kätkreṃ/ kätkri, -, -/] [f: // -, -, kätkrona] *wrotsana ckenta kaumaiño samudtärnta kätkron=epiṅkte* 'the great rivers and pools amidst the deep seas' (45b7^{C}), *kloyoträ kätkr[e]* 'he falls far/deeply' (47a2^{C}), *kätkri eśne* 'hollow eyes' (IT-1a2^{C}), *[papāṣṣo]rñesa astare [om]p[a]lskoññesa kätkare* 'pure in good behavior and deep in meditation' (345a1^{L}); **—kätkr-ārth** 'of deep meaning': • *kokaleṣṣe [men]āksa ślok ce weña kätkr=ārtho 69* 'by the comparison of the wagon he spoke this *śloka* [of] deep meaning' (5a7/8^{C}); **—kätkarñe** 'depth': *aiśamñentse kätkarä[ññ]e* = B(H)S *buddhigāmbhīryam* (/IT-16a5^{C}); **—ˣkätkartstse*** 'having depth' (?): */// śkänte kätkartstsaṃne* (lege: *kätkartstseṃne*?) 'among those of the ten depths' (?)] */// (THT-1575B-b5^{L}). ■An adjectival derivative in *-ro* from [2]*kätk*-, q.v. ►See also **enkätkre**.

kätkor, ►see [1]kätk-.

kän- (vi/t.) **G** 'come to pass [of a wish]; occur; be realized'; **K** 'fulfill [a wish]'

G Ps. IXa /**känásk**$^{'ä}$/$_{e}$**-**/ [MP -, -, knastär//-, -, knaskentär]: • *su su cwi akālk po kn[a]stär-n[e]* (375a1^{L}); Ko. I or II /**känä-**/ or /**kän(**$^{'ä}$/$_{e}$**)-**/ [MP -, -, kantär//]: *[akāl]k k[a]ntär ñ[i]* 'may my wish come true' (or 'may he/she fulfill my wish!' [?]) (594a1^{C}); Ko. III /**käné-**/ [MP -, -, knetär//; MPOpt. -, -, kñītär//; Ger. knelle]: *cwī yāmorntse [o]kosa se=kālk kñītär-ñ* 'may my wish be fulfilled by the fruit of this work!' (S-2b3/PK-AS-5Ab3^{C}); PP /**kekenu**-/ 'be provided [with]': */// [ṣamā]ññ[eṃ] yakneṃtsa ṣai kekenu 19* 'he was provided with monkish habits' (12a4^{C}), *kekenu* = B(H)S *sampanna*- (IT-101a3^{C}), *kälṣamñeṣṣai maiyyasa kekenu ñiś ṣek tāk[oym]* 'may I always be possessed of the strength of endurance!' (S-5a4/PK-AS-5Ba4^{C}); **—knelñe** 'fulfillment': *akālkäntse knelñe* 'the fulfillment of a wish' (S-6b5/PK-AS-5Cb5^{C}); **—knelñeṣṣe** 'prtng to fulfillment' (591a6^{L}).

K Ps. IXb /**kắnäsk**$^{'ä}$/$_{e}$**-**/ [-, -, kanaṣṣäṃ//; *nt*-Part. kan(äṣ)ṣeñca]: *pw akālkänta kanṣeñca* 'fulfilling all wishes' (14a5^{C}); Ko. II + V (?) /**känḯ-ā-**^{L}/ [MPOpt. -, -, käñiyoytär//]: *wesi rano ritau akālk käñiyoytär* 'may our cherished wish be fulfilled!' (107b7/8^{L}) [●For this late, analogical, formation, see Peyrot (2008: 149)]; Ko. V /**kyắnā-**/ [MP kyānamar, -, -//]: */// poyśñe akālk kyānamar* (401b4^{L}) [●This may be a preterite instead of a subjunctive; see Peyrot (2008: 157)]; Ko. IXb /**kắnāsk**$^{'ä}$/$_{e}$**-**/: [A -, -, kanaṣäṃ// -, kanaścer, -]: *kanaṣäṃ-ne* (PK-NS-48a1^{C} [Thomas, 1978b:179, fn. 151]), *kr$_{u}$i ye[s ñī] ce akālk kan[aścer ot] nke ñśam[eṃ] ... pruccamñe yanmac[e]r* 'if you fulfill this wish for me, then from me you will attain excellence' (81b1^{C}); Pt. II **k(y)ắnā-**/ [A kyānawa, kyānasta, kyāna// -, -, kanāre]: *pontats ñiś akālkänta kyānawa* 'I have fulfilled the wishes of all' (113b2^{L}), *tusa krentewnants p[o] ak[e] sak [k]yānasta 9* 'thus thou has made [in] good fortune the end of all virtues' (224b1^{A}).

■ AB *kän-* reflect PTch **kän-* from PIE **ĝenh$_1$-* ‘beget, bear’ [: Sanskrit *jánati* ‘produces,’ Greek *gígnomai* ‘become,’ Latin *gignō* ‘beget, produce,’ Latin *nāscor* ‘be born’ (< **ĝn̥h$_1$-sḱe/o-*), Armenian *cnanim* ‘be born’ (< **ĝn̥h$_1$-neh$_a$-*), etc. (P:373-375; MA:56; LIV:163ff.)] (Poucha, 1930:324, VW:204; H:74-76 with differing details). The Tocharian subjunctive reflects a putative **ĝn̥h$_1$-ó-*, the present perhaps **ĝn̥h$_1$-i-sḱe/o-* < **ĝn̥h$_1$-ye/o-*. ►See also **kan**.

känte, ►kante.

käntwāśke* (n.[m.sg.]) ‘little tongue’

[-, -, käntwāśke//] *träntācce käntwāśkesa [pälwā]mane* ‘beseeching with choked up little tongue’ (85b3^{C}). ■A diminutive of **kantwo**, q.v.

käntsa, ►s.v. kan.

käm- (vi.) (Act.) ‘come’; (MP) ‘meet with, come together with’

Ps. Xa /**känmā́sk**^{ä}**/$_{e}$-**/ [A -, -, känmaṣṣäṃ// -, -, känmaskeṃ; MP -, -, känmastär//]: *yenti känmaskeṃ* ‘the winds come’ (581b3^{L}), *[ecce] känmaskeṃ* = B(H)S *āyānti* (IT-16b4^{C}), *wrocceṃ cämpamñeccem s=onolmeṃmpa känmasträ ṣesa* ‘this one comes together with great able beings’ (K-9a4/PK-AS-7Ia4^{C}); Ko. II /**śä(n)m**^{ä}**/$_{e}$-**/ [A -, śamt, śamäṃ ~ śanmäṃ (śman-me)// -, -, śanmeṃ; MP -, -, śamtär//; AOpt. -, -, śanmi (śänmi-ne)// -, -, śänmīyeṃ; MPOpt. śmīmar ~ śänmīmar, -, śmītär ~ śänmitär//; Inf. śamtsi; Ger. śmalle ~ śänmalle]: • *rämer Rājagrine śämt* ‘quickly thou wilt come to R.’ (514a5^{A}),*mā ṣ n$_{ä}$nok śanmäṃ ciś retke 64* ‘and the army will not descend upon thee again’ (22a2^{C}), */// ñke preśya śamn* ‘now the time will come’ (27b7^{C}), *śanmäṃ swese kälymīnmeṃ śtwāra toṃ* ‘the rain will come from [all] four directions’ (A-2a6/PK-AS-6Ca6^{C}), *///mpa eṣe śämtsi ṣek* ‘to always go together with’ (THT-1248b4^{E}), *śmälle preke* ‘the coming time’ (279b4^{E}) [●Both *śäm-* and *śänm-* are attested at all periods of Tocharian B (Peyrot, 2008:147-148)]; Imp. /**käm-**/ [(pä)kamp//kamtso]: *makte ka ṣ preke karsar śka kamp* ‘just fix the time yourself—come hither’ (133b3^{A}; cf. Winter 1984:119); Pt. VI /**śemā́- ~ käm**^{ä}**/$_{e}$-**/ [A kamau, śem(t), śem (śema-ne)// kmem, -, kameṃ$^{E\text{-}C\text{-}L\text{-}Col}$ (kmeṃ-ne) ~ śemare^{Col}]: *ecce kamau* • ‘I came hither’ (THT-1615 frgm. A b2$^{?}$ [TVS]), *[wināṣ-ṣä]lyñesa pālalyñesa warñai yarke yāmormeṃ te akālk näṣṣalle k$_{u}$ce klautkesa twe aṣanīka sawāsa[nta] y[olai]-ñenta[nts] ākesa śem* [2nd sg.] (PK-NS-48+258a2/3^{C} [Pinault, 1991b]), *se pud-ñäktentse śem erkatñe orotse 12* ‘this great anger came to the Buddha’ (17a3^{C}), *śemo* (21a6^{C}), *śemare* (G-Su-35^{Col} [Pinault, 1987a:152]); Pt. III /**kā́mtsā-**/ [MP // -, kamtsatai, kamtsate // -, -, kamtsante]: *tumeṃ c[ai] brāhmaṇi ... Areṇemiñ lānte yapoyne kameṃ* ‘then these brahmans came into king A.’s country’ (81b2^{C}), *tu preścyai[ne ṣe ka]mtsatai-ñ* (IT-187b5^{C}); PP /**kekā́mu-**/: *rimeṃ kekämu* ‘having come from the city’ (THT-1286b4^{E}), *[tai]kn[e]sa kekamoṣ* = B(H)S *tathāgatāḥ* (27b5^{C}), *: Gaṅkne kekmu mäkte yaiku näki ṣesa reṣṣäṃ war* • ‘as the blameless water [which has] come in the Ganges flows into the ocean’ (30a4^{C}), *alyaik kekmoṣ ñyätsene* ‘others [have] come into danger’ (31b8=32b2^{C}); **—kekamor**: *k$_{u}$se [pi] ksa wesäñ kekamor orocce lant śarsäṣṣi* ‘who might be informing the great king of our arrival?’ (81b3^{C}); **—kekmormeṃ**; **—śmalñe** ‘coming’: *aknātsaimpa ṣe śmalyñe mā ñī tāko$_{ī}$ śänmīmar krentäṃ-mp=eṣe* ‘may there not be to me a coming with a fool, [rather] may I come with good [people]’ (S-

4b3/PK-AS-4Ab3^{C}); —**śänmalñe** ‘id.’ (S-6/PK-AS-5Ca4^{C}); —**śänmalñeṣṣe** ‘prtng to coming’ (511a3^{L}).

■TchA *kum-* and B *käm-* reflect PTch **k(w)äm-* from the widespread PIE **g^{w}em-* ‘come, go’[: Sanskrit *gácchati* ‘goes,’ Avestan *jasaiti* ‘id.,’ Greek *baínō* ‘go,’ Latin *veniō* ‘come,’ Sanskrit *gámati* ‘goes,’ Gothic *qiman* ‘come,’ Old English *cuman* ‘id.,’ Lithuanian *gemù* ‘be born,’ etc. (P:464-5; MA 115; LIV:209f.)] (Pischel, 1908:933, VW:242; H:73-74 with differing details). The TchB preterite *śem* may be the exact match for the athematic aorist seen in Indic *ágan* and Armenian *ekn* (**é-g^{w}em-t*), if PIE **-e-* shows up as PTch *-ē-* in monosyllables (Winter, p.c.). The rest of the preterite may result from the generalization of the weak grade proper to the plural (i.e., *kameṃ* < **g^{w}m-ónt*). The TchB subjunctive, which in its historically older form is *śäm^{ä}/$_{e}$-*, may be the exact equivalent of the thematic subjunctive seen in Indic, i.e., *gámati*. If so, it is one of the clearest indication of an inherited subjunctive to be found in Tocharian (cf. also *mus-*). As to the present, it may be that Tocharian preserves an old **g^{w}ṃsḱe/o-* [= Sanskrit *gácchati*]. We might expect **g^{w}ṃsḱe/o-* to have given PTch ***käsk-*, compare *käsk-* from **gw^{h}ṇsḱe/o-* or *mäsk-* from **mṇsḱe/o-*. However, it does not seem impossible that a pre-Tocharian **kwämsk-* eventuated in **kwämnsk-* as the nasal partially anticipated the place of articulation of the following *-s-* and then a svarabhakti vowel was inserted giving **kwämnäsk-*. A similar history might be seen in the history of *täm-* ‘be born,’ q.v. ►See also **ekamätte**.

käre-perne, ►s.v. kare.

¹kärk- (vt.) ‘rob, steal’

Ps. VI /**kärk(ä́)nä́**-/ [A -, -, karknaṃ//; MPImp. -, -, kärkänoytär//; *m*-Part. kärknāmane]: *kärknan* (THT-3596b4^{C}), *///rä po krokśä krent weresā mäntrakka sā$_{u}$ eśainä kärkänoyträ* ‘… every bee by the good smell, just so she steals the eyes’ (THT-1312-b1^{A} [TVS]); Ko. V /**kärkā-**/ [Inf. karkatsi]: *mäksu wat wäntre lykaṃts kärkatsi a[māskai]* ‘or what thing [is] difficult to steal by thieves?’ (14b7^{C} [TVS:293, fn.19]), ***:** yärponta lykaṃtsa pos=amāskai karkats[i **:]*** ‘meritorious services [are] the most difficult to be stolen by thieves’ [*pos= āmaskai karkatsi* = B(H)S *sudurharam*] (14b8^{C}); Pt. Ia /**kärká-**/ [MP -, -, kärkāte// -, -, kärkānte]: *///s=entwe kärkānte-ne kle[śanma]///* (26b6^{C}); PP /**kekkärku-**/: *///täṃmäṣle srukallesa māka kekkärkū///* ‘he who is to be born is completely stolen by death’ (142b3^{A}) [otherwise TVS: to *²kärk-*], *[kek]k[a]rku* [Tch reconstruction not certain, but = B(H)S *āhṛtaka-*] ‘slave by capture’ (THT-1111b1/KVāc 19b1]); PP **kärkó-** *kärkau* ‘stolen’ [in a text of NiḥsPat 6 or 7 (TVS)] (IT-730b1).

■Etymology unknown. VW (205) suggests a connection with Latin *grex* ‘herd’ from **ger-* ‘gather’ by broken reduplication (**gre-g-*) and a semantic development ‘gather’ > ‘steal.’ The hypothesis is neither phonologically nor semantically satisfying. Given that the Tocharian word seems often to be translation of the otherwise isolated Sanskrit *hṛ-*, one wonders if it is in origin an élargissement of the PIE **g^{h}er-* presumably lying behind *hṛ-*. ►See also **kärkanamo**.

²kärk- (vt.) ‘bind’

Ps. X /**kärkäsk**$^{’ä}$/$_{e}$**-**/ [Ger. kärkaṣṣälle]: *klaiñe te[ki] karsaträ te[ki] /// kärkaṣäle pretsa mä[sketrä]* ‘[if] a gynecological disease is discovered, the disease [is] …

to be bound; she finds herself pregnant' (505b3/4[C/L]); PP /**kärko-**/: (135a4[A]); — **karkäṣṣälyñe** 'binding' [●note initial stress] (THT-2386 frgm. T a3[?] [TVS]).

●The meaning is largely determined by the contexts in which its TchA equivalent is found. Thus we have at A-4a4: *äntāṃne tkanā sam tsmār kärkñäṣ* 'where the root binds to earth' [*tsmār kärkñäṣ* = B(H)S *mūlam badhnāti*], or A-71b6: *pokeṃ ṣkāra kakärkuräṣ* 'having bound [his] arms behind [his back].' One should note the close formal match of the TchA preterite participle *kakärku* with the TchB one. ■AB *kärk-* reflect PTch **kärk-* from PIE **kerg*^{h}- 'tie, bind,' otherwise seen only in Lithuanian *keřgti* 'tie, bind' (Fraenkel, 1932:229-30, VW:206; MA:65). Lithuanian's having *keřg-* here rather than **kérg-* leads us, as Hamp (p.c.) suggests, to posit a PIE **kerg*^{h}- rather than **kerg-* since the latter should have had Proto-Baltic lengthening by Winter's Law. ►See also **kärkauca**, **kerketstse** and **śerkw**.

[3]kärk- (vi.) 'sprout'

PP /**kärkó-**/: *malkwer patsaṃ uppäläṣṣana witsakaṃmpa kärkoṣ śätrempa mā śwälle* 'milk and pollen with lotus roots or with germinated grain [is] not to be eaten' (ST-a4/IT-305a4[C]).

■Perhaps from PIE **ḱr(e)h$_1$-* 'grow' with a velar élargissement (cf. *kalāk-* 'walk,' *walāk-* 'dwell'). More possibilities s.v. *karāk* 'branch.' One should note that the expectable **ḱr̥h$_1$-sḱe/o-* cannot be the antecedent of the Tocharian form since that should have given **kärsk-*. Alternatively a semantic specialization of *[2]kärk-*, q.v. (so TVS).

[4]kärk- [or **kärś-**?] (vt.) '± hack up'

Ps. IX /**kärśäsk**$^{'ä}$**/$_{e}$**/: */// kärśäskeṃ wnolmi wimane yeläntsa* 'beings hack up [corpses, bodies?] quivering with worms' (THT-2247b1[E]); Ko. IV /**kärśí(ye)-**/: [AOpt. -, -, karśi* (kärśi-ñ)// -, -, kärśiyeṃ* (kärśyeṃ-ñ)]: *4 spaitu ra waltsañy [= waltsaṃ-ñi] āsta lykaśke po wnolmi • kärśye-ñ kektseñ wat kwä///* 'all beings ground my bones fine like dust or they hacked apart my body …' (220b4[E/C]); PP /**kekärśu-**/: *läksañana misa lykaśke kekarśwa tsatsāpauwa* 'fish meat finely chopped and crushed' (P-1a21/[C]).

■Etymology unclear. VW (208) suggests a connection with PIE **(s)ker-* 'cut' which is excellent semantically but less convincing otherwise since among the plethora of élargissements of **(s)ker-* there are none with a velar. Thus a putative **(s)ker-K-* is not paralleled. Hilmarsson (H:94) suggests that we actually have *kärst-* (with a present *kärst-y*^{ä}/$_{e}$-, etc.) and thus a relationship with *kärst-* 'cut off.' Such a suggestion provides an excellent etymology semantically; however, in MSS of the age of those attesting this verb (2247 "Early," 220 "Early-Classical") we would not expect a *-śc-*, the palatalized outcome of *-st-*, to have yet been reduced to *-ś*.

kärkanamo (adj.) '± stealing, taking away'

[kärkanamo, -, -//] *k$_{u}$ce cai śtwore* (?) *śno kärkänamo* 'when the *rākṣasī* snatching the woman away (from the fire?)' (BM 1/Or.8212/163, *apud* H:87). ■Adjective derived from **[1]kärk-**, q.v.

kärkauca (n.) '± binder'

[f: //kärkaucana, -, -//] */// [pi]lko palsko kärkaucana ///* 'binders of thought and

insight' (IT-208a8^{C} [TVS]; IDP reads *kärkauca na//*). ■Derivative of *^{2}kärk-* 'bind,' q.v. (►Possibly from *^{1}kärk-* 'rob, steal,' thus 'stealer.')

kärkkālle* ~ kärtkālle* (n.[m.sg.]) '± swamp, marsh, mud'

[-, -, kärkkālle//] *saṃsāräṣṣe kärkkālle[n]e sesīnoṣäṃ* 'depressed in the swamp of the *saṃsāra*' (408a7^{C}), *yaiku kärkkālle* = B(H)S *vinītakardamo* (PK-NS-107b4^{C} [Thomas, 1976b:106]), (25b3^{C}), *ot cī saṃsāräṣṣe kärtkāllemeṃ sal[k](amar)* 'I will pull thee out of the *saṃsāra*-mud' [(PK-AS-15Aa5^{C} [CEToM]). Cf. TchA *kärtkāl* 'pond, well.'

■Etymology unknown. In form *kärkkālle* and TchA *kärtkāl* 'stretch of water, pond' look to be derivatives (specifically gerunds built on the subjunctive stem) of the following verb, *kärtk-*, which would, in Indo-European terms, be **K(e)rT-sḱe/o-*. Pinault (2002c:110) is surely correct in thinking that the positive meaning seen in Tocharian A is the older one, but that leaves extra-Tocharian connections unknown. It is not certain that this word is related to the next entry.

kärtk- (vb.) 'molder, decay' (??)

Ps. IX **/kärtkäsk$^{'ä}$/$_{e}$-/** [A -, -, kärtkäṣṣäṃ//]: *k$_{u}$se oñtn[e]* [sic] *kärtkäṣṣäṃ///* (259a1^{A}); PP **/kekärtku-/**: (see absolute); **—kekärtkor** attested only in the derived adjective **kekärtkorṣṣe** 'prtng to dung' (?): */// || tuñänma kekärtkorṣṣe ṣpe[l]cc[eṃ] ///* 'blossoms and a … of decaying mud' (PK-AS-12K-b6^{A} [Krause, 1952:185]); this passage deals with the bodhisatva's encounter with the dead on a vehicle; Malzahn's suggested translation [p.c.]).

■This looks to be the root from which *kärkkālle* is derived. However, its two attestations are of little help in determining its meaning.

kärn- (vt.) **G** '±hit,' 'play, strike [a musical instrument]'; **K^{3}** '± inflict pain, afflict'

G PP **kekḱärno-**: (IT-980b2 [TVS]); **—$^{\times}$kekkarnor** '±hitting': *[ke]kkarnor* (IT-101b4 [TVS]).

K^{3} Ps. IXb **/kḱärnäsk$^{'ä}$/$_{e}$-/** [*nt*-Part. karnäṣṣeñca]: *upatāpi karnnäṣṣeñca* [sic] • *la[kl]e* • *[ubhayav]ī-pa[r]īta[m]* • *mā parākäṣṣeñca mā karn[n]äṣṣeñca upe[kṣ]* '*upatāpi* inflicting pain, *ubhayavī-parītam* not gladdening not afflicting, indifference' (197b5/6^{L});

●Our knowledge of the meaning is fleshed out by the more abundant attestations in TchA, e.g., A-379a4 (*tsaryo kakärnāṃ* 'he struck him with [his] hand'), A-321b3 (*rapeyäntu kärnäsmāṃ yeñc* 'they went [around] striking/ playing [their] musical instruments'), A-320a5 (*ñare-lwā pretāñ kaṣt yokeyo kakärnuṣṣeñc* 'the hell-animals and *preta*s were afflicted with hunger and thirst'), A-212a6 (*mokoneyo käkärnu* 'afflicted with old-age').

■Duchesne-Guillemin (1941:144-5, also VW:206) suggests a connection with Greek *keraízō* 'devastate, ravage' and Sanskrit *śṛṇáti* 'harms, destroys.' More specifically VW assumes that we have here a denominative verb built on a past participle **ḱr̥h$_{x}$-no-* (cf. Sanskrit *śīrṇá-*) but PIE **-rn-* should have given Tocharian *-rr-* (cf. the treatment of **-rn-* in *kärr-*). That we have attested *-rn-* would seem to mean that the contact of *-r-* and *-n-* is secondary (cf. the similar situation of *käln-*). Beekes (2010:646) mentions the semantically attractive possibility of a connection with Greek *kárnē* 'punishment' but admits the phonology is unfavorable both in Greek and Tocharian.

Thus AB *kärn-* must reflect PTch **krŭn-* or possibly **kärCn-* and it seems that the original meaning was something like 'strike.' Thus the probable connection is with Greek *kroúō* 'strike (together), strike a stringed instrument with a plectrum, knock [at the door]' (< **krousye/o-*) and *kroaínō* (of a horse) 'stamp, strike with the hoof' (< **krown̥ye/o-*) from PIE **kreu-s-* '± strike' [: also Old English *hrēowan* 'grieve, distress, afflict,' OHG *(h)rieuwa* 'id.' (< **kreu-*), Old Norse *hrosti* (m.) 'mashed malt,' Lithuanian *krušù*/*kriaušaũ* 'smash, crash; grind,' OCS *sъ-krušiti* 'shatter' (P:622-623; MA:549; LIV:327ff.)]. I take PTch **krŭn-* to be, in Indo-European terms, **kru-neh$_a$-* and thus closest formally to Greek *kroaínō*; the **-n-* properly restricted to the present has been extended everywhere as in *śänm-* 'come,' *rin-* 'renounce,' and *aun-* 'wound,' qq.v. In a similar fashion the present-stem formative **-sḱ-* has been extended throughout the paradigm in many verbs. ►See also **kekkarnor**.

ˣkärnātsi (n.) 'purchase-price'

[kärnātsi, -, -//] *kärnātsi ywārtsa* 'half the purchase price' [= Kuci-Prakrit *kriniya ardha*] (THT-4059a3 [Schmidt, 2001]). ■Nominalized infinitive of *käry-*, q.v.

kärpiye* (adj.) 'common, ordinary, raw, rough'

[-, -, kärpiyeṃ//kärpi, kärpīyeṃts, -] *kärpi yśe[lmi]* 'raw sensual desires' (8a3^C), *cmenträ kwri yśāmna kärpi mäskenträ* 'if they are born among men, they will be common' (K-8a1/PK-AS-7Ha1^C); —**kärpye-yakne** 'common': *kärpye-yakne mā klyomo* '[thou art] of common type, not noble' (5b8^C).

■TchA *kärpi* and B *kärpiye* reflect PTch **krŭpiye* (as if) from a putative PIE **krup(i)yo-* [: Old Norse *hrjúfr* 'crude, rough,'Old English *hrēof* 'crude, rough, leprous' (> English *rough*), OHG *hriob* 'leprous,' *g(e)rob* 'fat, clumsy, undistinguished' (> NHG *grob*), Lithuanian *kraupùs* 'dreadful, rough; timid'] (VW, 1970a:166, 1976:207; MA:490, 523).

käry- (vt.) 'buy'

Ps. Xa /**kär(y)nā́sk**^{ä}/$_{e}$-/ [MP -, -, kärnāstär//; *m*-Part. kärnāskemane]: *k$_u$se ṣamāne karyor pito yamaträ olaṅk kärnāträ kwāts plaṅkṣäṃ pärkāwse pelkiṃ* 'whatever monk does buying and selling and buys cheaply and sells dearly for the sake of profit' (337b3^C); Ko. VI /**kär(y)nā́-**/ [MP kärnāmar, -, kärnātär//; Inf. kärnātsi]: *ikäṃ-trai kṣuṃntsa śtarce meṃne Putewante olākwāṃne aisi yakwe kärnāsi yātka-me* 'in the 23rd regnal year, in the fourth month, P. commanded [them] to give in the *olākwāṃ* [in order] to buy a horse' (PK Cp 37, 22 [Couvreur, 1954c:86]); Pt. Ia /**käryā́-**/ [A // käryām, -, -; MP käryāmai, käryātai, käryāte// käryāmte, -, -]: *Suwarti kauko käryām k$_u$śāneṃtsa 700* 'we bought S's *kauko* for 700 *k$_u$śāne*s') (490a-II-2^{Col}), *śaul käryātai tainäsäñ* 'thou hast bought the lives [Tch sg.] of the two of them' (239b2^C); PP /**käryo-**/: *tāṣtär pelaikne śaulanmasa käryau se* 'the law is established; it [is] bought by lives' (G-Su1-c^{Col}); —**kärnālñe** '±buying.' ●Probably there is also an unattested derivative ***kärnol** 'adopted child,' whence, by borrowing, TchA *kärnolñe* 'condition of an adopted child' and *kränolāñc* 'adopted girl' (an adopted child being one bought from his/her natural parents; see discussion, differing in details, in Carling, Pinault, Winter, 2009:172).

■From PIE **k^{w}reih$_a$-* 'buy' [: Sanskrit *krīṇā́ti* 'buys,' Old Irish *crenaim* (< **k^{w}rineh$_a$-*), Old Russian *krьnuti* 'buy' (with a transfer from **-neh$_a$-* to **-new-*),

Greek *príamai* 'buy,' Old Lithuanian (gen.) *krieno* 'pretium pro sponsis' (P:648; MA:185; LIV:395f.; Beekes, 2010:1233)] (Meillet in Hoernle, 1916:378, Lidén, 1916: 19-20, VW:209-210, Hackstein, 1995:312ff.). The TchB subjunctive (relegated from the present) *kärnā-* is, *pace* VW, the exact equivalent of the Indic and Celtic present formations (PIE *$*k^{w}rineh_{a}$-*). For other discussions of the development of PIE *$*k^{w}rih_{a}$-* to TchB *käry-*, see K. T. Schmidt, 1982:365, and Lindeman, 1987:301. ►See also **karyor**, **kärnātsi**, and **käryorttau**.

ˣ**käryakār** (n.) '±agreement, (business) arrangement' (?) [*käryakār yām-* '±make arrangements with']
Tane saṅkanma plorīyaceṃ yparwe käryakār yamaṣṣante 'here the monastic communities have already made an agreement/arrangement with the musicians' (PK-L. C. X^{Col} [Pinault, 2008:382]). ●Pinault himself suggests the meaning 'hut-building' for this word, assuming a borrowing from **kuṭī-kara-* (not in MW or Edgerton), but the phonology is suspect (I would expect **kwrikār*—cf. *kwrakar* from B(H)S *kūṭāgāra-*). ■Phonologically unexceptional, and semantically certainly just as easy, would be a borrowing from B(H)S *kriyākāra-* 'agreement, arrangement rule.'

käryāñ (n.pl.) 'hearts'
[//käryāñ, -, -] ***:*** *ṣemeṃts käryāñ pruknänträ räskre māka tsärkalyi* ***:*** 'the hearts of some [*scil*. the sick and dying] are bounding and they are very heavily tormented' (IT-1a4^{C}). ●The usual word for 'heart' in TchB is of course *arañce*. The survival of *käryāñ* in this one passage is a notable archaism.
■TchA *kri* (m.) 'will' and B *käryā-* reflect PTch **käryā-* from PIE *$*kṛd(i)yeh_{a}$-* [: Greek *kardiā* (f.) 'heart, Old Irish *cride* (nt.) 'id.' (< *$*kṛdiyom$*), and more distantly English *heart*, Lithuanian *širdìs* (f.) 'heart, kernel,' OCS *сьрдьce* 'heart,' Latin *cor* (nt.) 'heart,' Greek *kḗr* (nt.) 'heart,' Armenian *sirt* 'heart,' Sanskrit *hṛd-* 'heart' (with unexpected initial) (P:579-580), Hittite *kir* 'heart,' Hieroglyphic Luvian *zar-za* 'heart' (Melchert, 1987:197-198; MA:262-263; NIL:417-423)] (Sapir, 1936:263, VW:235; H:100).

käryorttañña* (n.) a meter of 4x12 syllables [rhythm 5/7]
[-, -, käryorttañña//] (350b3^{C}, IT-887a2$^{?}$). ■A derivative of **käryorttau**, q.v.

käryorttau (nm.) 'trader, merchant'
[käryorttau, käryorttante, -//käryorttañc, käryorttantäṃts, käryorttantäṃ] *se käryorttau kraṣi[yate]* 'the merchant grew angry' (THT-1428a5^{E}), *käryortantäṃts lātkatsi kektseñ wsā[sta :]* 'thou gavest the body to be cut up by the merchants' (239b3^{C}). ■A derivative of **karyor**, q.v.

ˣ**käryorttautsa** (n.) 'female merchant' (?) or '±trade, merchandise' (?)
[-, -, käryorttautsa//] *///ṣṣai käryottautsa lyaka-ne ///* (THT-1428a6^{E}). ■A derivative of the preceding.

käryortstse* (adj.) 'prtng to commerce,' (n.) 'trader, merchant'
[-, -, käryorcce//] *[se ṣamāne ... ytā]ri yaṃ • waṣik-kälpasṣṣukiṃ yoñiyai-ṣparkäṣṣukiṃ käryorccempa wat* • 'if a monk travels a road with a *waṣik-kälpasṣṣuki*, a *yoñiyai-ṣparkäṣṣuki*, or a merchant' (330a5^{L}). ■A derivative of **karyor**, q.v.

ˣ**käryau** (n.) 'slave'
[käryau, -, -//] *mapi käryau nestä* 'art thou a slave [i.e., one who was sold]?' (KVāc19a/b/THT-1111a/b). ■Nominalized preterite participle of *käry-*, q.v.

kärr- (vt.) ‘disapprove’

Ps. V /**kärŕá-**/ [MP -, -, kärratär (sic)//; Ger. kärrālle]: *ñake Vipaiśe śātre aitsi mā karratär* ‘now V. does not disapprove the giving of grain’ (PK-Cp.37,20/PK-DAM.507^{Col} [TVS]), *aṣā[nike] mā ṣ kärrāll[e] klautkattsi* [sic] **:** (350b6^{C}); Ko. V (= Ps.) [MP kärrāmar (?), -, kärrātär//: Ger. kärrālle*]: */// mā kärrātär-me ///* (116.9^{L}), *mā kärrālyi skente* (232a1$^{C/L}$); Pt. I /**kärŕá-**/ [MP -, -, kärrāte//]. ■A form without *s*-mobile corresponding to *skär-*, q.v.

kärwaṃts, ►karwa.

kärweñe* (n.) ‘stone’; (coll.) ‘rock’

[-, -, kärweñ//kärweñi, -, -] *k$_u$se sw aśāw=omte yare krāke wat kärweñi* **:** ‘what [is] coarse here: gravel, dirt, or stones’ (7a7^{C}), • *or kärweñ tättālñe* ‘setting/stacking wood or rock’ (331a1^{L}); **—kärweñäṣṣe** ‘stony’ (565b3^{C}).

■Etymology unclear. Perhaps with VW (1960:39-40, 1976:209; also H:98-99 with differing details) we should relate this word (and the TchA *kärwaṃsaṃ* ‘on the rocks’ [see H:98]) to Sanskrit *grā́van-* (m.) ‘stone for pressing the soma,’ Old Irish *bráu* (gen. *broon*) ‘millstone, quern’ (< **grāwn̥-*)—cf. P:476-477; MA:474. If so, the Tocharian would represent a putative PIE **g^{w}r̥rh$_x$won-en-*, a derivative of the **g^{w}reh$_x$wen-* that lies behind the Indic and Celtic forms. Since the Indic and Celtic words are possibly part of a large set derived from **g^{w}er(h$_x$)-* ‘heavy,’ the Tocharian meaning would represent a generalization from ‘millstone’ to any stone (though Winter, 1998:351, presupposed the opposite semantic development). It is also possible to see in *kärweñe* the descendent of a derivative of the **k̂érh$_a$wn-* ‘thunderbolt’ seen in Greek *kéraunos*. The Tocharian would reflect **k̂r̥h$_a$won-en-* and the meaning would be generalized from ‘thunderstone’ (the stones that are supposed to be the result of a lightning strike).

kärś-, ►[4]kärk-.

-kärśa, ►arśakärśa.

kärs- (vt.) **G** ‘know, understand, recognize’; **K[4]** ‘make know(n), announce, teach’

G Ps. VIb /**kärsáná-**/ [A kärsanau, kärsanat, kärsanaṃ// kärsanam, -, -; MP -, -, kärsanatär//; AImpf. // -, -, kärsanoyeṃ; Ger. kärsanalle]: *kärsanoyeṃ toy tu epe mā* ‘did these [animals] understand it or not?’ (575a3/4^{C}), *kärsänalle* = B(H)S *jñeya* (148a3/4^{E}); Ko. V /**kársā- ~ kársā-**/ [A kārsau, kārsat, kārsaṃ//; MP -, -, karsatär//; AOpt. karsoym, -, karsoy// -, -, karsoṃ; MPOpt. -, -, karsoytär//; Inf. karsatsi; Ger. karsalle]: *kr$_u$i palsko kārsau-ne ṣeme ślok klyauṣtsi ayu-ne* ‘if I am to understand his spirit, I will give him one *śloka* to hear’ (99a5^{C}), *karsaträ* ‘it will be recognized’ (505b3$^{C/L}$), *[ka]rsatsi* = B(H)S *ājñātum* (IT-75a6$^{E?}$), *kätkor ekamätte karsatsi* ‘to know past and future’ (PK-AS-16.2b5:156^{C} [Pinault, 1989]); Ipv. I /**päkársā- ~ päkársā-**/ [ASg. pkārsa, Pl. pkarsas(o)]: *ten nai pkārsa päst paṣ ñy ostameṃ 23* ‘know this with certainty and go from my house!’ (23b6^{C}), *pärweṣṣe śl[o]kne [ce ye]s ārth pkarsas* ‘in the first *śloka* you are to recognize this meaning’ (18a3^{C}), *pkärso* [lege: *pkärsso*, for *pkärsaso* (?)] (284b7^{A}); Pt. Ia /**śärsā́- ~ kärsā́-**/ [A śārsāwa, śārsāsta, śarsa// -, -, śārsāre; MP -, -, kārsāte//]: *śarsa empremna* **:** ‘he recognized the truths’ (48a3^{C}); PP /**kärsó-**/: **:** *te śārsa-me pudñäkt=ānaiśai mā ranw aiku kärsau ñy akalṣle* **:** ‘this the Buddha clearly made known: my student is neither known nor famous’ (31a7/8=32a2^{C}); **—kärsor** ‘± knowledge, understanding’: *ñakta ñikcye-menāk aiśamñesa kärsor*

star-ś ‘O lord, because of [thy] divine-like wisdom, thou hast the knowledge’ (PK-DAM.507a2^{Col} [Pinault, 1984a:24]); —**kärsormeṃ**: *kektseñ kärsormeṃ* = B(H)S *kāyaṃ viditvā* (U-23b1^{E}); —**karsalñe** ‘knowledge’: *mā-karsalñemeṃ* = B(H)S *ajñānāt* (542b6^{C}); —**karsalñeṣṣe** ‘prtng to knowledge’ (408b5^{C}).

K^{4} Ps. IXb /**śā́rsäsk^{ä}/$_{e}$-**/ [A śarsäskau, -, śarsäṣṣäṃ//-, -, śarsäskeṃ; AImpf. -, -, śarsäṣṣi//-, śarsäṣṣicer, -; Ger. śarsaṣṣälle]: **:** *kreñc no c[ai po] kr[e]ntäṃne śarsäskeṃ-ne eñw[et]sts[e] 70* ‘for these good ones [*scil*. buddhas] make us recognize all good things anew’ [*śarsäskeṃ-ne eñwetstse* = B(H)S *nivedayanti*] (5b1^{C}), *akālk śarsäṣṣäṃ-ne* ‘he makes known [his] desire’ (325a5^{L}); Ko. IXb (= Ps.) [AOpt. -, -, śarsäṣṣi//]: *k$_{ɪ}$se [pi] ksa wesäñ kekamor orocce lant śarsäṣṣi* ‘who might inform the great king of our arrival?’ (81b3^{C}); Ipv /**päkā́rsā-**/ [MP karsar]; Ipv /**pśärse**/ [Act pśarse]: */// kärsanalye cau pśar$^{?}$se ///* ‘make known that which must be known!’ [= ‘teach [us] what [we] need to know!’] (190a4^{L}) [►further s.v. *pśarse*]; Pt. II /**śā́rsā-**/ [A -, -, śārsa// -, -, śārsare]: **:** *te-ramt śārsa-me nesäṃ ytārye tne saṃsārmeṃ ///* ‘thus he made this known to them: here is the road from the *saṃsāra*’ (30a5^{C}); PP /**śeśśā́rso-**/.

■ AB *kärs-* reflect PTch **kärs-*, probably (with VW, 1941:26, 1976:207) from PIE **kers-* ‘cut off’ [: Hittite *kars-*/*karsiya-* ‘cut off, mutilate,’ Lydian *fa-karsed* ‘cuts off,’ Greek *kourá* ‘cutting the hair,’ Greek *korsóō* ‘shear,’ (inscriptional) Greek *kouron* ‘cut wood,’ Tch. *kärst-* ‘cut off’ (P:945)]. This **kers-* is an élargissement of **(s)ker-* ‘cut’ (P:938-945; LIV:355f.; Kloekhorst, 2008:455; Beekes, 2010:764). As to the semantic development VW suggests *‘cut off’ > *‘distinguish’ > ‘come to know’ and points to Latin *scīre* ‘know’ from **sek-* ‘cut’ [: Sanskrit *chyáti* ‘cuts off’]. To his equation we can add Hittite *sakk-*/*sekk-* ‘know,’ also from **sek-*. Under this traditional scenario Tocharian *kärs-* would be the exact equivalent of Hittite *kars-*, though Hittite would have preserved the older meaning, a meaning which is preserved in Tocharian in the derived *kärst-*, q.v. However, A. Willi has presented strong evidence (p.c.) that Latin *scīre* is from **skuHi-* (**skuHi-ō* > *sciō*, as **puHyos* > *pius*, and related to *show*) and Hittite *sakk-*/*sekk-* is from **seg^{h}-* ‘hold,’ thus depriving the Tocharian word of the support elsewhere in Indo-European of a rather difficult semantic development. ►See also **kärsauca** and, more distantly, **kärst-**.

kärsauca (n.) ‘one who knows’

[kärsauca, -, kärsaucai//kärsaucañ, -, -] *[kä]r[s]auca* = B(H)S *ājñātā* (IT-45a4^{E}), *ytārye sā śpālmeṃ : śaiṣṣe kär[s]aucaisa apākärtse yāmusa klyomña* ‘this excellent noble way, made evident by the world-knower’ (30a3/4^{C}). ■A *nomen agentis* from the subjunctive of *kärs-*, q.v.

kärsk- (vi.) ‘propel, i.e., shoot, throw, spread (by throwing)’

Ps. II /**kärsk^{ä}/$_{e}$'-**/ [*m*-Part. kärskemane; Ger. kärṣṣalle*]: *sumānṣeṃ warkensa Mālaṇḍi kärskemane* ‘strewing the M. with *sumāna*-garlands’ (M-3a3/4/PK-AS-8Ca3/4^{C}), *känte-okt sumāṃnṣeṃ warkensa kärṣalya* ‘[it (= the Mālaṇḍika) is] to be strewn 108 times with *sumāna*-garlands’ (M-3a5/PK-AS-8Ga5^{C}); Pt.Ia /**kärṣṣā-**/ [A -, -, karṣṣa//]: *po warkṣältsa wäntalyi ite pännāte karṣṣa* ‘with all [his] energy he stretched the bow fully and shot’ (109b6^{L}); PP /**kekā́rṣṣu-**/: **:** *sraukaṃ ṣ temeñce prere ramtä kekarṣṣu [:] nraine tänmasträ* ‘and consequently he will die; [as quickly] as a shot arrow, he will be [re-]born in hell’ (14b4^{C}).

●For the semantics we might compare Khotanese *ah-* which means both 'shoot' and 'throw' (cf. *aha-* 'noose' [i.e., 'throwing weapon']). If, beside the agent, there is only a patient, it is found in the accusative. If both a patient and a locative/dative are present, the latter appears in the accusative while the patient is in the perlative (a syntax analogous to that seen in Khotanese for *ah-* and in English for *shoot*).

■Closely related to TchB *kärsk-* is A *-krase* in *pärra-krase* 'distance of an arrow-shot.' These Tocharian words must be related to Sanskrit *kiráti* 'pour out, scatter, throw' (< **kr̥hₓé-*) as Couvreur (1950:129; also VW:233) has seen. Whether they are further to be related to words for 'spring,' etc. (e.g., Greek *skaírō*) is more doubtful (cf. P:933-934; MA:507). However, the exact relationship of *kärsk-* and *kiráti* remains obscure. If we are to take the A *-krase* at face value, we would appear to have a putative PIE **kroso-* from **kr-es-*. If so, *kärsk-* would be, in Indo-European terms, **kr̥s-sḱe/o-*. It is also possible to see *-krase* (with VW) as a metathesized result of an earlier **karse*, a late TchA nominal from **kärs-* which would have been the expected TchA outcome of a PTch **kärsk-*. Under this latter scenario PTch **kärsk-* might reflect a putative PIE **kr̥hₓ-sḱe/o-*. Not with Hilmarsson (H:93) do these words reflect a PIE **(s)kri-sḱe/o-* 'fly, move (in a non-linear way)' with cognates in Lith. Lithuanian *skriẽti* 'fly (around)' and Latv. Latvian *skrìet* 'fly.'

kärst- (vt.) 'cut off, cut down, terminate; tear; destroy utterly' [*lykaśke kärst-* 'chop [something] fine']

Ps. VIa /**kärs(t)nā́-**/ [A -, -, karsnaṃ//-, -, karsnaṃ; MP -, -, kärsnātär//-, -, kärsnāntär; AImpf. // -, -, kärsnoyeṃ; *m*-Part. kärsnāmane; Ger. kärsnālle*]: ***:*** *karsnaṃ pärmaṅk ṣañ śämnaṃts mäntaṃ pw akālkänta 97* 'it [*scil*. the life of men] cuts off hope and destroys all the wishes of his own people' (3b7^{C}), ***[:*** *ma]nt śämn[aṃ]ts śaul tne kos śaiṃ ksa kaunaṃts meñaṃts kätkorne kärsnātr attsaik postäṃ* ***:*** 'so is the life of men; as long as one lives in the passing of days and months, it [= life] is suddenly cut off later' (3b5^{C}), *sańkantse ayāto nesañ̈ñe mā karsnatär* 'the proper situation of the community will not be terminated' (PK-DAM.507a11/12^{Col} [Pinault, 1984a:24]), *kärsnāmane pannāk* = B(H)S *parikarttun upānaham* (U-3a1), *tumeṃ cwi soyetse śireṃ yepesa āśe kärstālya* 'then the head of the doll [is] to be cut off with a sharp knife' (M-2a3/PK-AS-8Ba3^{C}); Ko. V /**krā́stā- ~ ká́rstā-**/ [A -, -, krāstaṃ//; AOpt. karstoym, karstoyt, -//; MPOpt. karstoymar, -, karstoytär//; Inf. karstatsi]; Ipv. I /**päkrā́stā- ~ päká́rstā-**/ [ASg. pkrāsta// pkarstas]: *pkrāsta sklok* 'cut off doubt!' (2b5^{C}), *ñi yes āś pkarsta(s)* 'you, cut off my head!' (THT 1295b1^{C}); Pt. Ia /**kärstā́-**/ [A kärstāwa, -, karsta (kärstā-c)//; MP -, kärstātai, kärstāte//]: ***:*** *lykaśke kektseñ tāyä karst= arṣāklaṃtse* 'he chopped fine the body of the snake' (42a6^{C}); PP /**kärstó-**/: ***:*** *kärstau rano stām nano wtentse tänma[strä] ///* 'even if the tree [is] cut down, it is born again' (11a6^{C}), *kärstoṣ wastsi ṣek ausu* 'dressed always in torn clothing' (32b4^{C}); **—kärstor** '± utter destruction': */// kete no te kärst[o]r* = B(H)S *yasya tv ete samucchināḥ* (IT-26a2^{C}); **—kärstālyñe** 'cutting off' (284b2^{A}).

■TchA *kärṣt-* and B *kärst-* reflect PTch **kärst-* from PIE **kers-T-*, a derivative of **kers-* 'cut off' [: Hittite *kars-*/*karsiya-* 'cut off, mutilate,' Cuneiform Luvian *kars-* 'cut,'Greek *kourá́* 'cutting the hair,' *korsóō* 'shear,' (inscriptional) *kouron*

'cut wood,' Tch AB *kärs-* 'know' (P:945; LIV:355f.; Beekes, 2010:764)]. This **kers-* is, in turn, an élargissement of **(s)ker-* 'cut' (P:938-945). It is possible that in *kärst-* we have a generalization of an old **-d*$^{(h)}$- present. In any case, one should note that Tocharian *kärs-* 'know' preserves the original shape of **kers-* but the derived *kärst-* preserves the original meaning (Schrader/Nehring, 1917: 426, VW:207-208, with differing details). ►See **enkärstätte**, **-kärstau**, and **kärstauca** and, more distantly, **kärs-**.

-kärstau (n.) 'interruption' [only in the compound *snai-kärstau* 'without interruption, uninterruptedly']
snai-kärstau (587.a1^{A}), *weksa sr[a]kañce kwoytär-ne tańsa snai-kärsto* [sic] (85a1^{C}). ■A *nomen actionis* from *kärst-*, q.v. ►See also **kärstautstse**.

kärstauca (n.) 'one that cuts off or down'
[kärstauca, -, -//] *pontäṃntso akalkänta kärstoca :* 'a cutter off of the desires of all' (295b3$^{A!}$), *: teki ktsaitsñe srukalñe cmelñe ṣpä kärstaucā ra ///* 'as one who cuts off sickness, old-age, death and rebirth' (30a6^{C}). ■A *nomen agentis* based on the subjunctive stem of *kärst-*, q.v.

kärstautstse* (adj.) '± interrupted, stammering'
[f: -, -, kärstautstsai//] *1[8] t[oṃ] w[e]ña Hetubā[like rekau]na kärstautstsai weśeññaisa* 'H. spoke these words with an interrupted [stammering? choked up?] voice' (283a2^{A}). ■An adjective in *-tstse* from *kärstau*, q.v.

¹käl- (vt.) 'endure, bear'
Ps. VIII /**käls**$^{'ä}$/$_{e}$**-**/ [A -, -, kalṣäṃ// -, -, kalseṃ]: *te kalṣäṃ aräñc=aiśaumyepi* 'the heart of the wiseman endures it' (227b2^{A}), *kaklāyāṣṣäṃ* [sic] *läklene mā säk kälṣäṃ* 'good fortune does not tolerate [those who] have fallen unto suffering' (255a3^{A}); Ko. I /**kélä- ~ kálä-**/ [A kelu, -, -//-, kaltär, -; Inf. kaltsi]: *su ke ñem* [lege: *te-ñem*] *walo yāmṣate ñīśś erkatte mäkte ṣ teṃ kelu* 'this so-called king treated me badly and how will I endure it?' (81a4^{C}), *kalträ* (PK-AS-7Ab2 [CEToM]), *waimene kaltsi tne śasanne :* 'difficult to bear in the law' (44a6^{C}); Ipv. III /**päkel-**/ [Sg. pkel]: *pkel twe erkätñe* 'endure the bad treatment!' (123b1^{E}); Pt. III /**kelä- ~ keläsā- ~ käläsā-**/ [A -, kelasta, keltsa//; MP kälsāmai, -, -//]: *kelts=empelona läklenta* • 'he bore terrible sufferings' (220a1$^{E/C}$), *kälsāmai* (PK-AS-13I-a7$^{C?}$).
■ AB *käl-* reflect PTch **käl-* probably from PIE **kelh*$_{1}$- 'rise up' [: Latin *ante-, ex-*, *prae-cellō* 'surpass' (< **kel-d-*), Lithuanian *kélti*/*keliù* 'raise up,' *kìlti*/*kylù* 'raise oneself up,' and nominal derivatives (with the meaning 'hill,' etc.) in Greek, Celtic, Germanic, Slavic (P:544; MA:352; cf. LIV:349)] (Seržant, 2008: 70-71). Not excluded is a descent from PIE **k*^{w}*el-* 'move' (see discussion s.v. ²*käl-*). ►See **ekalätte**, **kaläl**, **kälṣamo**, **kälṣamñe** and, more distantly, **käly-**.

²käl- (vt.) **G** 'lead, bring' [NOUN *epyac käl-* (middle) 'remember [something/ someone]']; **K**^{4} 'let bring'
G Ps. Xa /**källásk**$^{'ä}$/$_{e}$**-**/ [A källāskau, -, källāṣṣäṃ//klāskeṃ, -, källāskeṃ; MP -, -, källāstär ~ klāstär//; *nt*-Part. källāṣṣeñca; Ger. källāṣṣälle ~ klāṣle]: *källaskeñ-c säkw* 'they bring thee good fortune' (588a2^{E}), • *ykāk ñiś kälāstär epyac poysy añmālaṃske :* 'then the merciful Buddha remembers me' (22b8^{C}), *tane cärkenta klāsträ* 'he brings garlands here' (91b4^{C}), *nauṣ cmela epiyacä källāsträ 8* 'he remembers earlier births' (523b3^{C}), *sak ecce källāṣṣeñca* = B(H)S *sukhā-vaham*

(182a1^{C}); Ko. V /**kálā- ~ kálā-**/ [A -, kālat, kālaṃ//; MP kalamar, kalatar, kalatär//; AOpt. kaloym, -, -//; MPOpt. -, -, kaloytär (?)/; Inf. kalatsi; Ger. kalalle]: *tusāksa ecce kälamār* [sic] *cau ñäke* 'therefore I will now bring it forward' (PK-AS-12Jb3^{A} [Thomas, 1979:48]), *alyekepi kaloym wat mīyäṣṣälyñe* 'or may I bring harm to another' (S-3b1^{C}); Ipv. I /**päkálā- ~ päkálā-**/ [ASg. pkāla, Pl. (p)kalas; MPSg. pkalar, Pl. pkalat]: *cwim nai kalas* 'bring [it] to him!' (107a10^{L}), *ñiś epyac pkalat* • 'remember me!' (28a1^{C}); Pt. Ia /**śälá- ~ kälá-**/ [A -, -, śala// -, -, śilāre; MP klāmai, klātai, klāte// klāmte, -, klānte]: *makte pācer walo cwi comp lakle śala* 'the father king himself brought this suffering to him' (88b3^{C}), *su ci klāte ñyātsene* 'he led thee into danger' (93b1^{C}), *29 mäkte käryo[rttañc] klānte lw[ā] kc[a] ///* 'as the merchants led some animal' (24a6^{C}); PP /**käló-**/ (IT-106a3^{E} [TVS]); **—klormeṃ**; **—kalalñe**, only in the derived adjective **kalalñeṣṣe**: *[epi]yac kalalyñeṣe yakne* • 'the manner of remembering' (552a3^{E}).

K^{4} Ko. IXb /**śäläsk$^{'ä}$/$_{e}$-**/ [Inf. śaläs(t)si]: *wärsañe täryāka-ne Ccākarentse muryesa war śalässi klyinaṣṣiṃ* 'on the thirtieth of [the] *wärsañ̃ñe* [month] one is to bring water through Ccākare's ditch' (SI B Toch. 13.1^{Col} [Pinault, 1998:6]); Ipv. II /**(pä)śälā-**/ [Pl. śālat]; Pt. II /**śälā-**/ [MP śālamai, -, -//]: *ñiś yolaiñ̃ñemeṃ tsälpāwa brahmalokäś tā$_{u}$ ytāri śālamai* 'I was freed from evil and I led the way to the *brahmaloka*' (19b7^{C}).

●There appears to be no difference in meaning between the grundverb and the causative.

■AB *käl-* reflect PTch **käl-*, probably from PIE **k^{w}el-* [: Sanskrit *cárati* ~ *calati* 'moves (intr.), wanders,' (evidence of a *set*-root is provided by *cáritum*, *caritá-*, *cīrṇá-*, etc.), *kárṣati* 'draws (to oneself), leads; plows,' *kr̥ṣáti* 'plows, travels over,' Avestan *čaraiti* 'moves (intr.); drives,' Greek *pélō ~ pélomai* 'come to exist, be' (Cretan *télomai* 'will be'), Homeric *teléthō* 'be,' *poléō* 'go about (intr.); range over, haunt; turn over (the earth with a plow),' *pōléomai* 'come/ go frequently,' Latin *colere* 'cultivate, dwell in' (< either **k^{w}el-e/o-* or **k^{w}ol-e/o-*), Albanian *sjell* 'bring' (< **k^{w}ele/o-*), *qell* 'delay, hold up, detain' (< **k^{w}oleye/o-* [= Gk. *poléō*]), *kall* 'insert, put in,' *për-kul* 'bend, crook' (< either **-k^{w}l̥neh$_{a}$-* or perhaps **-k^{w}l̥n(h$_{a}$)ye/o-*), and nominal derivatives in Celtic, Germanic, and Balto-Slavic (P:639-640; MA:606-607; LIV:386ff.)]. The TchB subjunctive, relegated from the present by the iterative-intensive **k^{w}l̥se/o-* (itself = Sanskrit *kr̥ṣáti*?), would exactly match Albanian *kall* 'put in, insert.' Both would reflect an *o*-grade present. The subjunctive of AB *²käl-* 'lead, bring,' *kālā- ~ kälā-* would reflect the same formation, only with the addition of the subjunctive **-ā-* (or do we have here traces of the *set*-variant of this root?). The present of *²käl-*, *källāsk-* (< **k^{w}l̥neh$_{a}$-sḱe/o-*) matches Albanian *-kul* (< **k^{w}l̥nh$_{a}$-e/o-* or **k^{w}l̥n(h$_{a}$)ye/o-*) in *përkul* 'bend, crook.' The "causative" preterite to *²käl-*, *śālā-*, though it is most probably an independent creation, matches Albanian *solla* (< **k^{w}ēl-*), the past of *sjell*. This etymology goes back to Pedersen (1941:183).

Alternatively, and more traditionally, *²käl-* might be from PIE **kelh$_{3}$-* 'put into motion' [: Sanskrit *kāláyati*/*kaláyati* 'drives, carries,' Greek *(o)kéllō* 'drive a ship on land,' Greek *kelḗs* 'quick,' Latin *celer* 'id.,' Lithuanian *kélti* 'drive (cattle),' Gothic *haldan* 'drive cattle to pasture,' etc. (P:548; LIV:348ff.)] (VW, 1941:25,

1976: 199-200; H:61-62, Seržant, 2008:). ►See also **källāṣṣuki** and more distantly **[1]käl-**, and perhaps **kalāk-**.

[3]käl- (vt) 'goad, drive [animals]'

Ps. VIII /**käls**$^{'ä}$/$_{e}$$^{'}$**-**/ [MP -, -, kalṣtär// -, -, kältsentär]: */// [ṣa]ñ k[e]wän śakātaisa kalṣtär-me ṣñār wepeṃś aśan-me* **:** *tuyknesa ktsaitsñe srūka[lñe] śaul kältsenträ wnolmentso ṣañ kalymiś aken-ne* **:** 'with a stick he goads his own cattle and leads them each to their own paddocks; similarly old-age and death drive the life of beings and lead it in their own direction' (3a3/4^{C}). [●*kalṣtär* + *aśan*, *kältsentär* + *aken* = B(H)S *prāpaya(n)ti*]. Given that only the present is attested, the shape of the root is ambiguous; it is possible to take it as *kälts-* or *käls-* (with Present II), as well as as *käl-* (Present VIII), though the last is likeliest (see Seržant, 2008:67).

■Seržant takes this word to be from PIE **kelh$_3$-* 'move' [: Greek *kélomai* 'urge, exhort, command,' Lithuanian *kélti* 'drive (cattle)' and, more distantly, Gothic *haldan* 'drive cattle to pasture,' English *hold*, etc. (P:548; MA:170)] (Seržant, 2008:67-68). Beekes (2010:719) cautiously suggests a connection with Greek *(o)kéllō* 'drive a ship aground.' Not with VW (1969:487, 1976:201-202) from **k^{w}el-* 'turn.'

kälkañc (n.) 'collyrium in paste'

[kälkañc, -, -//] (354b1^{C}, W-5b1^{C}). ■From B(H)S *kalkāñjana-*.

käln- (vi.) **G** 'resound'; **K^{3}** 'howl (of the wind)'

G Ps. I /**kälnä**-/ [A // -, -, kalneṃ; AImpf. -, -, kalñi//]: *kalneṃ ploryaṃ tne pīyaṃ lwāsa* 'the *plory*as resound and the animals sing' (589a6^{C}), *katkauñaisa kalñi śaiṣṣe* 'the world resounded with happiness' (408a4^{C}); Pt. III /**kälnäsā-**/ [MP -, -kälnsāte//]: *[ipre]rmeṃ kälnsāte ram no* 'as if having resounded from the sky' (617a4^{C}), */// [śa]kki kaccāre po iprer kälnsāte* **:** 'the śākyas rejoiced and the whole heaven resounded' (IT-19b3^{C}).

K^{3} Ps. IXa /**kälnáskˈäa**/$_{e}$-/ [A //-, -, kälnaskeṃ] *karsna[ṃ] kälnaskeṃ ṣñār ṣñār* '[the winds] cut off and howl respectively/alternately' (PK-AS7-Mb4^{C} +NS122a + NS261 +NS262 [TVS]).

■ AB *käln-* reflect PTch **klŭn-* [sic]. The original order of resonant and vowel is assured by the derivative *klena* and by the failure of *-ln-* to assimilate to *-ll-*; the *-l-* and *-n-* came into contact only after the assimilation rule was no longer productive. This **klän-* must reflect PIE **klun-*, otherwise seen only in West Germanic in Old English *hlynn* 'sound, noise, roaring stream,' *hlynan*/*hlynnian* 'resound,' Old Saxon *gihlun* 'din, uproar' (Jacobsohn, 1934:212, Duchesne-Guillemin, 1941:143-4, VW:200, though details differ, Hackstein, 1995:321f.; cf. also P:550, with differing details; MA:534). ►See also **klena**.

kälp- (vt.) **G** 'find, get, obtain, achieve; manage [+ infinitive]' [INF. + *kälp-* = 'get to'] [*traṅkonta* + *kälp-* 'commit a sin/crime'] [*milar kälp-* 'suffer damage']; **K^{4}** '± cause to obtain, bestow, grant' [with accusative of thing and genitive of person] [*senik kälpäsk-* 'entrust']

G Ps. IXa /**kälpáskˈäa**/$_{e}$**- (~ kälwáskˈäa**/$_{e}$**-**^{Col}**)**/ [A kälpāskau, kälpāst, kälpāṣṣäṃ// kälwāskem (sic), kälwāścer (sic), kälpāskeṃ; AImpf. -, kälpāṣṣit, kälpāṣṣi//-, -, kälpāṣyeṃ; MP -, -, kälpāstär// -, -, kälpāskentär; *nt*-Part. kälwāṣṣeñca* (sic); *m*-Part. kälpāskemane; Ger. kälpāṣ(ṣäl)le]: *mā no nta su ce$_{u}$ rilñemeṃ oko wrocce kälpāṣṣäṃ* **:** 'but from such a renunciation he obtains no great result' (8a2^{C}),

kälpāṣṣäṃ = B(H)S *vindati* (18a6^{C}), *śwāṃ-ne yṅkauṃ kästwer mā=ñu kälpāṣṣäṃ* '[if] they eat at him day and night, he doesn't achieve peace/rest' (33b1^{C}), *yākṣi maiyya kälpāskeṃ kauseṃ wnolmeṃ māka :* 'the *yākṣa*s find strength and kill many creatures' (3a1^{C}), /// *traṅkonta : kälpaskenträ : läṅktsana kramartsana* ‖ 'the sins are committed, light and heavy [ones]' (IT-139a3$^{C/L}$), *kälpāstär* = B(H)S *vidyate* (U-18a4^{C}), *wīna kälpāṣṣit* 'thou didst find pleasure' (231a2$^{C/L}$), *kälwāṣṣeñcai* = B(H)S *prāpiṇa-* (gloss to SHT 7, 1739); Ko. VI /**källā́-**/ [A kallau, kallat, kallaṃ// källām, -, kallaṃ; AOpt. källoym, -, källoy// -, -, källoyeṃ ~ källoṃ; Inf. källātsi; Ger. källālle]: *ente ṣ kallau tu lkātsi :* 'and when will I get to see it [again]?' (46a5=47b2^{C}); Pt. Ia /**kälpā́- (~ kälwā́-**^{Col}**)**/ [A kälpāwa, kälpāsta, kalpa//kälpām, -, kälpāre ~ kälpār; MP -, -, kälpāte (?)//]: *pañaktäññe pelaikne klyauṣtsi kälpāwa* 'I got to hear the Buddha's law' (101a6^{C}), *: ṣesa wertsyaimpa kalpa perne su pärweṣṣe :* 'together with [his] retinue he achieved the first rank' (23a1/2^{C}), *arhanteṃñe perneṃ* [sic] *kälpāre* 'they achieved arhat-rank' (THT-1551b4^{C}), • *ṣ[u ṅke] alyek reki weṃtsi mā kä[lpāte]* (or *kä[lpā-ne]*?) /// 'the latter did not manage, however, to say another word' (IT-131a2^{C}); PP /**kälpó-**/: *mäkte wiskaṃts mā mīlar kälpauwantso : ... stām ... nano wtentse tän-ma[strä] ///* 'as when the roots not having suffered damage, a tree again is born again' (11a6^{C}); **—kälpormeṃ**; **—kälporsa**: *śwātsi yoktsi klporsa* [sic] 'by obtaining food and drink' (31a3^{C}); **—källālñe** 'obtaining, achieving, gain': *laṃtuññe īke källālñe* 'the achievement of a royal station' (128a4^{E}), *ṣärpalñe källālñe* = B(H)S *deśapratilaṃbhāḥ* (181a4^{C}), *källālñe* = B(H)S *lābham* (U-7b4^{C}). ●The "intensive preterite," *kälpiyā-*, sometime put here belongs rather with *kälyp-* 'steal,' q.v.

K^{4} Ps. IXb /**kā́lpäsk**$^{'ä}$**/**$_{e}$**-**/ [A kalpäskau, -, kalpäṣṣäṃ// Ger. kalpäṣṣälle]: • *ostmeṃ lantsi preke ñi yapoy yesäṃ kalpäskau* • [the king speaking to his ministers] '[it is] time [for me] to leave the house [= become a monk] and I bestow on you my kingdom' (372b4^{C}), /// *[waipe]cc[e]nta kälpäṣṣäṃ* (132a5^{E}); Pt. II /**klyāpā-**/ [-, -, klyāpa//]: *ṣeyyiśkane mokauśka se[nik k]ly[ā]pa-c* 'the she-monkey entrusted [her] two offspring to thee' (THT-3597b4).

■ AB *kälp-* reflect PTch **kälp-* but extra-Tocharian connections are less certain. Peterson (1933:18, also VW:201) would relate the Tocharian word to Sanskrit *kálpate* 'is well ordered, well managed, fitting; succeeds' but the meaning seems very distant. Surely this Sanskrit set is to be related to Avestan *karpa-* 'ritus,' Avestan *karpan-* 'non-Zoroastrian priest' from a Proto-Indo-Iranian **kar/lp-* 'be/make fit or proper.' It is semantically and morphologically tempting to equate the Tch words with Sanskrit *grah-* (present *gṛ̥bhṇā-*/*gṛ̥hṇā-*) 'seize, lay hold of, capture, steal, take; undertake.' However the Sanskrit word is securely tied to a PIE etymon with *-r-* (e.g., English *grab, grasp*).

Watkins (1969b:1522) isolates a PIE **kelp-* 'hold, grasp' for some nominal words in Germanic (Old English *hælftre* 'halter' [< **half-tra-*], Old English *helma* 'rudder, tiller'[< **helf-man-*], *hielfe* 'handle' [cf. P:926; MA:595]). Such a root would provide a suitable semantic and phonological basis for *kälp-*. In addition one might wish to see in *kälp-* a relative of *klep-* '± touch with the fingers, investigate,' q.v. or even *kälyp-* 'steal,' q.v. It is possible, I think, to see in these latter words (including Watkin's Germanic collection) a PIE **klep-* '±

lay hand to' that appears in Tocharian as (1) *kälp-* (with a putative PIE present **kl̥pneh$_a$-*, perhaps modeled on the semantically similar **g^{h}r̥b^{h}neh$_a$-*), as (2) (*in malam partem*) *kälyp-* 'steal' (also in Greek, Latin, and Germanic), as (3) *klep-*, originally an intensive with a present **klēpe/o-* (cf. Latin *cēdere*), and (4) in Germanic, with *guṇa* from the zero-grade in Old English *hielfe*, etc. The first and third meanings are to a certain extent paralleled in Old English by *grīpan* 'grasp' (< **g^{h}reibe/o-*) and *grōpian* 'feel for, grope' (< **g^{h}roibeh$_a$ye/o-*). For this etymology, see also Adams, 1989b. ►See also **eṅkalpatte**, **kälpauca**, and **kallau** and possibly **kälyp-** and **klep-**.

kälpaṣṣuki* (n.) '± stealer, robber'

[-, -, kälpaṣṣukiṃ//] *[se ṣamāne ... ytā]ri yaṃ • waṣik kälpasṣṣukiṃ yoñiyai ṣparkäṣṣukiṃ käryorccempa wat* • 'if a monk travels a road with a *waṣik kälpaṣṣuki*, a *yoñiyai ṣparkäṣṣuki*, or someone concerned with commerce' (330a5^L). ■A *nomen agentis* from the otherwise unattested present stem of *kälyp-*, q.v. (Winter, 1961, Schaefer, 1997:168). The exact significance of *kälpaṣṣuki* is uncertain. It is glossed by the Old Uyghur *ywitquji* but the verbal root *ywit-* (*-quji* is transparently the agentive suffix) is attested as such only here and does not appear to match any verbal root in any other Turkish language. In a parallel text (IT-246$^{C/L}$) the phrase *waṣik kälpaṣṣuki* is matched by *lykaṃ* 'thieves.' ►More discussion s.v. **waṣik**.

kälpauca (n.[m.sg.]) 'obtainer/achiever'

[kälpauca, -, -//kälpaucañ, -, -] *36 mant sw apāṣṣätte kälpauca śwātsi yoktsi alanmeṃ* 'so he [who has] not practiced moral behavior [thinks to be] one who gets food and drink from whereever' (31a2^C), *kwri tane śwātsintse śle yoktsintse klpauca* [sic] *tākaṃ wnolme :* 'if a being would be one who obtains food and drink' (31a7^C), (PK-NS-236a6^C). ■A *nomen agentis* from *kälp-*, q.v.

kälm- (vt.) 'enable, permit, allow, accord' (?)

Ps. IXa /**kälmä́sk**$^{'ä}$**/$_e$-**/ [A -, -, kälmaṣṣäṃ//]: *[pe]rne=rhanteñ̇ñe kṣayajñāṃmpa ṣe lkāsi ram no kälmaṣṣäṃ-ne pyutkäskeṃ-ne krentau[na]* 'arhatship together with extinction-knowledge enables/allows him to see/have insight, as it were; his virtues become manifest' (591a5^L); Ko. II /**śälm**$^{'ä}$**/$_e$**$^{'}$**-**/ [A -, -, śalmäṃ* (śilmaṃne)//]: • *teṃ yiknesa weweñu mā tākaṃ wac[e] kaum aksaṣṣuki mā śilmaṃ-ne ārwe[r ya]maṣṣamtte mā wat mā yalle ste* • '[if] he [*scil*. the patron's messenger] has not spoken in this way and the messenger does not allow him [*scil*. the monk] [to stay] a second day [, saying]: 'we have made ourselves ready, or not,' [he is] not to go' (331b3/4^L); Pt. Ia /**kälmā-**/ [A -, -, kalma//]: *toṃ wi wäntarwa tne kalma ksa kalloy* 'he permitted these two things [that] someone might achieve [them]' (82b5^C).

●The possible preterite, *kalma*, has also been taken as a noun. For a discussion of the range of meanings proposed for this verb, see TVS. ■Etymology unknown. For a suggestion, VW:200 (a denominative verb from an [unattested] **k̂lumen-* from **k̂leu-* 'hear')—but the form of the subjunctive argues strongly against such an assumption.

källāṣṣuki (n.), only attested in **epyac källāṣṣuki** 'one who remembers'

[källāṣṣuki, -, -//] *epyaś* [sic] *klāṣṣuki* [sic] *mā nesan-ne ///* (330b5^L). ■A *nomen agentis* from ^{2}*käl-*, q.v.

kälṣamo (adj.) ‘enduring’
[kälṣamo, -, -//] *kälṣmo tākaṃ [su pä]rk[ā]wänta yänmāṣṣäṃ* ‘[if] he is enduring, he achieves benefits’ (258b4[A]). ■An adjectival derivative from the present-stem of [1]*käl-*, q.v. See next entry.

kälṣamñe* (n.) ‘± endurance’
[kälṣamñe, kälṣamñ-, kälṣamñe//] ***:*** *k[e] käl[ṣa]mñesa ot ra nemce ṣārkate wa///* (235a2[C]), • *os kälṣamñentse po yāta[lñe] ///* every ability for eduring the house’ (PK-AS-7Ob6[C] [CEToM]), *[pap]āṣaurñe* [sic] *kälṣamñe tsiromñe ompolskoññe* [sic] (586a7[L]); —**kälṣamñeṣṣe** ‘prtng to endurance’: ***:*** *kälṣämñeṣṣe kaṣarä wästsi preke* ***:*** ‘the time [is] to wear the *kaṣar* of endurance’ (281b3[E]), *kälṣamñeṣṣe niṣke su prākre tākoy-ñ* ‘may I always be strong [like] the jewel of endurance!’ (S-5b1/ PK-AS-5Bb1[C]). ■An abstract noun derived from the previous entry, q.v.

kälskälyñe, ►kläskälyñe.

[1]käl(t)s- (vt.) ‘± press, pour; oppress’
Ps. VIa /**kälsnā́-**/ [Ger. kälsnälle]: *mītä śak ṣkäs traunta eneṃ kälsnälle* ‘16 *trau* of honey [is] to be poured in’ (497a4[C]); Ko. V /**klātsā-**/ [A -, klātsat, -//]: */// warporṣe mai klātsāt* ‘thou wilt perhaps suppress the sensations’ (91a2[C]); Pt. Ia /**kältsā́-**/ [MP -, -, kältsāte// -, -, kältsānte]: *[kä]ltsānt[e] cew preke* ‘they were oppressed in that time’ (15a1[C]); PP /**kältsó-**/: *kaṃnte kältsau ṣalype* ‘an oil pressed/sieved 100 [times]’ (P-1a2[C]).
●Compare TchA [*puk marmas*] *kakältsāṃ trik tkanā [klā]* ‘it made all her veins pour forth, she swooned, and fell to the earth’ (A-77b2). The TchB subjunctive singular *klātsā-* may be analogical for **kāltsā-*. If so, the original cluster may have been **-ls-* rather than **-lts-*. The analysis of this and to [3]*käl-* owes much to Hilmarsson (H:67-68) ■ AB *käl(t)s-* reflect PTch **käl(t)s-* but extra-Tocharian connections are uncertain. Hilmarsson suggests (H:68) the possibility of a deriving this verb from PIE **ḱel-* ‘lean,’ noting particularly ON *hella* ‘pour.’ ►See also **eṅkältsatte**.

[2]käl(t)s- (vt.) ‘goad, drive [animals], ►[3]**käl-**.

käly- ~ stäm- (vi/t.) **G** ‘stand (intr.), stay, stand still; last’ [NOUN-*ne käly-* (metaphorically) ‘± obey’]; **K** ‘establish, fix [in place]; invite’
G Ps. II /**käly[ä]/[e]-**/ [MP -, -, kaltär// klyemar (?), -, klyentär; MPImpf. -, -, kälyitär//; *nt*-Part. klyeñca; *m*-Part. klyemane; Ger. klyelle]: *ṣamānentse yśelmi pälskone tsaṅkaṃ kwipe-ike ke$_u$wco kalltärr-ne* [sic] ‘[if] sensual desires arise in the mind of a monk and his shame-place [*scil*. penis] stands tall’ (334a3/4[E/C]), • *anaiśai kwri pa[pā]ṣṣoṣ walke klyentar* [sic] *k[o]kalyi* ***:*** ‘if they [are] careful, wagons last a long time’ (5b2[C]), *[kly]enträ* = B(H)S *tiṣṭhanti* (lla3[C]), *alyek-ypoyṣi brāhmaṇi parna klyenträ säsweṃ lkātsi ñäskenträ* ‘the foreign brahmans are standing outside and they are seeking to see the lord’ (81b4/5[C]), *yaitkorne klyeñca ñiś* ‘I [am] standing in the commandment’ (205b4[E/C]), */// [ṣ]ll[e]ntse tärnene kaun ra pälkā klyemāne* • ‘the sun shone as if standing on the crown of the mountain’ (IT-22b7[A]), *klyelle* = B(H)S *stheya-* (251a3[E]); Ko. V /**stā́mā-** ~ **stā́mā-**/ [A -, -, stāmaṃ//; AOpt. stamoym, -, stamoy//-, -, stamoṃ; Inf. stamatsi]: *[walo eṣe] retkempa* ***:*** *stāmaṃ pratiṃne mā ṣ n$_ā$nok śanmäṃ ciś retke 64* ‘the king with [his] army will stay [here] and the army will not go against thee again’ (22a2[C]), */// śaul stāmaṃ-ñ ///* ‘[if] my life lasts’ (63a4[C]), *stamatsiś* = B(H)S

sthitaye (537b3^{C}); Pt. Ia /**ścämā́-** ~ **stāmā́-**/ [A ś(i)māwa, ś(c)māsta, śama (~ścmā-c)/-, -, stāmais/-, -, stamāre ~ ś(i)māre]: *[samudtä]rne śimāwa mā śitkāwa* 'I stood in the sea and did not proceed' (425a2$^{C/L}$), *krent käṣṣintsa meṅkitse yolaiñesa mā ṣṣe nta aṣkār śmāwa* 'lacking a good teacher, I never stood back from evil' (TEB-64-09/IT-5$^{C/L}$), *intsau kātsaś śeśśanmusa śama= nepre poyśintse* **:** 'having bound the block of wood to [her] stomach, she stood before the Buddha' (18b8^{C}), *stāmais ... ñäktene* 'the two gods stood' (338b7^{A}), *stamāre* (PK-AS-15F-b4^{C} [TVS]), *śimāre* (108a1^{L}); PP /**stämó-**/: *ṣalesa stmau* 'standing on the mountain' (12a7^{C}), *pelaiknene stmau prākre* 'standing firmly in the law' (S-6a2/PK-AS-5Ca2^{C}); **—stamalñe** 'continuation, duration, abiding, persistence': *[śaulantse kekt]señäntse [stama]lñe* 'the continuation of life and body' (176a1^{C}), *stamalñe* = B(H)S *sthitiḥ* (182a5^{C}); **—stamalñetstse*** '± lasting, persisting': *onol[mi] /// stamalñecci* 'lasting beings' (175b4^{C}); **—stamalñeṣṣe** 'prtng to continuation': *[pe]laiknetse kreñcepi stamalñeṣṣe akālksa* 'in the wish for the continuation of good law' (S-2a2/PK-AS-5Aa2^{C}).

K Ps/Ko. IXb /**stā́mäsk**'^{ä}/$_{e}$**-**/ [A -, stamäst, stamäṣṣäṃ//-, -, stamäskeṃ; Impf. //-, -, stam(ä)ṣyeṃ; Ger. stamäṣṣälle]: • *meleṃtsa yaipwa yenteṃ korne stamṣäṃ* **:** 'it fixes the winds [which] have entered through the nose in the throat' (41b5/6^{C}); Ipv. II /**päścämā-**/ [Sg. päścama; Pl. pśīmar]: *päścama* (IT-285a2^{A}), *pśīmar* (IT-68a5^{C}); Pt. I /**ṣṭāmā́-**/ [A ṣtamāwa, -, -//]: */// täṅwañña jaṃbudvipmeṃ tsrāwa wätkāwa hai kka ṣtamāwa-ne ṣpä tarya nau[miyenta]* (PK-NS-31a3$^{?}$ [Pinault, 1994:107]) [●this form would seem to be an error for *ṣcamāwa*]; **—śceścamor** '?' (211b3$^{E/C}$); Pt. II /**ścā́mā-/** [-, śāmasta, ścāma//; MP -, ścāmatai, -//; Pt. IV /**stämā́ṣṣā-**/ [A -, stämaṣṣatai, -//] *pkai-kṣātreṃntsa yarke yāmormeṃ rīne stämäṣṣatai-ne* 'having done honor with chowrie and parasol, thou didst invite him into the city' (Qumtura 34-d4$^{C/Col}$ [Pinault, 1993-94:176]); PP /**śceścā́mo-**/: *śceścam[o]ṣ pälskosa* 'with steady mind/spirit' (PK-AS-7Ib5^{C} [CEToM]); **—śceścamormeṃ** (*päst śceścamormeṃ* 'with the exception of'): *[***:** *nraiṣṣana po yke]nta päst śeśśamormeṃ* **:** 'with the exception of all hellish places' (64b2^{C}); **—stamäṣṣälñe** 'establishment': *stamäṣälñe* = B(H)S *sthāna-* (41a7^{C}).

■ AB *käly-* reflect PTch **käly-* from PIE **kel(h$_1$)-* 'raise up' [: Latin *ante-, ex-, prae-cellō* 'surpass' (< **kel-d-*), Lithuanian *kélti*/*keliù* 'raise up,' Lithuanian *kìlti*/*kylù* 'raise oneself up,' and nominal derivatives (with the meaning 'hill,' etc.) in Greek, Celtic, Germanic, Slavic, (P:544; MA:352)]. Greek *keléontes* (< **kelh$_1$yont-*) 'upright pieces of a loom' secures the laryngeal as **h$_1$*. Particularly striking would seem to be the Baltic-Tocharian correspondence since Tocharian *käly-* would appear to reflect a putative PIE **kl̥h$_1$-ye/o-* which is similar to Lithuanian *keliù* (< **kelh$_1$-ye/o-*) and *kìlti* (< **kl̥h$_1$-*). Not with VW (1941:33, 1976:202; followed by Hilmarsson, 1996:69f.) from PIE **k̂lei-* 'lean.' Nor with Normier (1980: 257; also H:69-70) is *kaltär* to be taken as from **kälyätär* from **klyäyätär* (which would surely have given **klyitär*) from PIE **k̂lei-e-*. ►See also [I]**käl-**

■TchA *ṣtäm-* and B *stäm-* reflect PTch **stäm-*, probably from PIE **stem-*, a byform of **steh$_2$-* 'stand' in the same way **g^{w}em-* is to **g^{w}eh$_a$-* 'go' (Winter, 1962a:27; for the many reflexes of **steh$_2$-*, see P:1004ff.). PIE **stem-* is otherwise seen only in Germanic and Baltic [: Gothic *stams*, ON *stamr*, Old English

stam, OHG *stamm* ‘stammering,’ ON *stama*, OHG *stamēn* ‘stammer,’ ON *stemma* ‘stem, dam, hinder,’ MHG *stemmen* ‘make stand, make stiff,’ etc.; Latvian *stuomîtiês* ‘stammer, stumble, stop’ (P:1071), Albanian *shtemët* ‘mute’ (V verb **shtem*, equal to Gmc **stamjana-*), ‘*(make) stop’]. Not with VW (463-464) who suggests instead a connection with **ste(m)b^{h}-* ‘establish, set up; step; stop, check’ (P:1011-1012; LIV:595ff., 588ff.; Cheung, 2006:362-363).

►See also **klyemo**, **kleñca**, **stām**, **stemye**, and **śmoññā**, and possibly **smā-**.

ˣkälyostär ‘??’

/// śa - tumeṃ po kälyostär epe mā (SHT-1704 [Malzahn, 2007b:309]).

kälyp- (vt.) ‘steal’

Ps. IXa /**kälpä́sk^{ä}/$_{e}$-**/: (see *kälpaṣṣuki*): Ko. IV /**kälypí(ye)-**/ [AOpt. -, -, kalypi/ /-, -, kälypiyeṃ; Inf. kälypītsi]: *ka ma* [lege: *kā mā*] *wes ra [kä]lypiyem* ‘why shouldn’t we also steal?’ (404b2^{C}); Pt. VII /**kälypiyä́-**/ [A kälypāwa (sic), -, kälwiya (sic)//]: *kälypawa* (PK-AS-14.1a5) (K), *mā ñiś int[e] lānte waipeccenta kälypiy[a]w[a]* ‘if I did not steal the possessions of the king’ (THT-1250b1^{C}) *Puttewante kercapai kälwiya* ‘P. stole a donkey’ (KLOST.37,50/PK-DAM.507 (37+36)^{Col}] [Couvreur, 1954c:87]); PP /**kekä́lypo-**/: *[: ce kleśanma]ṣṣeṃ lykäts kekalypoṣ ṣäp naumy=aiśämñeṣṣe pälskomeṃ āratsi 17* ‘this jewel of wisdom, stolen by *kleśa*-thieves to stop [him] from thought’ (282a1^{A}).

■The TchB subjunctive reflects PIE **klépye/o-* ‘steal,’ exactly as in Greek *kléptō* ‘steal’ [: Latin *clepō* ‘steal,’ Gothic *hlifan* ‘id.,’ Old Prussian *au-klipts* ‘concealed,’ and possibly, if with *s*-mobile, Lithuanian *slepiù* ‘hide’ (with reduction of **skl-* to *sl-*) (P:604; MA:595; LIV:363f., Beekes, 2010:714)] (VW, 1960:39, 1976:203; Hackstein, 1996:216f.). More distantly this word is related to both *klep-* ‘± touch with the fingers, investigate’ and *kälp-* ‘get, obtain,’ qq.v. (Adams, 1989b). ►See also **kälpaṣṣuki** and **klepe**.

kälymiye (nf.) ‘direction, region, quarter;’ (adv.) [*po kälymintsa ~ kälymiṃ* ‘everywhere’]

(n.) [kälymiye, -, kalymi//-, kälymīṃts, kälymīṃ] *kälymisa* (IT-106a6^{E}), *: tuyknesa ktsaitsñe srūka[lñe] śaul kältsenträ wnolmentso ṣañ kalymiś aken-ne :* ‘by such means old-age and death goad the life of men and lead it in its own direction’ (3a3/4^{C}), *[5]7 lyuwa ṣ parkāsaṃ walo śtwāra kälymintsa [:]* ‘and the king sent the explanation in four directions’ (or ‘… to the four quarters’) (21b2^{C}), *kälymiṃts tskelñe* = B(H)S *diśodāghā* (543a7^{C}), • *watkaṣṣi pi pañäkte niṣīdaṃ ñremeṃ kälymi raso tsamtsi* • ‘may the Buddha order the sitting-mat to increase a span [in] the direction of the fringe’ (IT-247a5/6^{C}); (adv.) *[ysā-yok]ñana swañcaiyno po kälymintsa cärkāsta* ‘thou hast released everywhere gold-like rays’ (221a5$^{E/C}$), *asānmeṃ tetkāk ṣ [n]ek[s]ate kälymiṃ läkāṣyeṃ* ‘he disappeared suddenly from his seat and they were looking everywhere [for him]’ (108b4^{L}), *po klokastanmeṃ cir[ā]r kälymi[ṃ]* ‘from every pore/follicle they [= rays] radiate everywhere’ (?) (PK-NS38+37a1^{C} [Pinault, 1988a:149ff); —**kälymiññe*** ‘± bordering, adjacent, regional’ (?) [if a calque on B(H)S *deśīya-*, so Sieg and Siegling, 1949:110, Bailey, 1976 (s.v. Khotanese *balysana-*), and Broomhead] or ‘foreign’ (?) [if a calque of B(H)S *diśya-*]: *lāntäṃ kälymiññeṃ* ‘bordering/regional/foreign kings’ (46a6^{C}); —**kälymi-kälymi** ‘everywhere’: *[aknā]tsaññe orkämñe kälymi-kälym[i] m[yā]yta* [lege: *m[yā]yasta*] ‘the dark-

ness of ignorance thou hast brought down everywhere' (221a3$^{E/C}$); —**somo-kälymi** 'having a single goal or direction': *somo-kälymī* = B(H)S *ekāntaṃ* (U-18a3^{C}).

■TchA *kälyme*, B *kälymiye*, and the Kroraina Prakrit borrowing from "TchC" *kilme* reflect PTch **käl̂iämiyē* from PIE **k̂li-men-* (nt.) [: Greek *klíma* 'inclination, region, geographical zone' with the addition of the PTch suffix **-iyē* (Normier, 1980:259, Adams, 1988d; more generally VW, 1941:33, 1976:202-3; H:70-71). ►More at **kläskalyñe**. ►See also **ekalymi**.

kälymiśśeṃ '?'

(PK-AS-13E-b4^{C} [H:70]). ●One wonders if this might be a miswriting, misreading, or an example of Late Tch B confusion of *-ś-* and *-ṣ-* for **kälymiṣṣeṃ*, a derivative of the previous entry.

-kälywe, ►ñem-kälywe.

ˣKäwotsiñe (n.) 'Käwotsiñe' (PN)

[Käwotsiñe, -, -//] *Käwotsiñe Yaśotarkontse soyä laraṣk[e]* 'K., the dear son of Y.' (MS Berezovsky-Lévi, b-1 [SI B (exact number unknown)] [Pinault *apud* Adams, 2000]).

käṣṣī (nm.) 'teacher, master'

[käṣṣī, käṣṣīntse, käṣṣīṃ (voc. käṣṣi)//käṣṣīnta, käṣṣīntaṃts, - (voc.: käṣṣīnta)] *käṣṣinta karāre toṃ ślokanma* 'the teachers assembled these *ślokas*' (11b1^{C}), *pintwāt yeyo käṣṣi poyśi* 'the omniscient teacher went alms-begging' (19b7^{C}), *käṣṣi pokse-ñi pelaikne* • 'teacher, teach me the law!' (IT-40a2^{C}); —**käṣṣīññe** 'prtng to a teacher or master': *käṣṣīññe yäknesa asānne lyāmate-me* 'he set himself down on the throne in the manner of their teacher' (81b6^{C}); —**käṣṣīṣṣe** 'id.' (A-3a2/PK-AS-6Ga2^{C}).

■Etymology uncertain. AB *käṣṣī* have long been taken to reflect borrowings from Khotanese *kṣī'a-* 'master, teacher' (Bailey, 1961:13, VW:626, cf. Tremblay, 2005:440). Certainly the stem-final stress and the plural in *-nta* are often hallmarks of a non-native word. However, Khotanese *kṣīa-* 'master' seems not to exist and, even if it did, the preservation of intervocalic **-š-* would mean that it too was a loanword (Skjærvø in Emmerick 1997:45). More certainly within Iranian there is a Manichean Sogdian word *qyšyk* (/kēšīk/) 'heretic' but it is not a particularly good match in either phonology or semantics with the Tocharian word. Bailey also cites an Old Uyghur *kš(')y* 'teacher, master,' which would be an obviously related word, but I find nothing like it in Clauson (1972) so, like the Khotanese word, it may well be a chimaera. Thus, with no likely external source apparent, it may be that it is a native Tocharian word after all. If we start from the premise that the *-i* is an agent-noun suffix as is found in *aiśi* 'knowing, knower' (from *aik-* 'know'), we can compare the plural *poyśinta* 'buddhas' (from *po-aiśinta* 'all-knowing ones'). A *nomen agentis käṣṣi* should reflect a verb root *käsk-*, though no verb root with that meaning is attested. This putative **käsk-* might reflect a PIE **k̂ḫ$_{1}$s-sk̂e/o-* and be related to TchA *kās-* 'chide, reproach' (< **k̂oh$_{1}$s-*) and further to Sanskrit *śāsti* 'punishes, controls, commands, instructs' (and possibly *śikṣate* 'learns' if from a reduplicated **ki-k̂h$_{1}$s-* with the loss of word-internal **h$_{1}$* [Thieme *apud* Mayrhofer, 1976]), Avestan *sāsti* 'teaches,

commands, directs' (P:533). The semantic match would be very strong. ►See also possibly **kastuna**.

Similar in its semantic dimension is Pinault's suggestion (2003) of a derivation from PIE **ḱens-* 'proclaim, speak solemnly' (cf. Sanskrit *śaṃs-* 'praise, declare, vow,' Latin *cēnseō* 'tax, rate, assess, estimate'), more particularly from an old agent noun **ḱn̥s-yú-*.

käṣṣu, ►kaṣṣu.

käs- G (intr./middle) 'come to extinction, be extinguished, go out'; (tr./active) 'quench, extinguish'; **K**[4] 'let come to extinction'

G Ps. II /**kes**'[ä]/[e]'**-**/ [A -, -, keṣäṃ//; MP -, -, keṣtär// -, -, kesentär; *nt*-Part. keṣeñca; *m*-Part. kesemane; Ger. keṣalle]: *keṣäṃ palsko* 'he extinguishes the spirit' (278a3[C]), *yñakteṃ tänmasträ ramer ṣpä keṣtär* 'he is reborn among the gods and comes quickly to extinction' (K-11a3/PK-AS-7Na3[A]), *ente skeyi kesenträ 37* 'when efforts are extinguished' (206a2[E/C]); Ko. III /**käsé-**/ [MP ksemar, -, -// -, -, ksentär; Inf. ksetsi; Ger. kselle]: ***:*** *mā walke ṅke ñiś ksemar tu postäṃ onmiṃ tākaṃ-me* ***:*** '[it will] not [be] long and I will be extinguished and to you will be regret' (29a8[C]), *eṃṣke kselyai preścyaiścä* 'unto the time of extinction' (228b4[A]); Trans. Inf. /**kästsi**/: *toṃ pwāra kastsiś* 'to quench these fires' (566a1[C]); Pt. III /**kesä- ~ kesäsā-**/ [A -, kesasta, kessa//; MP // -, -, kessante]: *[nrai]ṣṣana kesasta pwāra* ***:*** 'thou hast extinguished the fires of hell' (243b3[C]), *kessante* (421.1b[L]); PP /**kekesu-**/: *yänmoy īke kesoṣ* [lege: *kekesoṣ*] • 'may he achieve the extinguished place!' [= B(H)S *adhigacchet padaṃ śāntam*] (IT-164b6[E]); **—kekesor*** 'extinguishing': *cok kekesorne* 'in the extinguishing of the lamp' (588b8[E]); **—kselñe** 'extinction, suppression, disappearance, nirvana': *läklentse kse[lñe]ne ynūca ytā[rye]* 'the road going toward the extinction of suffering' (155a2[C]), *yāmorntatsa* [sic] *kselñe* = B(H)S *saṃ skāranirodhaḥ* (157a3[?]), *kseññe* [sic] = B(H)S *nirvāpaṇaṃ* (195a6[L]), *y[ä]nmāṣṣäṃ ks[elñe] ///* = B(H)S *prāpnoti nirvr̥tim* (IT-70b2[C]); **—kselläññeṣṣe** 'prtng to extinction' (S-6a6/PK-AS-5Ca6[C]).

K Ps. IXb /**käsäsk**'[ä]/[e]**-**/ [-, -, kasäṣṣäṃ//]: *///[lä]ktsauña mā kasäṣṣäṃ [s]umer= ṣlesa* 'does not let come to extinction the radiant shining; over Mt. Sumer …' (THT-1359b2[?]).

■ AB *käs-* reflect PTch **käs-* from PIE **(z)g*[w]*es-* 'extinguish' [: Sanskrit *jásate/ jásyati* 'be exhausted,' Sanskrit *jāsáyati* 'exhaust, cause to expire,' Greek *sbénnūmi* 'extinguish,' Lithuanian *gę̀sti* 'to cease to burn, go out,' *gesìnti* 'to put out, extinguish,' OCS *ugasiti* 'extinguish,' and Gothic *qist* (f.) (<**g*[w]*es-ti-*) 'destruction' (P:479-480; MA:188; LIV:541ff.; Kloekhorst, 2008:462-463; Beekes, 2010: 1315)] (Smith, 1910:10, VW:210). More particularly AB *käs-* reflects a PIE **g*[w]*[e]s-* and the B present a putative PIE *o*-grade intensive **g*[w]*ose/o-*. Melchert points out (p.c.) that Hittite and Palaic contain a verb *kist-* 'be extinguished.' The Tocharian, Anatolian, and satem forms could also be subsumed under a PIE lemma **ges-*, though that leaves Greek and Germanic unaccounted for. There seems to be no way to bring together all of these together. If the Tocharian word belongs with the Anatolian group, it would be possible, though not semantically necessary, to group them all with Tocharian *kest* 'hunger,' Hittite *kast-* 'id.' ►See also possibly **kest** and **käst(u)wer**.

käsk- (vt.) ‘scatter/strike apart, scatter to destruction’ (often with violence), ‘confuse [the mind]’

Ps. XII /**käskáññ**$^{\ddot{a}}$**/**$_{\epsilon}$**-**/ [A -, -, käskaṃ//; MP -, -, käskantär//; MPImp. -, -, käskañ̈itär//]: /// *tumeṃ naumiyenta käskaṃ* ‘therefore he scatters jewels’ (IT-14a2^{E}), *prentse yente käskan-me* ‘in an instant the wind scatters them’ (46a7=47b6^{C}), *wäräñcäṣṣa mäṣce ra käskäntär* ‘like a handful of sand they are scattered’ (142a3^{A}), *73 laursa eñcuwañ̈ñe tarne räskre tsopyeṃne* **:** *käskañ̈ñītär-ne waiptār āśce po lykaśke* **<:>** ‘with an iron spike they violently pierced his skull; his head was scattered wide apart, all in little pieces’ (22b5^{C}); Ko. V /**käskā- ~ käskā́-**/ [A -, käskat, käskaṃ (?)//; MP -, -, käskātär//; MPOpt. -, -, käskoytär]: *[kwri no] cwi palsko käskāträ waiptār* ‘if, however, his spirit is scattered all about’ (9b8^{C}); Ipv. I /**päkā́skā-**/ [MPSg. pkaskar]: *pkaskar-ñ waiptār* (246b3^{E}); Pt. Ia /**käskā́-**/ [MP -, -, käskāte (?)// -, -, käskānte]: • *ṣem kautāte koklentse waiptār pwenta käskānte* **:** ‘the axle of the wagon broke and the spokes were scattered all about’ (5a2^{C}); PP /**käskó-**/: *käskauw[a]* = B(H)S *vikṣiptāni* (IT-38b6^{C}), *käskau welñe* ‘senseless talk’ (PK-AS-7J [cf. CEToM]); **—käskalläññe** ‘± scattering’ (PK-AS-6Aa3^{C} [CEToM]).

■TchB *käsk-* reflects PTch **käsk-* (as if) from PIE **g^{wh}ṇsk̂e/o-*, a derivative of **g^{wh}en-* ‘strike, slay’ [: Sanskrit *hánti* ‘strikes’ (pl. *ghnánti*), Avestan *jainti* ‘id.,’ Hittite *kwenzi* ‘kills’ (pl. *kwnanzi*), Armenian *ganem* ‘id.,’ Greek *theínō* ‘kill,’ Lithuanian *geniù* ‘strike,’ Albanian *gjanj* ‘hunt’ (= *theínō* and *geniù*), Old Irish *gonim* ‘wound, slay,’ Lithuanian *genù* ‘drive [cattle],’ OCS *ženǫ* ‘id.,’ etc. (P:491-493; MA:548)] (Melchert, 1977:108). The PIE **-n-* disappears before **-s-* precisely as in *mäsk-*, q.v. Not with VW (210; also H:104-105) related to Tocharian *kät-* ‘scatter’ (**kät-sk-* would give ***kätk-*, not *käsk-*). ►See next.

käskor* (n.[m.sg.]) ‘idle talk, gossip’

[-, -, käskor//] *[mā mäkci]ya käskor weskau mā alyek watkäskau kä[skor weṃtsi mā käskor] weṣeñcaimpa ... mäskemar* ‘I do not retail any gossip myself, nor do I make [another] tell gossip, nor am I [do I associate] with one who tells gossip (596a5/6^{C}); **—käskor-weṣṣeñca*** ‘gossiper’ (596a6^{C}). ■A derivative of the previous entry.

käst(u)wer (adv.) ‘by night, at night’

[62 re]kauna plātäṃne iṅkauṃ wīna kallaṃ kästwer ṣpanene **:** ‘by day he will find pleasure in words and conversations, by night in sleep’ (27a4^{C}), *mäkte yelyitse ku tallāw tākaṃ śwāṃ-ne yṅkauṃ kästwer yelyi pilenta ... śwāṃ-ne yṅkauṃ kästwer mā=ñu kälpāṣṣäṃ* ‘as a worm-ridden dog will be suffering [if] the worms eat at his wounds day and night … [if] they eat at him day and night, he doesn’t achieve peace’ (33a8/b1^{C}), • *tumeṃ kästu[wer]///* (232b4$^{C/L}$).

■Etymology uncertain. In form a verbal noun derived from a past participle **kästuwes-* (Winter, p.c.). The underlying verb, **käst-*, is perhaps **käs-t-*, an extension of *käs-* ‘be extinguished.’ Similarly Duchesne-Guillemin (1941:158) who starts from a verbal abstract, PIE **$g^{w}{}_{e}$s-ti-* (cf. Gothic *qist* [f.] ‘destruction’).

kiṃśuk (n.) ‘flame of the forest tree, dhak (*Butea frondosa* Koen. ex Roxb. or *Butea monosperma* (Lam.) Kuntze)’

[kiṃśuk, -, -//] (257a1^{A}). ■From B(H)S *kiṃśuka-*.

kiñcelle (~ käñcelle) (n.) ‘filament of the Indian lotus (*Nelumbium speciosum* Willd. or *Nelumbo nucifera* Gaertn.)’ (a medical ingredient)
[kiñcelle, -, -//] (W-1b3^{C}); **—käñcelleṣṣe** ‘prtng. to filament of *N. speciosum*: (IT-9b1^{C}). ■From B(H)S *kiñjala-*. ►See also **uppāl**.

kintarik* (n.) a meter of unknown rhythm
[-, -, kintarik//] (91b6^{C}).

kinnare (n.) ‘celestial musician’
[kinnare, -, -//-, -, kinnareṃ] (109b6^{L}); **—kinnarñe*** ‘prtng to a celestial musician’ (109b5^{L}). ■From B(H)S *kiṃnara-* (cf. TchA *kinnare*).

ˣKippā* (n.) ‘Kippa’ (PN in monastic records)
[Kippā, Kippāntse, -//] (SI B Toch. 9.13^{Col}, 11.12^{Col} [Pinault, 1998:4, 10]). ■The apparent end-stress suggests perhaps a name borrowed from Chinese?

Kimña* (n.) ‘Kimña’ (PN in monastic records)
[-, Kimñantse, -//] (466a2^{Col}).

kiratikta (n.) ‘Indian gentian (*Agathotes chirayta* or *Swertia chirayta*)’ (MI)
[kiratikta, -, -//] (P-3a3/PK-AS-9Aa3^{E}). ■From B(H)S *kirātatikta-*.

kirot (n.) ‘the bulb of a small variety of the lotus Nymphea’ (a medical ingredient)
[kirot (~ kirok ~ kiros), -, -//] (W passim^{C}). ■From B(H)S *giloḍya-*.

kiśore (n.) ‘youth, lad’
[kiśore, -, -//] (20a5^{C}). ■From B(H)S *kiśora-*.

ku (n.[m.sg.]) ‘dog’
[ku, -, kweṃ//] *mäkte yelyitse ku tallāw tākaṃ śwāṃ-ne ... yelyi pilenta* ‘as a worm-ridden dog might be suffering [as] worms eat his wounds’ (33a8/b1^{C}), *kū* = B(H)S *śvāṇa* in the calendrical cycle (549a5^{C}), *kweṃ-pikulne* ‘in the dog year’ (IT-249b2^{C} [cf. Pinault, 1987a:182]).
■ AB *ku* reflect **kŭwŭ* from PIE **ḱúwō* (nom. sg.) ‘dog’ [: Sanskrit *ś(u)vā*, Armenian *šun* (with unexpected *š-*), Greek *kúōn*, Latin *canis*, Old Irish *cú*, Gothic *hunds*, Lithuanian *šuõ*, Hittite *kuwas* (acc. *kuwanan*) (Melchert, 1989[90]), Hieroglyphic Luvian *zuwana/i-* (Melchert, 1987:202), all ‘dog’ (cf. P:632-633: MA:168; NIL:436-440)] (Sieg/Siegling, 1908:927, VW:238-239). The Tch nom. sg. *ku* is the regular reflex of **ḱúwōn* with PIE **ō* becoming PTch **-ŭ* in a final syllable when in the neighborhood of a **-w-* (cf. the masc. nom. sg. of the preterite participles in *-u* from PIE **-wōs*). Krause and Thomas give in their grammar, but not in their lexicon, the TchA acc. sg. form *koṃ* (apparently attested, in a very fragmentary context, at 360a9). B *kweṃ* is perfectly regular for PIE **ḱuwonm̥* (cf. Sanskrit *śvānam*). That TchA *koṃ* is too seems likely. ►See also **kuñiye**.

ku- G (vi.) ‘offer a libation’; (vt.) ‘pour’; **K** ‘make pour’ (?)
G Ps. VIII /**kus**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A -, -, kuṣäṃ//; Ger. kuṣalle]: *///meṃ wär śār kuṣän-ne* ‘he pours the water from the … all over him’ (PK-AS-12Jb2^{A} [Thomas, 1979:9]), *ṣalype ... śār kuṣalle* ‘the salve [is] to be poured all over’ (P-1a2^{C}); Ko. I /**kéwä- ~ kúwä-**/ [A kewu, -, -//; MP -, -, kutär//; MPOpt. -, -, kuwi (?)//] *ṣ śār kutär* ‘and it is poured all over’ (324b2^{L}); PT. III **/kewä- ~ kewäsā-*/** [A kewwa, -, -//]: */// [oro]cceṃ tewpeṃ keṃ po yatamai ///.../// [Vaiśā]line k$_{u}$ce kewwa dakṣi[ṇā-keṃtse] ///* ‘I was able to … the whole earth and great mines … I have offered a libation to the worthy one’ (IT-47b4/5^{E}); **—kekuwer** ‘± libation’: *[te]lki yāmor*

kekuwer ‘sacrifice or libation’ (307b3^{C}); **—kuwälñe** ‘± libation’: *1 mā āyor mā ra telki yamalñe [mā] kwälñe* [sic] *nesäṃ :* ‘there is no gift, no offering of a sacrifice, no libation’ (28a6^{C}) [●*kwälñe* rather than *kuwälñe* for metrical reasons]. **K** Pt. II /**kyáuwā-**/ [A // -, -, kyauware]: *śār kyauwar· ///* (116.12^{L}).

■ AB *ku-* reflect PTch **käu-* from PIE **ĝ^{h}eu-* ‘pour’ [: Sanskrit *juhóti* ‘pours in the fire; sacrifices,’ Greek *khéō* ‘pour,’ and somewhat more distantly, Latin *fundō* ‘pour,’ Gothic *giutan* ‘pour,’ etc. (P:447-448; MA:448; LIV:179; Beekes, 2010: 1628-9)] (Couvreur, 1947:78, VW:239, Hackstein, 1995:52f.). ►See also possibly **kus-** and **kutk-** (and perhaps **ś•w-**).

[1]kuk-, ►kauk-.

[2]kuk- (vt.) ‘± bow down’ (?), ‘±tire, exhaust’

Ps. /**kúkäsk**$^{'ä}$**/$_{e}$-**/: (see abstract); Ko. (= Ps.) [Inf. kūkästsi]; PP /**śeśśuko-**/: *k$_{u}$ce wäntaresa kekamoṣ takās ytarintse ś[e]śśukoṣ ///* ‘by whatever matter you have come, by the road bowed down’ [?] (or ‘tired’?) (82a1^{C}); **—kukäṣṣälyñe** ‘± depression’ (?): *4 mentsi kukäṣälyñe pälskontse ra trikalyñe :* ‘grief and depression/exhaustion [are] like confusion of the spirit’ (284a6^{A}), */// [la]kle [ami]śkñe kū[kä]ṣl[ñ]e* (569b2$^{C/L}$ [restored after Winter, 1984:213]).

■If the meaning has been correctly identified (cf. Winter, 1984), PTch **käuk-* may possibly be connected with the widespread Germanic etymon **huk-* seen in Middle Low German *hūken* ‘sit in a bent position, squat,’ *hōken* ‘bend, squat, bear on the back, peddle,’ Old Norse *hokra* ‘crouch,’ *hukla* ~ *hukra* ‘crouch together from the cold,’ *húks* ‘cower, squat, crouch,’ New High German (dialectal) *hüchen* ~ *hücheln* ‘limp’ (cf. De Vries, 1962:247, P:588). The original meaning would have been ‘± be bent (over)’ and the attested Tocharian verb a derived causative.

[x]Kukūrapād (n.) only in the compound **Kukurapādä-ṣäle** ‘the Chicken-footed Mountain’ [the mountain which is Mahākāśyapa’s final resting place]

kukūrapādä ṣälemeṃ {yä}st läṃ ‘he [= Mahākāśyapa] will emerge precipitously from the Chicken-footed Mountain’ (THT-1859^{A}). ■From B(H)S *kukūṭapāda-* (cf. TchA *Kukkuṭapāt-ṣul*).

kuke* (n.[dual f.]) ‘heel’ (?)

[/kukene, -, -/] *[kärsto]ṣ w[aṣ]tsi* [sic] *ausu samp wawākauwa kuke[ne]* ‘dressed in torn clothing, [his] heels [?] spread apart’ (92b2^{C}). ●The meaning is apparently assured by the TchA *kukäṃ* in a description of the *lakṣana*s at YQ-1.12-1/2b3 (Ji, Winter, Pinault, 1998:115).

■TchA *kukäṃ* (dual) and B *kukene* probably reflect a PTch dual **kukäne* or **kukene*. Further connections are unknown (see VW:628 for the implausible suggestion of a borrowing from Uralic).

[x]kukṣi (n.) ‘womb’

On a wall inscription (Schmidt, 1998:80). ■From B(H)S *kukṣi-* ‘id.’

kucaññe (adj.) ‘a sort of; what kind of?’ (?)

[kucaññe, -, -//] *k$_{u}$caññe iṣcake* = B(H)S *tokharika* (Vorob’ev-Desjatovskij, 1958). ●The meaning and form of this phrase has been much debated (see K. T. Schmidt, 1994:209-210, for a convenient summary). It has been assumed that the *tokharika* of the MS must be a mistake for *tokharikā* (a mistake very much in keeping with others in the MS) and thus should mean ‘Tocharian woman’ (or,

more specifically, given the phonological shape of *kucaññe*, 'Kuchean woman'), but *iṣcake* is not a known word for 'woman' and, as a masculine noun, an unlikely candidate for 'woman.' Thus, if *iṣcake* does not mean woman, it is at least doubtful that *kucaññe* means either 'Tocharian' or 'Kuchean' (the latter being normally *kuśiññe* in any case). See full discussion of the difficulties by Pinault (2002b). Pinault definitely demonstrates that *iṣcake* means 'earth' or the like. But his contention that *kucaññe* means 'unmanly, impotent' is highly unlikely (and dependent on his assumption that the Tocharian translater gave in this lemma the Tch translation of two homophonous B(H)S words). In form *kucaññe* looks to be the equivalent of TchA k_u*ciṃ*, itself not certainly identified as to meaning. Thomas (2003:320) suggest that the TchA word is the equivalent of B(H)S *kimīya* 'belonging to whom or what?' But that's not immediately helpful here either. One might imagine '± a sort of; what kind of' or the like. A pejorative 'what kind of?' might fit the context of TchA k_u*ciṃ*. If so, ►see **$k_u$se**.

$k_u$catāk* (n.) 'tower, balcony'

[-, -, $k_u$catāk//] k_u*catākmeṃ ṣañ [ñ]em ette ṣallāte* 'she threw herself down from the tower' (109b2^{L}). ■Related to TchA *kuccatāk* but further connections are uncertain (see VW:240 for an unlikely suggestion of PIE inheritance). Isebaert (1980:76, Tremblay, 2005:440) suggests a much more plausible, but still entirely hypothetical, Middle Iranian **kucatāk*. Pinault (Carling, Pinault, Winter, 2009: 147) suggests **kucca-* (B(H)S *kuṭaja-* [a tree]) + *tāk-* 'resembling a *kuṭaja*-tree.'

$k_u$calle, ►s.v. kut-.

$k_u$ce ~ ce$^{L\text{-}Col}$ (a) (interrogative pronoun/adjective) 'whom, what, which'; (b) (relative pronoun/adjective) 'whom, which, what' [in both (a) and (b) the accusative of k_u*se*, q.v.]; (c) (conj.) 'because; (so) that; since'

(a) • k_u*cesa akalkäntats yatalyñe mäsketrä* • 'by which is the taming of desires?' (552a3/4^{E}), k_u*ce klautkesa aiśalyi* 'by what behavior [are they] to be recognized?' (K-7a4/PK-AS-7Ga4^{C}), k_u*se te takā-c* 'what has befallen thee? (PK-NS36+20a3 [CEToM]), *k(*$_u$*se) k(s)a al(l)ek eṅsate yapoy* 'what other one has taken hold of the land? (PK-NS-36+20a5 [CEToM]).

(b) /// *[a]kṣā-me* k_u*ce wnolmi yamantär* • 'he told them what beings are to do' (21a2^{C}), *7* k_u*ce cai makci enkoṣṣeṃ pilkonta* /// 'these insights which they themselves have had' (28b6^{C}), ***:*** *cwīññe se śāp ste* k_u*cesa ṣp swesi mā sūwaṃ* ***:*** 'this curse of thine is [that] by which the rains do not rain' (350b4^{C}), k_u*ce no kleśanma nanautauwa* = B(H)S *api tu kleśāḥ kṣīnāḥ* (524b1^{C}), *ce* [= k_u*ce*] *peri nesem tu päs aiskem-ne ... ce* [= k_u*ce*] *cowai carka tu mā pälskanaṃ* 'what we owe, we will give to him; what he has robbed, he does not think about' (PK-DAM.507a9^{Col} [Pinault, 1984a:24]), k_u*ce te mant wñāwa tu nke weñau anaiśai* 'what I have so said, that will I now speak clearly' (K-2a5/PK-AS-7Ba5^{C}).

(c) k_u*ce se cärka kektseñä* 'since he released his body' [i.e., 'since he entered into Nirvana'] (THT-1859a5^{A}), ***:*** k_u*ce ñiś ṣuk-kauntsa wsāwa wno[lmeṃts s]n[ai] meṃtsñe* ***:*** k_u*ce ṣp pudñäkte [ṣuk-kauṃ kakāwa sānkämpa :] ce krent yāmorsa källoym perne poyś[iññe]70* 'because I gave to the beings for a week without ill-will and because I invited the Buddha with the retinue for a week, through this good deed may I obtain the rank of a Buddha' (22a8/b1^{C}), k_u*ce ñiś śtwer* $s_{\ddot{a}}$*sūwa ypoymeṃ lyautwa snai träṅko* 'since I have driven [my] four blameless sons from

the country' (PK-AS-13E-a2^{C} [Couvreur, 1954c:89]), *kāttsi ce pañikte-prekesa kuśamūlācci onolmī ... wasanpāt yamaṣṣ[a]re* 'why? Because in the time of the Buddha, beings possessed of the healing root did ordain' (KVāc-6b4/5/PK-AS-7Fb4/5^{C} [Schmidt, 1986]), *twe ñī yaitkorsa maṃt pyām k$_u$ce kaṣake Puttamitre parra yaṃ* 'do thou thus by my command that the Kashgarian P. goes through' (LP-1a1/3^{Col}).

k$_u$cesa 'insofar as': • *k$_u$cesa śaumonmeṃ kramarcesa* **:** *pārā<jika>* • 'insofar as it arises in a human concerning an important [possession], [it is] a *pārājika*-sin' (IT-127b5).

k$_u$ce ṣäp (no) 'let alone': *[***:** *po śaiṣṣe twe] täṅwät k$_u$ce ṣäp k$_u$se ci täṅwä<ṃ> 19* 'thou lovest the whole world, let alone [him] who loves thee' (245b2^{A}).

k$_u$ce tu 'that is to say': • *k$_u$te* [sic] *nno ṣpä kärtse weṣṣeñcantse* • = B(H)S *prāg eva hitavaktuś ca* (251a4^{E}), *k$_u$ce tu pwārntse yarke yamaṣṣeñcaṃ ṣeyeṃ tu y[pa]rwe tuwak kottarcce pelaik[n]e āksi añmassu kakā-me* 'that is to say, thereupon he called out to them, they who were venerators of the fire, desirous to announce the law belonging to the same family' (108b9^{L} [Thomas, 1957:75]), *k$_u$ce tu* = B(H)S *yad uta* (547a3^{C}), *k$_u$ce tu* = B(H)S *yad tad* (202a1^{L}).

k$_u$ce-yäknesa 'in which/whatever way, how': **:** *k$_u$ceknesa ket ra [kartse yām-ṣa]t[e] śakk[e]ñ̃ñe rṣāke* **:** 'in whatever way, for whomever, the *śākya*-seer did good' (30b2^{C});

k$_u$ce-tasemanetstse 'whatever' (adj.): *k$_u$ce-tasemanecci* [= B(H)S *yādṛśāh*] (Or. 15009/335b4 [Tamai, 2009:663])

■/►See **k$_u$se**.

kuñi-mot (n.[m.sg.]) 'wine'

[kuñi-mot, -, kuñi-mot//] *pippāl kuñi-mot eṣe mā śwālle aukṣu kuñi-mot mā śwālle* 'pepper together with wine [is] not to be eaten; aged wine [is] not to be eaten' (ST-b1/IT-305b1^{C}), *kuñī-motsa kālko yamaṣalle* 'a paste with wine [is] to be made' (W-22a3^{C}); **—kuñi-motäṣṣe** 'prtng to wine' (W-20a4^{C}).

■A compound of *kuñi* + *mot*, the latter meaning 'alcoholic drink,'q.v. *Kuñi* may be a borrowing from Khotanese (*vel sim*.) *gūräṇa*- 'prtng to grapes,' a derivative of *gūra*- 'grape' (cf. Bailey, 1979:87). The loss of Khotanese *-r-* is paralleled by TchA *pāśiṃ* 'treasure'from Khotanese *pārgyiña*- 'treasury, treasure-room' (VW: 636). At bottom then *kuñi-mot* means 'grape-alcohol.' ►See also **mot**.

kuñiye (adj.) 'prtng to a dog, canine'

[kuñiye, -, -//] *swāṃññe weṃṣṣiye kräṅkañe weṃṣṣiye kuñiye weṃṣṣiye* 'pig excrement, chicken excrement and dog excrement' (P-1b3^{C}). ■An adjectival derivative of *ku*, q.v.

kuñcit (~ kwäñcit) (n.[m.sg.]) 'sesame'

[kuñcit, kuñcitäntse, kuñcit//] *kwäñcitä* (THT-1535 frgm. c-b3^{E}), *kwäñcit yarm* 'the measure of a [whole] sesame seed' (41b4^{C}), *kuñcit wawāltsau* 'ground sesame' (P-1a1^{C}), *mlutku kuñcitä* 'id.' (W-38b4^{C}); **—kuñcitäṣṣe** 'prtng to sesame' (27a8^{C}, P-1a6^{C}, W passim^{C}), *kwäñcitṣa* (THT-1535 frgm. 3-b3^{E}). ■A borrowing, like TchA *kuñcit*, from Khotanese *kuṃjsata*- or similar Iranian source (Bailey, 1935-37:913, Tremblay, 2005:440).

kut- (vt.) '± avert' (?)

Ps. II /**kut**^{ä}**/**$_{\text{e}}$**-**/ [Ger. k$_u$calle]: *kkaṣṭa k$_u$calle star-ñ* ‘evil is to be averted by me’ (606a4^{C}), */// cwī yakṣantse k$_u$calle masta bhavaṃne ///* ‘[it] is to be averted by that *yakṣa*; thou didst go into the dwelling’ (PK-AS-13J-b3^{C} [Couvreur, 1961: 103; TVS]). ●Not belonging is *calle*, q.v. ■Etymology unknown. ►See also **kuts-**.

k$_u$tameṃ ~ k$_u$temeṃ (interrogative pronoun) ‘where, whence’

/// k$_u$tämeṃ ñäke weṣṣäṃ • ‘where does he now speak?’ (IT-157a3^{E}), *naumikkane lkāṣn eśnesa k$_u$tameṃ källoym waipecce* ‘he looks with glittering eyes[, thinking]: where might I get possessions?’ (33b1/2^{C}), *k$_u$tameṃ tākoy emparkre yṣūwa[r]-kañe po wnolmeṃts* ‘where might be widespread enjoyment for all beings?’ (PK-AS-16.3a3^{C} [Pinault, 1989:156]), *k$_u$temeṃ tentse kallau ste* ‘where is the achievement of this? [KVāc-29b3//THT-1120b3^{C} [Schmidt, 1986, 28]), *k$_u$temeṃ k$_u$temeṃ* = B(H)S *yato yataḥ* (TX-4a2/SHT-351a2/THT-1355a2^{A} [Schmidt, 1986, 29]). ●Though in form clearly an ablative, the meaning would appear to be either ablative (‘whence’) and non-ablative (‘where’).

■The occurrence at IT-157 proves that underlyingly we have /kwtắmeṃ/ ~ /kwtémeṃ/. The *kwtä- ~ kwte-* which precedes the regular ablative ending may reflect a PIE **k^{w}utom ~ k^{w}utóm* an old accusative of time which, in its restricted semantic space, did not undergo the analogical palatalization which affected ordinary accusatives. ►See further s.v. **k$_u$se**.

$^{\times}$k$_u$tampemeṃ (relative adjective) ‘±dispite whatever’ (??)

•k$_u$tampemeṃ wāki - - - [nt]s[e tā]k[o]y-n[e] mrauskalye preke 9 ‘despite whatever superiority (?) of …, may it be for him the time of weariness for the world’ (K-12b2/PK-AS-7Lb2^{C} [CEToM]). ●Perhaps for **k$_u$tempameṃ*, a comitative with added ablative ending, as in *tumpameṃ*, q.v.?

kutumñcik (< *kutumcik) (n.) ‘leucas (*Leucas linifolia* Spreng.’ or ‘*Leucas lavandulaefolia* Ress.)’ (a medical ingredient)

[kutumñcik, -, -//] (W passim^{C}). ■From B(H)S *kutumbika-*.

kutk- (vt.) ‘± give substance to, cast in a mold; embody, incarnate’

G Ps. VII /**kuttäṅk-**/ [*m*-Part. kuttäṅkmane]: ***:*** *kutäṅkmane särwecaṃ ṣäñ yāmorsa cmelane* ***:*** ‘filling out the forms of existence by one’s own deed[s] in [one’s] births’ (229a2^{A}); Pt. Ia /**śutkā́-**/ [A // śutkām, -, -]: *po śutkām sarwecäṃ* ***:*** ‘we filled out all the forms of existence’ (45a6^{C}); PP /**kutkó-**/ PK-AS-17Ca5^{C}).

K PP /**śeśutku-**/: *śeśutku* (THT-1210b5$^{?}$ [TVS])).

■ AB *kutk-* reflect PTch **käutk-* (cf. A *arthaśśäl kutko ñom kärsnāl* ‘the name [is] to be known, filled out with meaning’). If the meaning is substantially correct, probably with Melchert (1977:125) from **ǵ^{h}ud-sḱe/o-* ‘cast into a mold’ from **ǵ^{h}eud-* ‘pour’ [: Latin *fundō* ‘pour,’ Gothic *giutan* ‘id.,’and, more distantly, TchB *ku-* ‘pour,’ Sanskrit *juhóti* ‘throw in the fire, sacrifice,’ Greek *khéō* ‘pour’ (P:447-448; LIV:179f.)]. Not, with VW (247), related to Latin *cūdere* ‘strike, forge.’

Kunacaṃttrakau (n.) ‘Guṇacandrakau’ (PN in caravan passes)

[Kunacaṃttrakau, -, -//] (LP-8a1^{Col}).

Kunacaṃttre (n.) ‘Guṇacandra’ (PN in caravan pass)

[Kunacaṃttre, -, -//] (LP-107a1^{Col}).

kuntark (n.) ‘munj, munja, Bengal cane (*Saccharum munja* Roxb., *S. sara*, *S. Bengalense*)’ (a medical ingredient)
[kuntark, -, -//] (W passim^{C}). ■From B(H)S *gundraka*-.

kuntäṣṣe (adj.) ‘prtng to jasmine (*Jasminum multiflorum* Andr.)’
kuntäṣṣe = B(H)S *kunda*- (IT-202b4^{C}). ■An adjective derived from an (unattested) **kunt* ‘jasmine,’ itself a borrowing from B(H)S *kunda*-.

ˣkunti* (n.) ‘pot, vessel.’
[//kuntinta, -, -] (IT-90b1^{C}). ■A borrowing from B(H)S *kuṇḍī*- (cf. VW:628). Cf. TchA *kunti*. ►See also **kuntiśke**.

ˣkuntipaśaṃ* (n.) ‘± pot-vessel’
[-, -, kuntipaśaṃ//] • *naitwe kärkällene släppoṣ kuntipaśaṃ wat parra pännaṃ* • ‘[if a monk] pulls out a shell or a pot sunk in a mudhole’ (331a1^{L}). ■A compound of TchB *kunti* ‘pot’ plus B(H)S *bhājana*-‘pot, vessel’ (meaning and etymology, Winter, 2003:108-109). See also ►**kunti, kuntiśke** and **bhājaṃ**.

kuntiśke (n.[m.sg.]) ‘little pot’
[kuntiśke, -, -//] *cewä śerkwameṃ wente yamaṣle cew wentesa ñuwe kuntiśke taṣale* ‘from this cord a covering [is] to be made; over this covering a new little pot [is] to be put’ (M-3b2/PK-AS-8Cb2^{C}). ■The diminutive of **kunti**, q.v.

kuntsaññe* (n.) ‘?’
[-, -, kuntsaññe//] *///täṣṣe iprerne rmer ka plyewsa 68 kuntsaññe mā ṣ campy e[rtsi]* (386a4^{C}). ●Perhaps a byform of *kwäntsaññe* (see s.v. *kwaṃts*).

K$_{u}$mārapuṇye* (n.) ‘Kumārapuṇya’ (PN in grafitto)
[-, -, K$_{u}$mārapuṇye//] (G-Su-39^{Col}).

Kumpante* (n.) ‘Kumpante’ (PN in monastic records)
[-, Kumpanti, -//] (490a-III-5^{Col}). See also next entry.

ˣKumpānte (n.) ‘Kumpānte’ (PN in administrative records)
[Kumpānte, -, -//] (SI B Toch.12.5^{Col} [Pinault, 1998:16]). ►See also previous entry and next entry.

ˣKumpāntiśke (n.) ‘Kumpāntiśke’ (PN in administrative records)
[Kumpāntiśke, -, -//] (SI P/117.6^{Col} [Pinault, 1998:13]). See also previous entry.

kumbhāṃṇḍe* (n.) member of a particular class of demons
[//kumbhāṇḍi, -, -] (333b9$^{E/C}$, PK-NS-15-Da7$^{?}$ [Broomhead]). ■From B(H)S *kumbhāṇḍa*-.

kur-, ►kwär-.

kurār-lūwo (n.) ‘osprey’
[kurār-lūwo, -, -//] *[kä]lymiṃ sportoträ pācer cwimp [ku]rār-lūwo tu-yäknes[a] kwäsnäträ snai-kärsto* ‘his father turns [in all] directions; like a *kurār*-animal he cries out without interruption’ (88b1^{C}). ■An inner-Tch compound of *kurār* (< B(H)S *kurara*-) + *lūwo* ‘animal,’ q.v.

kuruci (n.) ‘heartleaf moonseed (*Tinospora cordifolia* (Willd.) Miers)’ (MI)
[kuruci (~ guruci), -, -//] (P-3a3/PK-AS-9Aa3^{E}). ■From B(H)S *guḍūci*-.

ˣkuro (adj.) ‘listless’
[m: kuro, -, -//kuroṣ, -, -] *mā r[a] kuro o[sne yänmaṣṣälle mā ra ku]ro osn[e] ṣma[l]l[e]* one is not to enter a house listlessly or sit in a house listlessly’ (321a7/b1$^{E/C}$). ■A derivative of *kwär*-, q.v., perhaps an old aorist participle.

kurkamäṣṣe* (adj.) ‘prtng to saffron (*Crocus sativa* Linn.)’
[m: //kurkamäṣṣi, -, -] (W passim^{C}). ■An adjective derived from an unattested **kurkam* from Iranian **kurkuma-* (Pahlavi *kwlkm*, Sogdian *kwrknph*, Khotanese *kurkuma-* [Tremblay, 2005:437]) rather than directly from B(H)S *kuṅkuma-* (Bailey, 1935-37:913).

kurkal (n.) ‘bdellium’ (a medical ingredient)
[kurkal (~ kurkala), -, -//] (M-3a5/PK-AS-8Ca5^{C}). ■From B(H)S *gulgulu-* (cf. TchA *kurkal*).

kurp- (vt.) ‘be concerned with, be concerned to’
Ps. III /**kurpé-**/ [Ger. kurpelle ~ kurwelle*]: *lānte spaktāṃ ypoye pauśye añmants=ekñi kurpelle* ‘he [*scil*. the householder] must be concerned with service to the king, national taxes, and his own possessions’ (33a6^{C}), *kwri yarke peti ṣeyme kurpelle* ‘if they had been concerned with honor and flattery’ (33a7^{C}), *kurpelle* (THT-1683a3, -a4$^{?}$).
■TchB *kurp-* reflects PTch **käurp-*, probably from PIE **kw(e)rp-* ‘turn oneself’ [: Gothic *hwaírban* ‘walk about,’ Old English *hweorfan* ‘turn, wander about,’ Old Norse *horfa* (< **kurp-*) ‘turn, think, look,’ Greek *karpós* ‘wrist’ (with **-w-* lost by dissimilation from the following bilabial, but regarded as “connection uncertain” by Beekes, 2010:649) (P:631; MA:607; cf. LIV:392f.)] (Lane, 1960:78). The Tocharian verb represents a putative PIE **kurp-(h_1)-ó-* ‘turn oneself toward’ (cf. particularly the Proto-Germanic **hurfai-* from PIE **kurp-(h_1)-oi*). VW rejects this connection (245), wrongly I think, in favor of a connection with Belorussian *žurba* ‘concern.’ The semantics are favorable, but the Belorussian word is isolated, so far as I know, in Slavic and is thus unlikely to represent something of Proto-Indo-European age. The connection, if any, of TchB *kurp-* with TchA *śur-* ‘be concerned’ is unclear.

ˣkurm, ►kwarm.

ˣkurmaci (n.) ‘?’
[kurmaci, -, -//] */// kṣay kurmaci tallāñco :* ‘suffering tuberculosis and *kurmaci*’ (IT-1b1^{C}).

ˣKurriṅkāte* (n.) ‘Kurrinkāte’ (PN in monastic record)
[-, Kurriṅkāteṃtse, -//] (Otani II-2a11^{Col} [Ching and Ogihara, 2012:81]).

ˣkursar, ►kwarsar.

kul* (n.) ‘bell’
[-, kulantse, -//] *śak pärkāwänta kulantse āyorsa poyśintse patne* ‘the ten benefits [that accrue] through the gift of a bell to the Buddha’s stupa’ (K-9b4/PK-AS-7Ib4^{C}). ■Etymology unknown. VW (240-241) suggests an improbable derivation from **ĝ^{h}eu-* ‘pour’ as ‘the thing poured or founded.’ It seems phonologically impossible to attach this word to the semantically attractive *käln-* ‘resound’ (< **klŭn-*), q.v.

kul-, ►kwäl-.

kulaṃkule (n.[m.sg.]) ‘one who has attained a state of being born in several families before final liberation’
[kulaṃkule, -, -//] *ñikciye kulaṃkule ste* = B(H)S *devakulaṃkula* (198b5^{L}). ■From B(H)S *kulaṃkula-*.

k$_u$leṅkarñeñ ‘?’

///·k·s ramt ekamäcceṃ k$_u$leṅkarñeñ k·/// (Dd-6.2.2^{Col}). A variant of *kleṅkarñ-ñaññe*, q.v. (H:190)?

ˣKullai (n.) ‘Kullai’ (PN in monastic records)

[Kullai, -, -//] (4000, col. 4, -a10).

Kulkera (n.) ‘Kulkera’ (PN in monastic records)

[Kulkera, -, -//] (490a-I-1^{Col}).

kulyp- ~ kwälyp- (vt.) ‘desire’ [NOUN-ś *kulyp-* ‘desire for’]

Ps. III /**kulypé-**/ [Ger. kulypelle]: */// kulypelle ce cmelne sak katkauña ṣp* **:** ‘[whose] desire in this life [is] good fortune and joy’ (14a4^{C}), *yarpo kwälypelle ket tākaṃ* ‘to whom there is service to be desired’ (K-10a6/PK-AS-7Ja6^{C}), *kwri ñī tkācer kwäl[lp]e[lya] ///* ‘if my daughter should wish it’ (IT-63b3^{C}); — **kulypelñe** ‘desire’ only attested in the derived adjective **kulypelñeṣṣe**: ***:*** *kwälypelñeṣṣe ṣp om palsko yāmträ toṃ krentaunaś* **:** ‘and [if] he makes the thought of desire for virtues’ (23a5/6^{C}).

■ AB *kulyp-* reflect PTch **käuḷiäp-* or **kwḷiäp-* from PIE **k^{w}lep-* [: Avestan *xrap-* ‘id.’ (Čop, 1958:50-1; VW:242 [but see Cheung, 2006:447]), Sanskrit *kṛpan(y)áti* ‘wishes, prays for,’ Greek (Hesychius) *klépei* ‘desires’ (for the Sanskrit and Greek see Kaczyńska and Witczak, 2002); not discussed by Beekes, 2010].

kuva (n.) ‘?’

/// eñ[c]are kuva (584a7$^{C?}$). ●A form of *kū* ‘dog’ or of *Kuwa*?

ˣKuwa* (?) (n.) ‘Kuwa’ (PN [?] in administrative records)

[-, Kwāṃntse, -//] *tep kwāṃntse pelykiṃ wästa-pkuweṣ alā$_u$ plyeṅkuwa /// aṣṣice wästa-pkuweṣ alaṃ ikäm-wi cakäṃ keneksa* ‘for the sake of/on behalf of the *tep* Kuwa I sold a twice-combed wether … [and] a caprine male twice-combed [for] twenty-two feet of cotton-fabric’ (SI B Toch.11.5-6^{Col} [Pinault, 1998:8]). ●The interpretation of *tep kwāṃntse* as the genitive of a proper name with a preposed appositive title *tep* is by no means assured.

ˣkuwit* (n.) ‘?’

[-, -, kuwit//] */// yaunā ksa lalaṃṣkem śaumoṃts kuwitsa mäkte ///* (THT-1543 frgm. d-b3$^{E\sim C}$).

kuwele* (n.) ‘?’

[-, -, k$_u$wele//] *///kärkalle k$_u$welesa ///* (319b1$^{E/C}$). A byform of **kwele**, q.v.?

kūwo ‘?’

///ṣäp no kūwo s·ṃ no (133b1^{A}). ●A form of *kū* ‘dog’?

kuśanār (distributive adverb) ‘by *kuśane*s’

[list of ingredients] *kuśanār* ‘[these ingredients measured out] by *kuśane*s’ worth’ (W-19a6^{C}). ■A derivative of **k$_u$śāne**, q.v.

kuśal ([indeclinable] adj.) ‘well, healthy, prosperous’

[kuśal, -, kuśal//] (S-6a4/PK-AS-5Ca4^{C} [Broomhead]). ■From B(H)S *kuśala-* (cf. TchA *kuśal*).

kuśalapākṣ* (n.) ‘the side of virtue’

[-, -, kuśalapākṣ//] *saṅkantse ayāto nesaññe ste k$_u$śalapākṣne rittemttär* ‘the situation of the community is proper and we are attached to good behavior’ (PK-

DAM.507a4[Col] [Pinault, 1984a:24]). ■From B(H)S *kuśalapakṣa-* (cf. TchA *kuśalapākäṣ*).

kuśalamūl* (n.[f.pl.]) ‘root of merit’

[-, kuśalamūl(ä)ntse, -//-, kuśalamūl(ä)ntaṃts, kuśalamūl(ä)nta] (41a4[C]); — **kuśalamūläṣṣe** ‘prtng to the *kuśalamūla*’ (624a3[C]); —**kuśalamūl(äts)tse** ‘having the root of merit’ (Broomhead). ■B(H)S *kuśalamūla-* (cf. TchA *kuśalamūl*).

kuśalasāsrap (n.) ‘well-being of that which attaches one to the world’ (?)

(173b4[C]). ■From B(H)S **kuśala-sāsrava-* (compound not in M-W or Edgerton).

k$_u$śāne* (n.) a coin and measure of weight

[-, -, k$_u$śāne//k$_u$śāni, -, k$_u$śāneṃ] *Suwarti kauko käryām k$_u$śāneṃtsa 700* ‘we bought S.’s *kauko* for 700 *k$_u$śāne*s’ (490a-II-2[Col]), *kṣuranma kāṃtsāre k$_u$śāneṃtsa 250* ‘they filed the knives for 250 *k$_u$śāne*s’ (490a-III-5[Col]), [ingredients] *toṃ wyār kuśaneṃ prapuntarik kuśane* ‘[ingredients] these each 2 *k*., *prapuntarik* 1 *k*.’ (W-28a4/5[C]).

●The value of a *k$_u$śāne* is not known. That filing a monastery’s collection of knives might cost 250 *k$_u$śāne*s (490a-III-5[Col]) suggests that it was not of high value. It may or may not have been of the same value as a *cāne*, q.v.

■Etymology uncertain. It is surely the same as TchA *kśāñ* [pl.] ‘coins’ (< **kśānäñ*?) at YQ1.16b2 *päñ kśāñ mā neñc tāpärk* ‘now that I do not have [even] five copper-coins’ (Ji, Winter, Pinault, 1998:44) which looks like it should be the equivalent of Modern Chinese *qián* ‘cash, coin, money’ and thus the equivalent of *cāne*, though such an explanation does not provide any clue about the initial *k$_{(u)}$ś-* in the Tocharian languages.

ˣKuśi* (n.) ‘Kuca’

[-, Kuśiñ, -//] *K$_u$śiñ pele* ‘the manner/custom of Kucha’ (S-8b2). ●The semantic and morphological identifications are Pinault’s (1989b). ■See next entry.

kuśiññe (adj.) ‘belonging to Kuca’

[m: kuśiññe, -, kuśiññe//] *kuśiññe ypo[y]///* the Kuchean land’ (THT-1179a2[E]), *k$_u$śiñ=oroccepi lānte ///* ‘of the great king of Kuca’ (G-Su-36.1[Col]).

■An adjective of provenance from **Kućі(ye)*, the Tocharian B form of *Kuca* (Sanskrit *Kuci* [adjective: *kucīna-, kauceya-*], Chinese [probable Han-era pronunciation (ignoring aspiration and voicing, neither of which would have been significant in Tocharian)] **kuts(j)i* ~ **kutɕi*, Old Turkish *Küsän*). Further etymology uncertain. The underlying **kućі(ye)* would be in PIE terms **KuKih$_1$en-*. A derivation from **ḱeuk-* ‘shining, white’[: Sanskrit *śócati* ‘shines, burns, glows’, Sanskrit *śúci-* ‘shining, beaming, bright, pure’, Sanskrit *śoká-* ‘glowing’, Avestan *saok-* ‘burn, flame’, Greek *kúknos* ‘swan’] is certainly possible and, if true, it might explain why the Kuchean ruling family has the Chinese dynastic name *bó/bái* ‘white, clear’ (Bailey, 1938:900-901). ►See also **śūke²**.

k$_{(u)}$ṣātre, ►see kṣāt(t)re.

ˣk$_u$ṣiye* (nf.) ‘village’

[-, -, kwaṣai//k$_u$ṣaiñ, -, k$_u$ṣaiṃ] **:** *riṃne k$_u$ṣaiṃne ostwane ṣek yeyeṃ* ‘always they went in cities, villages, and houses’ (31b6[C]), *se ṣamāne plākisa aśiyanampa ytāri yaṃ p[o]staññe rano k$_u$ṣaiymeṃ kwaṣai täṅtsi pāyti* ‘[if] a monk should go [along] a road, by agreement, with nuns, even from village [to] village, *pāyti*’

(PK-AS-18B-b2/3^{C} [Pinault, 1984b:377], cf. IT-124a2^{C}); —**kuṣaiṣṣe** ‘prtng to a village’ (540b5^{C}, IT-169a6^{C}).

■The TchB word must reflect a **kusi-h$_1$en-*, while its TchA cognate *ṣukṣ-* is regular from earlier **ṣk$_u$ṣ-*, in turn from an unextended **skusi-* (this initial *ṣ-* of the TchA is *s*-mobile, palatalized by assimilation to the following *-ṣ-*). Most closely related semantically to Proto-Germanic **hūsa-* (nt.) ‘house’ [: OHG, Old English, Old Norse *hús* ‘house’], to which the Tch word might be seen as a sort of collective. One should also compare TchB *koṣkiye* ‘hut,’ Armenian *xul* ‘hut,’ *kuc*‘ ‘room,’ Pahlavi *kōšk* ‘castle.’ All these are derivatives of a PIE **keh$_a$us-* ‘hollow out’ (Adams, 2006a). (Not with VW [1941:126, 1976:464-465] are TchB *kwaṣ-* and TchA *ṣukṣ-* to be derived from a hypothetical **sek^{w}us-* from **sek^{w}-* ‘follow’; nor with Hilmarsson [H:197-198] are both to be derived from **swe-wiḱ-s-en-* ‘own village.’) ►See also **koṣkiye**.

kuṣ· (n.) ‘?’

///t ṣäñ āñmtsa kuṣ·eṣe yokäṃ • ‘… by himself he drinks … together with *kuṣ* -///’ (118a3^{E}).

kuṣṭa (n.) ‘crepe ginger (*Costus speciosus* (Koen.) Sm.)’ (a medical ingredient) or ‘costus (*Saussurea lappa*) [so Carling, 2003b]

[kuṣṭa, -, -//] (W-23b3^{C}). ■From B(H)S *kuṣṭha-*. ►See also **kaṣṣu**.

ˣkuṣṭh (n.) ‘leprosy’

Carling 2003b. From B(H)S *kuṣṭha-*. ►See also **koṣṭ**.

kus- (vi.) ‘± shoot upward, gush’ (??)

Ps. VIa /**kusnā-**/: */// [i]prerne kusnonträ ///* (387.4^{C}). ■If the meaning is correct, from PIE **ĝ^{h}eus-* ‘spray, gush’ [: Middle Irish *guss* ‘power, anger’ (< **ĝ^{h}ustu-*), Old Norse *gjósa* ‘gush, spout, erupt,’ *geysa* ‘propel, heat up,’ English *gush*, etc. (P:448)]. If so, ►see also *ku-* ‘pour.’ It is also possible (H:195) that this is a form of *kwäs-* ‘mourn, lament,’ q.v.

k$_u$sär*, ►see next entry.

ˣk$_u$sar (n.) ‘braid’ (?)

[-, -, k$_u$sär//] or [//k$_u$sarsa, -, -] */// k$_u$särsā snai keśo ī[t]e ///* ‘… on a braid (?), without number, full …’ or ‘… braids (?) without number, full …’ (IT-263a4$^{A?}$). ●If *k$_u$sarsa* is a plural, the singular is probably *k$_u$sare**. ●/■Formally identical to TchA *k$_u$sär**, also a hapax, occurring in the dual, at A-378a2: */// śālyās pācyās laläṅkutiṃ s[a]m tākeñc : tseṃ śākwis kusraṃ tmaśśäl tāskmāṃ tñi śālyi pā[ci] ///* ‘hanging to the right and left, [the two] were equal, in the *kusär*s of blue hair, thy right and left …. are comparable to it’ (Winter [see Carling, Pinault, Winter, 2009: 157] suggests ‘braid’ though he takes *kusraṃ* to be a locative singular). (Phonologically very similar is TchA *ksär* ‘early morning’ (*[ā]rts koṃ ksär kākätku* ‘every day having arisen early’ [YQ1.19b3 (Ji, Winter, Pinault, 1998:1920)]) but neither TchA *k$_u$sär* or B *k$_u$sär* would seem to be identical to it.)

■Etymology unknown.

k$_u$se ~ se$^{L\text{-}Col}$ (interrogative [a] and relative pronoun/adjective [b]) ‘who, whoever, no matter who; the one who, those who’ (nom.).

(a) *17 śrauddhauñe k$_u$se ste* ‘what is faith? (23a5^{C}), *k$_u$se [pi] ksa wesäñ kekamor orocce lant śarsäṣṣi* ‘who might inform the great king of our arrival?’ (81b3^{C}), *k$_u$se no sū yāmor kakraupau mā no yāmu* ‘what deed is accumulated but [still] not

done?' (K-3b5/PK-AS-7Cb5[C]), *kᵤse cau nāktsi arcanträ* = B(H)S *kas taṃ ninditum arhati* (U-18b1[C]);
(b) *[sä]swe kᵤse tākaṃ māñye mäsketrä* 'whoever would be lord, finds himself a servant' (128b6[E]), *[mā] sū nesäṃ kᵤse onwañne tākoy 80* 'there is no one who is [lit: may be] immortal' (2a2[C]), */// ywārśkāññi pikᵤlameṃ kᵤse rano maiwe[ño]* '… those of middle years and also [those] who are young' (2a5[C]), *kly[omo] lkālñesa kᵤse kekenu tākaṃ tne : sū su kälpāṣṣäṃ śaiṣṣene tne yṣwarkaññe* 'the noble one, who will be provided with insight, he alone achieves in the world here comfort' (14a7[C]), *69 kᵤse ñi yesñ=āksaṣle kᵤse wat no enäṣlyi tu pw=ākṣā[wa-me :]* 'what I [was to] have taught to you, or what [matters were] to be instructed, all that I taught you' (27b7[C]), *: kᵤse parśi-ne wrantsai weṣṣi sū ñiś po-[iśeñca nesau :]* 'whoever [= no matter who] should ask him, he would answer: I am the all-knowing' (28b5[C]), *: kᵤse pelaikneṣṣe krent ceᵤ yerkwantai ... • ṣpyārta* 'whoever turned the good wheel of righteousness' [*kᵤse* = B(H)S *yaḥ*] (30b3[C]), *sklok ket ra nai mā tsäṅkau ste kᵤse tne cmīträ mā srūko[y]* 'there must have arisen no doubt to him who would be born here and not die' (46b2[C]), *kᵤse* = B(H)S *evaṃ* (201a5[C]), *k[ᵤs]e cek wärñai* = B(H)S *yat kiṃcit* (IT-16b6[C]).

●Though masculine singular in form, *kᵤse/kᵤce* are used with all genders and both numbers—the same pattern that is to be found in its TchA interrogative (*kus/kuc*) and relative (*kusne/kucne*) counterparts, save for the existence there of a nominative plural relative *kᵤcene*. The relative pronouns are characteristically used correlatively with the demonstrative *sū*, just as *mäkte ... mant* 'as … so' and *kos ... tot* 'as much … so much.'

●A discussion of the syntax of the relative pronoun in Tocharian is to be found in Pinault, 1997:461-470.

■TchA interrogative *kus* (acc. *kuc*) and the relative *kusne/kucne* (all relative pronouns in TchA have the particle *-ne* added to them—cf. B *nai*) and B interrogative-relative *kᵤse/kᵤce* reflect PTch **kuse/kuce* (which were either enclitic or stressed, counter to the norm, on the final syllable). PTch **kusé* is (as if) from PIE **kʷusó* (Meillet, 1914:18, VW:246, MA:456, cf. also Normier, 1980:256), a form to be seen also in Albanian *kush* 'who' (both interrogative and relative). The parallelism with Albanian makes **kʷuso* a more likely antecedent of PTch **kusé* than the phonologically equally possible **kʷi(s)so* (favored by Hilmarsson, 1987, H:196-197). The accusative **kucé* reflects a putative PIE **kʷutóm*; the palatalization of the PTch **kucé* is analogical, as it is in other masculine pronouns, after the distribution of palatalized and non-palatalized stem-final consonants in adjectives, e.g., *trite/trice* 'third' (see Adams, 1988c: 122). The **-so/-to-* is the regular demonstrative reinforcing the original interrogative/relative. (Tocharian is like most Indo-European groups in conflating interrogative and relative pronouns—there is no trace of the relative pronoun **yo-* seen in Greek, Indo-Iranian, Balto-Slavic, or Celtic). One should compare, within TchB itself, the "pleonastic" *kᵤse su* as well as the typologically similar formations in Greek *hóstis* (< **yos kʷis*), Latin *quisquis*, and Hittite *kuis kuis* (both < **kʷis kʷis*). See also P:647-648. In Indo-European terms the correlative pair *kᵤse ... sū* would have been **kʷu-so … so-u* [: *mäkte ... mant* 'as … so' < **men-kʷu-tō … men-tō-u* or *kos ... tot* 'as much, many, long … so much, many,

long' < *k^{w}ot-s … *tot-u or *k^{w}e$h_a$wot-s … te$h_a$wot-u]. In each case, both terms of the correlation are strengthened by particles. In the case of the relative pronoun it is *so/to- or *-s while for the anaphoric demonstrative it is *u. ►See also **k$_u$ce**, **ket(e)**, **k$_u$tameṃ**, **kā**, **kos**, **kwri**, **mäkte**, **mäksū**, **katu**, and **ksa/kca**.

kuhākäññe* (n.) 'deception, trickery'

[-, -, kuhākaññe//] *snai kuhākäṃñe snai tarśauna* 'without trickery or deception' (558b1/2^{C}). ■An abstract in *-ñña* derived from an unattested **kuhāk* 'deceptive, tricky' from B(H)S *kuhaka-* (cf. TchA *kuhāke*).

kuts- (vt.) '± accuse, revile' (?) or '± turn one's attention to' (?)

Ps. V (?) /**kutsā-**/ or II (?) /**kuts'^{ä}/$_{e}$-**/ or VIII (?) /**kuts'^{ä}/$_{e}$-**/ [A kutsau, -, -//]: *[kr$_u$i] c[ā]ne mā ait [o]t kutsau-ś tep yamaskemar* '[if] thou dost not give [me] the money, then I will accuse thee and make a *tep*' or '… I will attend to thee and make a *tep*' (?) (495a4^{Col}).

■If we have *kuts-* 'revile, accuse,' then it is presumably borrowed from B(H)S *kuts-*; if it is *kut-* 'tend to,' then we presumably (with H:206-207) have PIE *$k^{(w)}$eit-* [: OCS *čьtǫ* 'count, read, take account of,' Sanskrit *cétati* 'pays attention to']. If *kutsāre*, q.v., is related, the first meaning must be correct.

ˣkutsawane (adj.) '?'

[kutsawane, -, -//] *kutsawane Putamitre* [to distinguish this Putamitre from others on the list with the same name] (SI P/117.6^{Col} [Pinault, 1998:13]).

ˣkutsāre* (n.) '± rag, cast-off'

Only attested in the compound **kutsāreṃ-wastsi** 'one who wears rags': *taurmeṃ kutsāreṃ-wastsi* 'one who wears rags from the rubbish-heap' (=B(H)S *pāṃśu-kūlika-*) (PK-NS-55-a4^{C} [CEToM]). ■Unless a derivative of *kuts-* 'revile,' as 'that which causes one to be reviled,' of unknown etymology.

kutspaneṃ '?'

///kutspaneṃ po trai /// (303 frgm. c^{C}). ●It is not certain that an entire word is present here.

ke (particle) an intensifier?

āp saṃsā[rṣṣai no] sū kā swāsaṃ ke ṣä[ñ] /// (140b4^{A}), */// mäkte ke ṣpä ñäkteṃs ñakta te mänt wñā[sta] ///* (365b7^{A}), */// [nanā]korsa Satyake ke nigranthets soy päst [wasa] ///* 'by reproach did Satyaka, the son of the Nirgranthas, give [it] away' [i.e., he was shamed into doing so] (20a6^{C}), *su ke ñem walo yāmṣate ñīśś erkatte mäkte ṣ teṃ kelu* (81a4^{C}), *: k[e] käls[ṣa]mñesa ot ra nemce ṣārkate wa///* (235a2^{C}), {367b7^{C}}, *[:] ypoyi śāmna klyauṣāre walo ke kerte [yā]mṣate :* (404b7^{C}), *2 ke wat śrānta pännauwwa ptanma w[t]entse eränträ • läntäs-[k]eṃ[n/m]e ///* (522b8^{C}), *rṣāki ṣerpar-me twe ke ṣpālmeṃ rṣāke nes :* (107a10^{L}), *///ke ñem śauśäṃ ///* (348b2^{L}). ●Pinault (2008:115) denies the existence of *ke*, saying that in 107b10 and 20a6 *ke* is a misspelling for *ka* caused by accidental repetition of the *e*-diacritic from the preceding syllable. Not altogether likely in itself, that explanation will not work for most of the other attestations however. ■Etymology unknown. ►See also perhaps **k(ä)**.

ke$_u$* (n.) 'cow,' especially 'adult female cow' [i.e., the same ambiguity as in English] [-, -, ke$_u$//kewi, -, kewäṃ] */// [ṣa]ñ k[e]wän śakātaisa kalṣtär-me ṣñār wepeṃś aśan-me :* 'he goads his own cattle with a stick and leads them each to their own paddocks' (3a3^{C}), *[•] kewä[n] ṣäṃsemane al[y]eṅkänts* • 'counting the cattle of

others [= B(H)S *gāḥ saṃgaṇayan pareṣām*] (305b8^{C}), */// [a]lyaik no kraupnanträ śānta kewaṃ* [sic; lege: *kewäṃ*] *śaitsisa :* ‘others, however, herd sheep and cattle for a living’ (IT-136a5^{C}), *sārmäś kewi sräṅken-ne* ‘the cows are agitated because of the bull’ (PK-AS-6Ea1^{C} [CEToM]); **—ke$_{u}$-pyapyo*** a kind of flowering plant, perhaps ‘dandelion’ because of its abundant milky sap [H:115]: *ke$_{u}$-pyapyantse welki eñcuwañe keṃtse te ṣeme yarm* ‘the petals of a dandelion [?] and iron-rust, each the same measure’ (W-32b2/3^{C}).

■TchA (acc. sg.) *ko* (nom. pl. *kowi*, acc. pl. *kos*) and B *ke$_{u}$* reflect PTch **kew-* from PIE**g^{w}ou-* ‘cow’ [: Sanskrit *gáuḥ* (m./f.) ‘cow,’ Avestan *gauš* (m/f), Armenian *kov*, Greek *boûs* (m/f) (Doric *bôs*), Latin *bōs* (m/f), Old Irish *bó* (f.), OHG *chuo* (f.), Old English *cū* (f.), Latvian *gùovs*, all ‘cow’ (P:482-483), also Hieroglyphic Luvian *wawa-*, Lycian *wawa-* ~ *uwa-*, ‘cow’] (Schrader/Nehring, 1929:255, VW:226, MA:134; NIL:189-195; Beekes, 2010:232-233 [reconstructing **g^{w}eh$_{3}$-u-*]). The PIE paradigm would appear to have been nom. sg. **g^{w}ōus*, acc. sg. *g^{w}ōm* (with regular reduction of **-oum* to **-ōm*), gen. **g^{w}ou(o)s*, nom. pl. **g^{w}owes*, acc. pl. **g^{w}ō(m)s*, etc. Tocharian, insofar as we can tell, has generalized the underlying stem **g^{w}ou-*. ►See also **kewiye** and **kau$_{u}$rṣe**.

kekamor, ►s.v. käm-.

kekuwer, ►s.v. ku-.

kekkarnor (n.) ‘± striking, killing, hurting’

[ke]kkarnor = hatam (IT-101b4^{C}). ■Derived from *kärn-*, q.v.

ˣkekley* (n.) ‘?’

[//-, -, kekleynta] *śkañce ñu meñantse kekleynta kä[ryāmai]* ‘on the tenth [day] of the ninth of the month I bought *kekley*s’ (PK-DAM.507.40-42a3^{Col} [Pinault, 1994:102]).

keklyauṣor, ►s.v. klyaus-.

kektseñe (nf.) ‘body’

[kektseñe, kektseñäntse, kektseñ//kektseñi, -, kektseñäṃ] *kektsenäntse sparttalläññe* ‘the comportment of the body’ (PK-AS-12Ha3^{A} [Pinault, 2000b:150]), *alyekepi kektsenne* = B(H)S *paraśraye* (545b4^{E}) [see discussion, s.v. *elyeñcai*], *: taik[n]esāk ra kektseñi kätsai[tsäññe yänmāskeṃ :]* ‘just so do bodies achieve old-age’ [*kektseñi* = B(H)S *śarīram*] (5a8^{C}), *somo somo klokaśne ltū wlaṃśke yok tañ kektsentsa* ‘one by one a soft hair [has] emerged in pore on thy body’ (74a3^{C}), *su no orotse kektsentsa* ‘he [is] large of body’ (IT-247a5^{C}), *kek[ts]e[ñ]* = B(H)S *deha-* (PK-NS-306/305a4^{C} [Couvreur, 1970:177]), *kektseñ* = B(H)S *kāya-* (197b3^{L}); **—kektseñäṣṣe** ‘prtng to the body, bodily, corporeal’: *po kektseñiṣṣe* [sic] *krāmärsa* ‘with all bodily weight’ (332.1b^{L}).

■TchA *kapśañi* and B *kektseñe* are obviously related but the exact preform is unclear. The attested shapes would appear to reflect PTch **kekts’eñyā-* (with the underlying stem extended by **-yā-*) and **kekts’eñän-* (with the underlying stem extended by **-’än-*) respectively. Either an original sequence **kek-* has been dissimilated in TchA to **kep-* or an original sequence **kep-* has been assimilated to **kek-* in TchB. The evidence of Tch *opsi* vs. TchB *okso* ‘ox’ argues that *-ks-* is the original. The situation with regard to extra-Tocharian connections is confused too. Probably we should start from a verbal abstract **k^{w}oḱti-* ‘appearance’ (from **k^{w}eḱ-* ‘see, appear’ [P:638-639; LIV:343-345]), similar to the **k^{w}oḱtu-*

seen in Old Irish *cucht* ‘color, outward appearance’ and Old Norse *háttr* ‘way, fashion.’ Such a form thematized, would give *$k^{w}o\hat{k}tyo$- and then, if extended by an *n*-stem (see Adams, 1988d), we would have *$k^{w}o\hat{k}tye$-*en*-, whence PTch *$kekts'en$- (*in nuce* Pedersen, 1925:29).

There are many other suggestions. VW (1965b:502, 1976: 187-188) and Anreiter (1987b:95-100) assume a connection with Sanskrit *cakṣaṇa*- ‘aspect, appearance, form’ [: *kā́śate* appear, shine,’ *cáṣṭe* ‘see, perceive’], ultimately from the same PIE *$k^{w}e\hat{k}$- ‘appear; see; show.’ The Tocharian forms would be (as if) from PIE *$k^{w}o\hat{k}son$-, giving PTch *$keksen$-. The development of *-*ks*- to -*kts*- is irregular. In any case, *cakṣaṇa* itself presupposes a putative PIE *$k^{w}e\hat{k}sen$-. The Sanskrit and Tocharian words must be independent formations. Hilmarsson (1986a:186) notes with favor a comparison suggested by Toporov whereby our Tocharian words are to be related with Lithuanian *kaktà* ‘forehead’ and *kaktenà* ‘skin of the forehead; part of helmet covering the forehead; hilltop’ but the semantics are unconvincing (particularly when we include the clearly cognate Latvian *kakts* or *kakat* ‘corner, nook’). Finally Pinault (1999b) would take the Tocharian etymon from a putative PIE *$ko\hat{k}se$-*den*-, a collective of *$ko\hat{k}so$- ‘joint’ (and related particularly closely to Latin *coxendix* ‘hip joint’). But neither the semantic development (‘body’ < ‘*collection of joints’) nor the phonological development (I would, on the basis of *pai* ‘two feet’ from **pode*, that *-*ede*- would have give PTch *-*äyä*-) is altogether straightforward. Pinault is clearly right in taking TchB *kektseñe* to reflect an old *i*-stem (nom. sg. in *...*n-ēy*) and TchA *kapśañi* from an extended *i*-stem (nom. sg. in *...*n-y-eh$_a$*).

ˣkecye* (nf.) ‘?’

[-, kecyentse, -//] *āñmālāṣmñai* [sic] *kecyentse pelaikne ///* (THT-1536, frgm. a-b2^{A}).

keñinta* (n.pl.) ‘±skirts’ or ‘±baby-carrier’ (??)

[//-, -, keñinta] *///rne kācer* [lege: *tkācer* (?)] *keñintane lāmaṃ-ne klyiye trāppaṃ ṣamānentsa śār kl[āyaṃ] ///* ‘…[if] her daughter sits on her *keñinta*, and the woman trips and falls all over the monk, …’ (325a2^{L}). ●The fragmentary passage obviously concerns the prohibition of a woman’s touching a monk. This word is often taken as the plural of *keni* ‘knee,’ q.v. (indeed it is glossed as such in Uyghur in this text), but if it is to be translated as ‘[if] the daughter is sitting on his/her knees and the woman trips,’ the plural rather than dual would be unique and very much unexpected. Winter (1962b:119) plausibly suggests the possibility of ‘skirts’ *vel sim*. here; one might also suggest ‘straps’ or ‘scarves’ or the like that made up a sort of baby-carrier. But perhaps it is the monk which is the subject of *lāmaṃ* and who is sitting on his *keñinta*. ►See also **keni**.

keñiye* (adj.) ‘of a country, land’

[m: -, -, keñiye//] *śaumo kañiye* [lege: *keñiye*] *rine śem* ‘a man came to the city of the country’ (592a5^{C}). ■A derivative of *keṃ*, q.v. Cf. TchA *tkani*.

ket ~ kete (pronoun) ‘whose, to whom, for whom’ [genitive of *$k_{u}se$*]

11 kleśanmaṣṣi sta[na no bha]wakärne keṃt [sic] *witsko* • ‘the *kleśa*-trees whose root [is] in the highest existence’ (554a3/4^{E}), *81 ket ait yoktsi sāṃtk=onwañ̃ne pelaiyknesṣe lyaitkeṃ teki mantanta ṣäp srukentär cai* • ‘to whom thou givest the righteous, immortal medicine to drink, they will avoid sickness and never die’

(212b3/4$^{E/C}$), *[ke]te* = B(H)S *yasya* (299a1^{C}), *kete pācer lare tākaṃ mācer wat* ‘to whom father or mother [are] dear’ (576b7^{C}); **—ket-ra ~ ketara** ‘whosesoever, to whomever, for whomever’: *: taiknesa ket ra kartseś paspārtau poyśi <wi>nāṣle 33* ‘in this way the Buddha [is] to be honored [who has] worked for the good of everyone’ (30b8^{C}), *sklok ket ra nai mā tsäṅkau ste k$_u$se tne cmīträ mā srūko[y]* ‘to no one indeed has a doubt arisen [as to] who may be [re-]born and not die’ (46b2^{C}), *mā keta[ra pe]rākäññesa mā alyeksa aśalle* = B(H)S *apara-pratyayo nanyaneya* (541a2$^{C/L}$). ●For the overlapping chronological distribution of *ket* and *kete*, see Peyrot (2008:168-170)

■Like *om(p)* ‘there’is to *ompe* ‘id.,’ *ket* is the apocopated variant of the more original *kete*. TchB *kete* reflects a putative PIE *$k^{w}o$-*tos*, with the adverbial *-*tos* added to the ordinary relative/interrogative stem *$k^{w}o$- (for which, see also k_u*se*). As examples of *-*tos* added to nouns, pronouns, or locatives we may cite Sanskrit *itáḥ* ‘from here,’ *tátaḥ* ‘from there,’ *mukhatáḥ* ‘from the mouth,’ Avestan *x^{v}atō* ‘from oneself,’ Greek *entós* ‘inside,’ Greek *ektós* ‘outside,’ Latin *funditus* ‘from the bottom, completely,’ Latin *intus* ‘inside, from/to within,’ or Old Irish *acht* ‘outside.’ An original genitive *k^{w}*eso* (= Gothic *hwis*) would have given Proto-Tocharian *śäse (> A **tsa, B **ṣe—cf. the history of hand, TchA *tsar*, B *ṣar*, from PIE *ĝhesor-), a form that was phonologically distant from the nominative and the accusative. If *k^{w}*e*- had been replaced by *k^{w}*u*- as in the nominative and accusative (see k_u*se*), the genitive would have been identical with the nominative (both **kwäse*). Thus the speakers of Proto-Tocharian had to cast their net further afield. ►See also **kos** and **k$_u$se**.

keta* ‘garden-plot, field’

[-, ketāntse, keta//] *mäkte saṅkrām wtetse keta mā [māṅ]kaṃ saṅkantse ayāto nesaññe mā karsnatär* ‘how the monastery will not be deprived of its estate/ garden-plot and the suitable situation of the community not be destroyed’ (PK-DAM.507a11^{Col} [Pinault, 1984a:24, Pinault *apud* Malzahn, 2011:86, fn. 9]), *ynaimyāṣṣi ketasa cāneṃ kamānte yältse-piś-känte tāy saṅk[r]āmiññai ketāntse kom-pirkomeṃ armokiññe cake sim…* ‘the [inhabitants] of Ynaimya have brought 1,500 *cāne*s to the monastic garden (?). Of this garden [pertaining to] the monastery, on the east the boundary [is] the Armoki river…’ (Otani 19.1.2/3^{Col} [Pinault, 1998; Tamai, 2004]), *Mikkaswiñitse ynaikentas kkhetta* [or just *khetta*?] *käryām ysāresa piś tom* ‘we bought M.’s *ynaike*-plot for five *tom* of wheat’ (Otani II-12a15^{Col} [Kagawa, 1915], read as *hkhainta* ‘shoes’ (?) by Ching and Ogihara, 2012:81, 94); **—ketāṣṣe** ‘prtng to a *keta*’: *tranyas cāñi esalyi ketāṣṣi* BLOT *ṣukyiltse* ‘to the *tranya*s [a type of worker] *ketā*-posts, 7,000 *cāne*s’ (Huang, 1958^{Col}).

■The form *(k)khetta* strongly supports Tamai’s (2004:99-100) suggestion of a borrowing from Prakrit/Pali *khetta,* the descendant of Sanskrit *kṣetra*- ‘field,’ however much, on general grounds, we would expect such a form to give Tocharian **ket*. See Malzahn (2011:86, fn. 9) for some possibilities.

kete, ►s.v. ket.

keto (adj.) ‘± harmed, destroyed’ or (n.) ‘± damage’ (?)

[m: keto, -, -//] *khadiräṣṣe ṣat twerene tsanapale kete ñemtsa yāmäṃ su keto mäsketär* ‘a sliver of acacia [is] to be stuck in the door; in whosoever name one

does [this], he becomes *keto*' (M-2a2/PK-AS-8Ba2^{C}). ●The meaning is inferred from the context.

ketwe* (n.) '± ornament, jewel; jewelry'

[//ketwi, -, ketweṃ] */// spharir [tsrer]m[e]nne ysaṣṣeṃ ñkäñci po ketwi ñk[äñceṃne]* (571a1^{A}), *[po ke]twi tākaṃ tsrermenne* 'all the jewels will be in the ditches' (571a2^{A}). ■TchA *katu* and B *ketwe* reflect PTch **ketwe*, a nominal derivative of **kät-* 'spread' (VW:190). Otherwise H:139.

keṃ$^{A\text{-}L}$ (~ tkeṃ^{A}) (nf.) 'earth, ground; base, place'

[keṃ kenantse, keṃ//] *kenne yäpäṃ wärnne ramtä* '[the multiple Mahākāśyapas] will enter into the earth as if [it were] into water' (one of the Eighteen Transformations) (THT-1859a1^{A}), *stāmaṃ sū tkentsa entwekka alpaṃ* 'then he [*scil.* Mahākāśyapa] will stand on the earth and barely touch [it]' (another of the Eighteen Transformations) (THT-1859a2^{A}), *kwäntsän po tkentsa k[w]äntaṃ (Kaśyape)* '[Kaśyapa] will sink completely through the firm earth' (one of the eight *ṛddhi*s [Keown, 2003]) (THT-1859-a6^{A}), *saryat[e] ... kenne witskaṃ <70>* 'he planted the roots in the ground' (388a2^{E}), *l[kāṣṣäṃ] [:] ṣalesa stmau ramt tākaṃ kentsa [stmo]ṣäṃ* 'he sees, as if he were standing on a mountain, [those] standing on the earth' [*kentsa* = B(H)S *bhūmi-*] (12a7^{C}), *ñi ka yarke yāmyeṃ ṣek mā=lyekepi keṃ ramoṃ* 'they always did only me honor, they didn't bow [to] the ground for another' (33b4^{C}), *keṃ miwäṃ räskre* 'the earth shakes roughly' (113a4^{L}), *keṃtsa eprerne* [sic] *wat* = B(H)S *avanau ga[g]ane vā* (195a4^{L}), *Jambudvipäṣṣai ortstsai* [lege: *aurtstsai*] *tā kentsa yaṃ* 'he goes over that broad land of India' (345b2^{L}), *kenmeṃ oko ysāre kälwāwa* 'I got fruit and grain from the earth' (476a2^{Col}), *kenantse* (331a1^{L}); **—kenaṣṣe** 'prtng to earth or ground' (214b5$^{E/C}$); **—kenätstse** 'earthly, terrestrial': *k[e]nättse* = B(H)S *-b[h]auma-* (251b2^{E}).

●In the Early Tocharian text 1859 there are three instances of this word, one of *kenne*, two of *tkentsa*. The context makes it clear that all three mean 'ground, earth.' *Kenne* is phrase initial while the two *tkentsa*'s are phrase internal following a vowel. We see here the original initial *tk-* in a phonologically protected environment, just before it disappeared completely (also Malzahn, p.c.).

■TchA *tkaṃ* and B *keṃ* reflect PTch **tkenä* from PIE **d^{h}(e)ĝ^{h}om-* 'earth, ground' [: Sanskrit *kṣấḥ* (f.) (stem *kṣam-*), Avestan *zå* (f.) (stem *zəm-*), Greek *khthốn* (f.) (stem *khthon-*), *khamaí* 'to the ground,' Albanian *dhe* (m.) (pl. *dhera*), Latin *humus* (< **homus*), Old Irish *dú* (gen. *don*), Lithuanian *žẽmė* (f.), OCS *zemlja* (f.), Hittite *tēkan* (gen. *taknās*), etc. (P:414-415), Cuneiform Luvian *tiyammi-*, Hieroglyphic Luvian *takami* 'to/in the country'] (Meillet, 1914:19, VW:506-7, MA:174, Kloekhorst, 2008:858-859). As in Hittite, Greek, and Albanian the word-final **-m* of the nom. sg. **d^{h}(e)ĝ^{h}ōm* gave **-n* and was then extended throughout the paradigm. Subsequently in Tocharian the acc. sg. (**d^{h}(e)ĝ^{h}omṃ* [analogical for phonetically expected **d^{h}(e)ĝ^{h}ōm*] > **tkemä(n)* > **tkenä(n)* [by extension of **-n*]) was extended to the nominative. ►See also **keñiye** and possibly **somotkäññe**.

keni* (n.[dual]) 'knees'

[/-, -, keni/] *72 lyam=Ānande kenisa* 'A. sat on [his] knees' (5b4^{C}), • *antapi*

kenīsa keṃ teksa • ‘with both knees he touched the ground’ (IT-247a5^{C}); — **kenineṣṣe** ‘prtng to the knees’ (K-T).

■TchA dual *kanweṃ* and B *keni* reflect PTch **kenwäi* or the like (the exact form of the dual of *u*-stem nouns in PTch is not as clear as it might be). The loss of **-w-* after a resonant in an intervocalic consonant cluster in B appears to be regular (cf. *ṣmare* ‘fat’ [< **smerwo-*). PTch **kenw-* is certainly from PIE **ĝonu* ‘knee’ [: Sanskrit *jā́nu* (nt.) ‘knee’ (dual *jānunī*), Armenian *cunr*, Greek *gónu* (nt.), Latin *genū* (nt.), Gothic *kniu* (nt.), Old English *cnēo* (nt.), Hittite *genu* (nt.), etc. (P:380-381; MA:336)] (Meillet, 1911:147, VW:187). ►Possibly **keñinta**.

kene* (n.[m.sg.]) ‘± melody, tune’ (?); or ‘meter’ (?)

[-, -, kene//] *wättänt kenene* ‘in the *wättänt* melody’ (514a4^{A}).

●The meaning ‘meter’ is that originally given for the Tocharian A cognate (*kaṃ*) by Sieg and Siegling. Winter (1955) objects that a particular verse structure, as defined by the number of syllables in a line, may have a number of different names and that, conversely, verses with different syllable counts may have the same name and thus he suggests that the *kene* were different melodies or tunes. Considering the *kene* as the designation of a melody solves the first problem (identical syllable counts with different names) but not the second (different syllable counts having the same name). The *kene* might still be a meter if the difference between meters with the same syllable count is effected through different patterns of accented and unaccented syllables (much as an iamb is different from an trochee) but the second problem remains.

■TchA *kaṃ* and B *kene* reflect PTch **kene*, most probably from PIE **kan-* ‘sing’ [: Old Irish *canaid* ‘sings’, Welsh *canu* ‘sing, play an instrument’, Latin *canō* ‘I sing’, OHG *hano* ‘cock’, Greek *ēï-kanós* ‘rooster’ (< *‘dawn-singer’) (P:525-526; MA 519)] (VW, 1941:25; Winter, 1955; H:129), at the cost of first vowel of the putative **konos*’s being analogical (see discussion s.v., *kents*). Not from PIE **ĝ^{h}wono-* [: OCS *zvonъ* ‘sound,’ Albanian *zë* ‘sound, voice,’ Armenian *jayn* (< **ĝ^{h}wonyo-* or **ĝ^{h}wn̥yo-*?) (P:490-491; MA:534)] (VW, 1962a:180, 1976:186) since *ĝ^{h}w* would surely have given **kw-* (cf. the accusative singular *kweṃ* from *ku* ‘dog’).

kene·e (nf.) ‘?’

[kene·e, -, -//] *///le kene·e sonopälya* (W-30b5^{C}). ●This word appears in a very broken context. A line or so before refers to the head being rubbed and it is probable that in *kene·e* we have another body part.

kenek (n.[m.sg.]) ‘cotton fabric’

[kenek, -, kenek//] • *alyekepi käryorttante śana sruka tā$_{u}$ erkenmasa ṣalāre kenek śār aipar-ne* ‘the wife of a merchant died; they put her in the cemetery and wrapped a cotton cloth all over her’ (560a2/3^{C}), *srukausai klaiṃtsa aipoṣ kenek kamā[t]e* ‘he took for himself the cotton covering the dead woman’ (560a5^{C}); — **kenekäññe** ‘prtng to cotton’ (P-2a2^{C}).

■With TchA *kanak* (which is the equivalent of Old Uyghur *böz* ‘cotton cloth’) this word presupposes a Proto-Tocharian **kenek* (Pinault, 1998:10). Probably with Tremblay (2005:425, following Isebaert, 2003ff.), from an Iranian **kanaka-* ‘flax garment’ from Proto-Iranian **kana-* ‘flax, hemp’ seen in Ossetic *gæn* ‘flax, hemp.’

kenottär* (n.) '?'

[-, -, kenottär//] /// *kenottärsa sätkāñecci* (531a4^{C}).

Kentarśke (n.) 'Kentarśke' (PN in monastic records)

[Kentarśke, -, -//] (490a-III-6^{Col}).

ˣkents* (n.) 'goose' (or 'bird'??)

[//-, kentsants, -] *kukūrapādä-ṣälemeṃ {yä}st län kentsänts wälo ramtt iprerne* 'from the Chicken-footed Mountain he [Mahākāśyapa] will emerge suddenly like the king of the *kents*es, into the sky' [at the beginning of his performance of the Eighteen Transformations] (THT-1859^{A}).

●Indian versions of this legend have Mahākāśyapa rising like the 'king of the garudas.' It would seem then that the Tocharian translator was using a native term for a (mythical) bird. Compare Pali *(suvaṇṇa-)rāja-haṃsa-* the '(golden) royal goose,' considered the king of the birds.

■Etymologically it is tempting to connect Tch *kents(-)* with PIE *$\hat{g}^{h}$ans* 'goose' [: Old English *gōs* 'goose,' Lithuanian *žąsìs* 'goose,' OCS *gǫsь* 'goose,' Latin *ānser* (< **hānser*) 'goose,' Greek *khḗn* 'goose,' Sanskrit *haṃsá-* 'goose, any larger water-fowl,' Old Irish *géiss* 'swan' (< *$\hat{g}^{h}$ans-ih$_{a}$-) (P:412)] (Adams, 2011b:35-37). The original PIE paradigm, (nom.) *$\hat{g}^{h}$áns-s*, (acc.) *$\hat{g}^{h}$áns-ṃ,* (gen.) *$\hat{g}^{h}$ans-ós* was provided with an analogical *o*-grade in the strong cases in pre-Tocharian, thus (as if) (nom.) *$\hat{g}^{h}$óns-s*, (acc.) *$\hat{g}^{h}$óns-ṃ,* (gen.) *$\hat{g}^{h}$ans-ós* (cf. also possibly *kene*). Nehring (1936) suggested that Archaic Chinese **ganh* (F. K. Li's notation [*apud* Schuessler, 1987] or Karlgren's *g^{h}an-*) '±take wing, soar' might somehow be related to the PIE *$\hat{g}^{h}$ans*. If *$\hat{g}^{h}$ans* survived into Tocharian with the generalized meaning 'bird,' such a hypothesis gains probability. (At some later period the noun **gan* 'feather, plume' was created by back-formation from the verb **ganh*; **gan* should have given contemporary Chinese **hán*, and **ganh* should give *hàn* but only the latter form survives phonetically, even while the dominant meaning is from the former.) If this equation should be correct, it shows just how late obstruent voicing, or even voiced aspiration, survived in pre-Tocharian. Nehring also suggests a possible connection with *yàn* 'wild goose' (Karlgren's *ŋan*), but the latter word has Sino-Tibetan cognates that would rule out any borrowing from pre-Tocharian. Also possible is a borrowing from a putative TchA **kas* (the phonologically expected equivalent of B *kents*) in Turkish *qāz* (Rona-Tas, 1974).

kentse (n.[m.sg.]) '± rust'

[kentse, -, -//] ... *eñcuwañe kentse oṅkolmañṅe āṅkär te ṣeme yarm* '… iron-rust and elephant tusk, the same measure' (W-31b1/2^{C}). ●Since *eñcuwañe kentse* appears to be the equivalent of English 'rust,' *kentse* by itself must have a somewhat more general meaning, though its exact limits cannot be specified (H:130, refers to a *pilkeṣṣe kentse* 'copper rust, [i.e.,] verdigris').

■From PTch **kenäse*, reflecting a PIE **konis-o-*, a thematicization of the PIE word for 'dust, ashes, oxidation product' seen in Greek *kónis* (f.) 'dust, ashes' and Latin *cinis*/*cineris* (m./f.) 'ashes.' The Latin and Greek words are normally taken as the reflexes of a neuter **kónis* with gender reassigned on the basis of the shape of the nominative singular. I see no *a priori* reason, however, why we could not have had a feminine acrostatic **kónis*, genitive **kénis(o)s*, the latter's

vocalism having been generalized in Latin (cf. Beekes, 2010:747). ►See also possibly **kānts-**.

kepec(e)* (n.) '± hem, edge of garment'

[-, -, kepec//] *mā wä<s>tsitse kepec ette laṅkaskemane yanmaṣṣälle* '[he is] not to enter [a house] dangling the hem of [his] clothes' (322a3/4^{E-C}).

■Probably with Isebaert (2003:118ff.) from a putative Proto-Iranian **kapačī-* 'garment flap' (Middle Persian *kp'h* 'gown, mantle,' Khotanese *khapa-* 'dress,' Armenian *kapak* 'short coat' rather than with VW (214) a derivative of some sort of PIE **kop-* 'cut' [: Greek *kóptō* 'knock, smite, cut off,' Albanian *kep* 'chisel, chip off,' Lithuanian *kapiù* 'tailor' (all < **kopye/o-*, cf. P:931-032)]. Less likely is Hilmarsson's suggestion (H:131) of a PIE **kob^h-* 'hang' on the basis of Lithuanian *kabėti* 'hang.'

ˣKepautile (n.) 'Kepautile' (PN in administrative records)

[Kepautile, -, -//] (SI P/117.4, 6^{Col} [Pinault, 1998:13]). ►See following entry.

ˣKepautiśke (n.) 'Kepautiśke' (PN in administrative records)

[Kepautiśke, -, -//] (SI B Toch. 12.7^{Col} [Pinault, 1998:16]). ►See previous entry.

Kemārcune (n.) 'Kṣemārjuna' (PN of a king)

[Kemārcune, -, -//] *[pi]ṣ* [sic] *kṣuntsa Kemārcune [oroccepi lānte]* (486a1^{Col}). The Tocharian initial *k-* indicates a borrowing from some Prakrit source where Sanskrit *kṣ-* had given *kh-*. ►See also **Kṣemārcune**.

keme* (nm.) 'tooth; dentition' [*orocce kemesa* 'with adult dentition']; ♦'plowshare'

[-, -, keme//kemi, kemeṃts, kemeṃ] *srukalyñeṣṣe koyn kakāyau tekiṣṣeṃ kemeṃtsa po treṣṣäṃ śaiṣṣe* 'gaping open [his] mouth, he eats the whole world with teeth of sickness' (282b4^{A}), *śtwer śkänmaṣṣ=āstreṃ keme[ntsa yaitoṣ] ko$_i$ntsa* 'with [thy] mouth decorated with four decades of pure teeth' (248b2/3^{E}), *wcuko kemeṃts witsa[ko]* 'the jaw is the root of the teeth' (IT-100b2^{C}), *[ka]klāyaṣ kemi* 'fallen [i.e., missing] teeth' (PK-NS-261b5^{C} [Broomhead]); *orocce kemesa awi 2* 'two ewes with adult dentition' (SI B Toch. 13.4-5^{Col} [Pinault, 1998:6]); **—kemeṣṣe*** 'prtng to a tooth; ivory (adj.)': *[ta]ñ kemeṣṣepi se[r]k[entse]* = B(H)S *tvaddantapankty-* (IT-202b5^{C}), *83 se ṣamāne ayāṣṣe kemeṣṣe sucīkar yamastär* 'whatever monk should make himself a needlecase out of bone or ivory' (IT-246b4$^{C/L}$).

■TchA *kam* and B *keme* reflect Proto-Tocharian **keme* from PIE **ĝómb^{h}os* 'tooth' [: Sanskrit *jámbha-* (m.) 'tooth,' Sanskrit *jambhya-* (m.) 'molar tooth,' Greek *gómphos* (m.) 'tooth; bolt, dowel,' Greek *gomphíos* (m.) 'molar tooth,'Albanian *dhëmb* (m.) 'tooth,' *dhëmballë* (f.) 'molar tooth,' OCS *zǫbъ* (m.) 'tooth,' Latvian *zùobs* 'tooth,' Lithuanian *žam̃bas* (m.) 'edge, brim,' OHG *kamm* 'comb,' etc.; Sanskrit *jámbhate*/ *jábhate* 'crush, destroy,' Albanian *dhëmb* 'it hurts, aches' Lithuanian *žembiù* 'cut,' OCS *zębǫ* 'tear up, rip to pieces' (P:369; MA:594)] (Schulze, 1923, VW:186).

ker- G 'laugh'; **K** 'make laugh'

G Ps. IIb /**ker i̯(ye)-**/ [A -, -, keriṃ// -, -, ker(i)yeṃ; *m*-Part. keriyemane]: */// weṣṣäṃ k$_u$se keriṃ wat no ///* (THT-1184b2^{E}), */// [ke]ry[eṃ] kāñmeṃ späntemnträ onwañ̈ñe śaul* 'they laugh, they play, they believe life [to be] immortal' (2b2^{C}).

K Ps. IXb /**kéräsk**$^{'ä}$/$_{ɐ}$**-**/ [MP -, -, kerästär; *nt*-Part. keräṣṣeñca]: *kerästrä* = B(H)S *hāsayati* (538b5^{C}), *///lāññe war keräṣṣeñca* • = B(H)S *śaratsalilahāsinī* (IT-202a5^{C}).

■TchA *kari(ya)*- and B *keri(ye)*- reflect PTch **keri(ye)*- (as if) from PIE **ĝ^{h}or(ye/o)*- [: Sanskrit *háryati* 'find pleasure in, desire,' Greek *khaírō* 'rejoice,' Umbrian *heriest* 'volet,' Latin *horior* 'exhort, incite,' OHG *gerōn* 'want, desire, long for,' Old English *giernan* 'yearn,' etc. (P:440-441; MA:158; LIV:176f.)] (VW:188). Otherwise Malzahn (TVS). ►See also possibly **kartse** and **keru**.

kera* (n.) some sort of musical instrument (?)

[//-, keraṃts, -] *māka kerunta wrakaiṃ keraṃts ploriyaṃts newe klyauṣträ* 'the noise of many drums, conchs, *keraṃts*, and flutes is heard' (PK-NS-77.2+AS-17Ka3/4^{C} [Pinault, 1993-94:189]). ●Not with Pinault do we have 'laughter' here.

■Etymology unknown.

ˣkeriṃ, ►see s.v. **ker-**.

kerū* (nm.) 'drum'

[-, -, kerū//-, -, kerunta] • *pelaikneṣṣe kerusa piś-cmelaṣṣeṃ kakātai riśc nervānṣai 11* 'by the drum of righteousness thou hast invited those of the five births to the nirvana-city' (221a2$^{E/C}$).

■Possibly VW (216) is right in relating this word with an Indo-European group meaning 'cauldron, kettle' [: Sanskrit *carú*- (m.) 'kettle, pot, pan,' Old Irish *coire* (m.) 'kettle,' Welsh *pair* 'id.,' Cornish *pêr* 'id.' Old Norse *hverr* (m.) 'kettle,' OHG *(h)wer* 'id.' Old English *hwer* (m.) 'pot, bowel, kettle, cauldron' (P:642; MA:443)]. VW suggests **k^{w}oru*- as the putative PIE antecedent of *keru* but the lack of rounding of the stem-vowel (cf. *or* 'wood' < **doru*) and the retention of the *-u* militate against such a hypothesis. Perhaps we have **k^{w}orwn̥t*- or, if as is surely possible, the plural is analogical, perhaps we have a thematic **k^{w}órwom*. However, TchA *karel* 'drum' (Pinault, 1990:174-9) is clearly related and looks to be in form a deverbative adjective. Pinault takes this etymon to be from ^{1}*ker*- (P:571), ^{2}*g^{h}er*- (P:439), or *ĝar*- (P:352), all of which express noise of some sort or another. He further relates these words for 'drum' to *kery*- 'laugh' (so too H:135) but that seems semantically very difficult.

kerekauna (n.[m.sg.]) 'flood'

[kerekauna, -, kerekauna//] ***:*** *ce$_{u}$ kerekauna wnolme mā melyan-ne* ***:*** 'such a being the flood does not crush' [*kerekauna* = B(H)S *ogha*-] (12b7^{C}), *kerekauna k[a]t-katsi* 'to cross the flood' (355b4^{C}), *ce$_{u}$ orocce kerekauna* 'this great flood' (Or. 15009/296b4 [Tamai, 2009:662]). ■Etymology unknown. For a suggestion, see VW:214 and H:132-133.

ˣKerentsile (n.) 'Kerentsile' (PN in administrative records)

[Kerentsile, -, -//] (SI P/117.3^{Col} [Pinault, 1998:13]).

Kereptaññe (n.) 'Kereptaññe' (PN in caravan pass)

[Kereptaññe, -, -//] (LP-3a2^{Col}).

kerke* (n.) 'fetters' (??)

[//-, kerkeṃts, kerkeṃ] PK-AS-16.5-b3 (H:134), *kerkents* (THT-2382 frgm. c-a4^{E}). ►See also next entry.

kerketstse* (nm.) 'fetters'

[//-, -, kerketstseṃ] *k$_{u}$se po tārkaṃ eṅkalñanta* [lege: *-enta*] *po päst rintär*

wäntarwa pontäṃ krāstäṃ [sic] *kerketseṃ* ‘whoever releases all passions, renounces all affairs, and cuts off all fetters’ (33a3^{C}). ■A derivative of ^{2}*kärk-*. Compare TchA *kärkṣiṃ* ‘fetter,’ also an adjectival derivative (A *-ṣi* = B *-ṣṣe*) from *kärk-* (Normier, 1980:264-265). ►See also perhaps previous entry.

Kercapiśke (~ Kercawiśke^{Col}) (n.) ‘Kercapiśke’ (PN in graffito and in administrative records)

[Kercapiśke, -, -//] (G-Su-35^{Col}, SI P/117.4^{Col}, 9 SI B Toch.12.1, 4^{Col} [Pinault, 1998:13, 16]). ■A diminutive of *kercapo*, q,v, ►Also **Kercäpey** and **Kkercipile**.

kercapo* (n.) ‘ass, donkey’

[kercapo, -, kercapai//kercapañ, -,] *twe ñī yaitkorsa maṃt pyām • k$_{u}$ce kaṣake Puttamitre parra yaṃ • caumpa śāmna ikäṃ • kercapaṃ trey • yakwe ṣe* ‘so do by this my command that the Kashgarian P. goes through; with him, 20 men, 3 asses, one horse’ (LP-1a1/4^{Col}); **—kercapañ̈ñe** ‘prtng to an ass’: *yäkweñ̈ña kolyi lykaśke wawaltsausa kercapañ̈ñe yasarsa ṣpärkaṣle* ‘horse’s hoof, finely ground, [is] to be dissolved in ass’s blood’ (M-1b4/5/PK-AS-8Ab4/5^{C}).

■Reflecting a PTch **kercäpā-* which, except for the stem class, is the exact equivalent of Sanskrit *gardabhá-* (m.) ‘donkey, ass’ (< **gordeb^{h}o-*) with the same **-b^{h}o-* which appears in other Indo-European designations of animals (e.g., Greek *elaphós* ‘red-deer’ or Sanskrit *vṛṣabhá-* ‘bull’)—Pisani, 1942-1943a:25, VW:214, MA:33-34. If, as has so often been suggested (see VW for a review of the previous literature), *kercapo* is a borrowing from Indic *gardabhá-*, the borrowing must be very early, before the merger of the non-high vowels in Indo-Iranian (otherwise we would expect **kertepo* or the like with the first and second vowels alike and no palatalization). Isebaert (*apud* Thomas, 1985b:134) suggests the possibility of an Iranian intermediary while Anreiter (ibid.) suggests that the Indic and Tocharian words are both borrowed from some third (and unknown) language. ►See also the next two entries.

Kercaṃpey, ►see next entry.

Kercäpey (n.) ‘Kercäpey’ (PN in monastic records)

[Kercäpey, -, -//] (491a5^{Col}). ■Presumably related in some fashion to *kercapo* ‘donkey,’ q.v. For the correct reading (instead of *Kercaṃpey*), see Burlak and Itkin (2000:35).

kerccī (n.[pl. tantum masc.]) ‘palace’

[//kerccī, -, kercciyeṃ] *tane plaktu[kä]ñña brāhmaṇeṃ lyelyakormeṃ kercīyenn[e] yopsa śle yärke lāntaś weṣṣäṃ* ‘now the gate-keeper, having seen the brahmans, entered into the palace and speaks respectfully to the king’ (81b3/4^{C}), *lānte kercyeṃnne* ‘in the king’s palace’ (THT-1680a3$^{?}$); **—kercciye(ṃ)ṣṣe** ‘prtng to the palace’: *kercciyeṃṣṣe yaknesa yaitoṣ rāṅkne* ‘on a stage gotten up/ decorated like a palace’ (520b4^{C}).

■Etymology uncertain. It is possible (with VW:215) that we have a putative PIE **g^{h}ortiyo-* related to Greek *khórtos* (m.) ‘enclosed place, feeding place,’ Latin *hortus* (m.) ‘garden,’ Old Irish *gort* ‘standing crop,’ Latin *cohors* ‘yard, enclosure,’ possibly English *garden* (cf. P:442-443; MA:199; Beekes, 2010: 1644-5). However, there seems to be no reason on phonological grounds to reject a putative PIE **g^{h}ord^{h}iyo-* (as suggested by both Meillet, in Hoernle [1916:379] and Lidén [1916:21-2]) and thus a relationship with OCS *gradъ* (m.) ‘city,’

Sanskrit *gṛhá-* (m.) 'house, habitation, home,' Gothic *gards* (m.) 'house,' Old Norse *garðr* (m.) 'fence, hedge, court,' Old English *geard* (m.) 'enclosure, yard,' Lithuanian *gařdas* (m.) 'fold, pen,' Phrygian *-gordum* 'city,' and *Górdion* 'Gordium' (P:444; MA:199). Except that Tocharian *kerccī* is plural, it would match Phrygian *Górdium* exactly. In any case PIE **g*^{h}*ort-* and **g*^{h}*ord*^{h}*-* are likely to be phonologically conditioned variants of what was originally a single paradigm with a nominative singular **g*^{h}*órts* (with automatic devoicing) and a non-nominative stem **g*^{h}*ord*^{h}*-*. In a variation of this proposal, Isebaert (*apud* Thomas, 1985b:150; cf. Tremblay, 2005:426-427) suggests that we have here a borrowing from a Middle Iranian **gardiya-*).

Kertik (n.) 'Pleiades'

Kertik näkṣātärne (M-1b4/PK-AS-8Ab4^{C}). ■From B(H)S *kṛttikā-* (Filliozat; not in M-W or Edgerton).

kertte (n.[f.pl.]) 'sword'

[kertte, -, kertte//kercci, -, kertteṃ] *sūr[ya]kāṃtṣi kerci ramt* 'like swords of sun-crystal' (73b4^{C}), *wes rano ñake kerteṃ yamamtär ścirona ṣñärä* 'each of us will now make sharp swords for ourselves' (404b8^{C}), *onolmi kameṃ yeweṃ kertte eṅ[k]oṣ* 'beings came having taken up knives and sword' (347a5^{L}).

■Etymology uncertain. Perhaps inherited and a derivative of **(s)ker-* 'cut' (see the large list of cognates assembled by P:938ff.; MA:336). Particularly we should point out, both for the lack of *s*-mobile and the addition of a dental suffix, Sanskrit *kartana-* 'cutting,' Sanskrit *kṛtí-* 'a sort of knife or dagger,' Avestan *karəta-* 'knife,' Modern Persian *kārd* 'id.,' Ossetic *kard* 'id.' One should also mention Gothic *hairus* 'sword,' Old Norse *hjǫrr*, 'id.,' Old English *heoru* 'id.,' and TchA *kāre* 'id.' Alternatively the TchB word may be borrowed from some Iranian source (so VW:215, K. T. Schmidt, 1983:763, H:134-135, Tremblay, 2005:425).

Kerdipole (n.) 'Kerdipole' (PN in grafitto)

[Kerdipole, -, -//] (G-Su-35^{Col}).

ker(y)-, ►see ker-.

kerciṣe/keryipe (adj.) (?)

●The reading is uncertain. Filliozat reads *keryipe*; Sieg has *kerciṣe*. Neither seems to match the remains on the manuscript very well.

kele (n.[m.sg.]) 'navel, umbilicus; center'

[kele, -, kele//] *kellemeṃ* [sic] (or is this a different word?) (THT-2377- frgm. 9-a1^{E}), *: korne kelen=ārañcäś paine täṅtsi 18* 'in the throat, in the navel, to the heart, unto the feet' (41b3/4^{C}), *kätkre wartse kele* 'a deep, broad navel' (73b2^{C}), *rīntse kelesa :* 'by the center of the city' (244b4^{C}).

■From PIE **k*^{w}*olo-*, a derivative of **k*^{w}*el-* 'turn, revolve' [: OCS *kolo* (gen. *kolese*) 'wagon' (< **k*^{w}*oles-*), Old Irish *cul* 'wagon' (< **k*^{w}*olō* dual), Greek *-pólos* in *aipólos* goatherd,' or *amphípolos* 'servant' (see other formally more distant cognates P:639-640; MA:606-607)] (Couvreur, 1950:130, also Normier, 1980: 253, and K. T. Schmidt, 1980:403). The original meaning was possibly 'nave (of a wheel)' (i.e., 'that which turns') and subsequently metaphorically transferred to the human navel. Not with VW (626) a borrowing from some northeast Asiatic language. ►See also **kokale**, **^{2}käl-**, and possibly **^{1}käl-**.

keleyak (n.) ‘Indian barberry (*Berberis asiatica* Roxb. ex DC)’ (MI)
[keleyak, -, //] (W-8b3^{C}). ■From B(H)S *kālīyakā-*.

kewiye (adj.) ‘prtng to a cow or to cows’; (n.) ‘butter’
[m: kewiye, -, kewiye//] *yṣiñe cokiś ṣalywe masa ṣaṅk ywārtsa kewye* ‘a pound of oil for the night lamp went out, a *ṣaṅk* and a half of butter’ (451a2^{Col}), *tot kewiye tot kuñcitäṣṣe aṣiye malkwersa* ‘as much with cow’s milk as with goat’s milk’ (W-41b1^{C}). ■A derivative of *ke$_u$*, q.v. Cf. the identically derived TchA *kowi*. ►See also **kaiyye**.

kewe(-) ‘?’
/// [y]ś[e]lme śīl kete prākre manta kewe/// (145b1^{A}).

keś (n.) ‘number, count; sum, amount’
[keś, -, keś//] ***:*** *po cmelṣana astäṃtsa winaskau-c ṣpä snai yarm keś 23* ‘I honor thee with the heads of all births, without measure or number’ (241b3^{E}), *caturḍasaṣṣeṃ k$_u$śāneṃ utpatä po ṣe keśne* (490-aI-5^{Col}), *tuntse keś nauṣameṃ ste* ‘therefore the sum is late’ (PK-DAM.507a8^{Col} [Pinault, 1984a:24]); **—keś āk-** (vt.) ‘pay attention to’: *lo lmau tākoy mā keś wāyoy pāyalyñe* ‘he must sit afar and not pay attention to the singing’ (PK-AS-15D-b2^{C} [Couvreur, 1954c:88]); **—keś tā-** (vt.) ‘judge, consider, weigh’: *19 mänt yes keśo ptässo ///* ‘so do you judge!’ (IT-163a7^{E}), *keś tä[ttārmeṃ]* = B(H)S *niśāmya* (12b8^{C}), *mant ṣañ śāmna keś ptes twe* ***:*** ‘thus judge thy own people!’ (46a7^{C}), *empreṃ keś tä[ttārmeṃ]* ‘having pondered truth’ (288b3$^{C/L}$); **—keś yām-** (vt.) ‘count’: ***:*** *ṣkas piś ñu wat no ṣaṃṣtär mā po solme ... kos satāṣṣäṃ* ***:*** *meṅki tumeṃ satāṣlñe keś yāmastär 16* [sic] ‘six, five, or nine, not all complete; as many times as he exhales he counts less [as] exhalation’ (41b1^{C}); **—keś we-** ‘recite in order’: *Dharmatrāteṃtse winai ṣak* [= *ṣpak* ?] *keś weṣiyeṃ no* ‘and they recite, then, the *vinaya* of Dh.’ (G-Su12^{Col}); **—snai-keś** ‘countless’: ***:*** *snai ke[ś] y[äl]tsenma tmanenma Aranemiṃ-mpa lateṃ ostmeṃ wnolmi* ***:*** ‘countless thousands and tens of thousands of beings became monks with A.’ (3b2/3^{C}), *snai keś* ‘innumerable’ = B(H)S *aneka-* (30a3^{C}).
■TchA *kaś* and B *keś* reflect PTch **kećä* but extra-Tocharian connections are uncertain. Perhaps with Duchesne-Guillemin (1941:158) we have a putative PIE **k^{w}oḱi-* from **k^{w}eḱ-* ‘appear, see, show’ [: Sanskrit *kāśate* appears, shines,’ *caṣṭe* ‘appears,’ Avestan *čašte*/*čašaite* ‘teach,’ OCS *kazati* (with voiced root-final consonant) ‘show’ (P:638)]. Semantic parallels are assembled by Buck (1949: 917-918). Less plausible phonologically is VW’s suggestion (1971c:158-9, 1976:190) of **ḱons-ti-* from **ḱens-* ‘speak solemnly’ [: Sanskrit *śáṃsati* ‘recites, praises,’ Avestan *sah-* ‘pronounce,’ Latin *cēnseō* ‘estimate, form an opinion,’ etc. (P:566; MA:536)]. From such a form as VW proposes one would expect ***keśc* (cf. *āśce* ‘head’). Somewhat similarly Hilmarsson (H:137) takes it to reflect a PIE **ḱos-ti-* and compares Greek *-kás* and Sanskrit *-śás* ‘in a continuous sequence with, following upon’ but the meaning seems distant and the Gk *-a-* is unexplained.

keśik* a meter of 4x17 syllables (rhythm: 6/6/5)
[-, -, keśik//] (400a3^{L}).

keściye ~ keṣciye^{A} (adj.) ‘hungry (and thirsty)’
[keśc(i)ye, -, -//keści, keścyeṃts, -] *keṣcye* [sic] *r[ur]u wär ñäṣträ* ‘the hungry

deer seeks water' (139b4[A]), *keścyeṃts śwāts[i]* 'food for the hungry' (239a3[C]). ■A derivative of *kest*, q.v.

keṣe* (n.) 'fathom, arm-span'

[-, -, keṣe//-, -, keṣeṃ] */// piś-känte keṣeṃ wartstse* '… 500 fathoms wide' (111b7[L]), *[tām]p[a] keṣe keṃ eneṅkāmeṃ stāmaṃ* '[if] he stands within a fathom of ground from [= of] her, *pāyti*' (328b3[L]); **—keṣe-yärm** 'the measure of a fathom': • *keṣe-yärm lkāṣṣi* 'he saw a fathom's distance' (517b1[C]).

■TchA *kaṣ* and B *keṣe* reflect PTch **keṣe* but extra-Tocharian connections are uncertain. At various times VW has suggested that we have an inherited word related to Sanskrit *ghasta-* 'hand' or a borrowing from a Uralic source such as seen in Finnish *käsi-* ~ *käte-* 'hand' (see VW:625). Hilmarsson (H:137-138) suggests a PIE **ḱos-yo-* and a relationship with *keś*, q.v. Far more likely is a borrowing from some Iranian source of Proto-Iranian **kaša-* 'armpit,' i.e., semantically 'the length of the arm to the armpit' (Isebaert, 1980:84ff, Tremblay, 2005:425).

kes-, ►käs-.

ˣKesare (n.) 'Kesare' (PN)

[Kesare, -, -//] IT-194b2[C?].

kesār* (n.) 'filament (of the lotus), stamen'

[-, -, kesār/-, -, kesārne/] *ñ[ä]kcy[e] padūmne ywārcka kesārne* 'the (two) stamens in the middle of the divine lotus' (73b1=75a2[C]). ■From B(H)S *kesara-*.

kest (n.[m.sg.]) 'hunger'

[kest, kestantse, kest//] **:** *kessa wn[o]lm[i sru]kenträ* 'out of hunger beings die' (3a1/2[C]), *ot ce$_u$ kestsa mätstsentär* 'then because of this hunger they starve' (590a7[C]), *kestantse* = B(H)S *kṣudh-* (Y-3b3[C/L]); **—kestaṣṣe** 'prtng to hunger': *kālp kestaṣṣe* 'the age of hunger' (590a7[C]); **—kestatstse** 'having hunger': • *ot no k[e]statse preke ṣai* • 'thus it was the time of hunger' (IT-248a2/3[C]), *kestätsai preścyaine* 'in the time of hunger' (THT-4001b4[Col]); **—kest-yokaiṣṣe** 'prtng to hunger and thirst' (284a2[A]).

■TchA *kaṣt* and B *kest* reflect PTch **kestä* from PIE **Kost-* also seen in Hittite *kast* 'hunger,' *kistanziya-* 'starve' (< **kestént-ye/o-*) and *kist(u)want-* 'hungry' (< **kestwént-*) (H:136-137; MA:284). The voicing and aspiration of the initial consonant cannot be determined on the basis of the Hittite and Tocharian evidence. If Hieroglyphic Luvian *astar* is 'from/by hunger,' then we would have evidence for a voiced initial (Melchert, 1987:185-186). We might also include Sanskrit *jásuri-* 'hungry (of a wolf)' and possibly Sanskrit *kṣudh-* (f.) 'hunger', Avestan *šuð-* (m.) 'hunger' if from **ĝs-ud^h-*. See Friedrich (1925:122, also VW:189). It is possible that all these are further related to Hittite *kist-* 'be extinguished' (more s.v. *käs-*). ►See also **keścye** and possibly **käs-**.

ˣKetsutaiyśe (n.) 'Ketsutaiyśe' (PN in administrative records)

[Ketsutaiyśe, -, -//] (SI B Toch.12.1[Col] [Pinault, 1998:16]).

kaice* (n.) '± trough, tub; body of a lute'

[-, -, kaice//] *kaice* = B(H)S *droṇiṃ* (529b1[C]). ■Etymology uncertain. Perhaps to be connected with OCS *cevьnica* 'lyre, pipe,' Polish *cewa* 'tube, pipe,' Lithuanian *šeivà* ~ *šaivà*, Latvian *saiva* 'spool.' The Baltic represents a *satem*-development of **ḱ-*, the Slavic a *centum*-development, from **ḱoiw-i-*/ **ḱoiw-eh$_a$-*,

a derivative of **sḱei-* 'cut, split' (P:919-922; MA:96). Tocharian *kaice* might be from **koi-Ten-*, **koiwe-Ten-* or perhaps even **koiwi-Ten-*.

(×)kaiyye* (adj.) 'bovine' (?)

[m: -, -, kaiyye//] */// tärkoy nta kaiy[y]e ///* (THT-1184b3^{E}), */// [pre]kṣītär kaiyye wek ṣäp tärkänoy* '[if] he were asked, he would utter a bovine voice' (129b6^{E}). ●Meaning suggested by K. T. Schmidt (1999c:15). ■If correctly identified as to meaning, from PIE **g^{w}owyo-* from **g^{w}ou-* 'cow.' ►See also **ke$_{u}$** and **kewiye**.

ko '?'

/// ñäkte ko ytāri yaṃ/// (381b1^{C}), */// [caka]nma śwāra tom ko -* (465a1^{Col}). ●Quite possibly two different words.

kok* (nf.) '?'

[-, -, kok//] *tommeṃ no pokkāka ṣotarnma tā kokne se saṃnipātik kärsanalle* 'announce therefrom the signs on the *kok*; this [is] known [as] the *saṃnipātika*' (P-2a1^{C}). ●/■The context suggests that this may be the designation of a body part or perhaps a more general "countenance" or "appearance." If the latter, one thinks of a possible connection with Old Irish *cucht* or Old Norse *háttr* (more s.v. *kektseñe*).

kokale (nm.) 'cart, wagon, chariot'

[kokale, kokalentse ~ koklentse, kokale//kokalyi, -, kokaleṃ (~ kokleṃ)] • *ṣem kautāte koklentse waiptār pwenta käskānte :* 'the wagon's axle broke and the spokes were scattered all about' (5a2^{C}), *kokalyi* = B(H)S *rathāḥ* (5a8^{C}); — **kokaleṣṣe** 'prtng to a wagon' (5a7^{C}).

■TchA *kukäl* and B *kokale* reflect PTch **käuk(ä)le* from PIE **k^{w}uk^{w}lo-* from **k^{w}$_{e}$k^{w}lo-*. This **k^{w}uk^{w}lo-* apparently matches Greek *kúklos* 'circle, wheel.' (The semantic development 'wheel' > 'wagon, chariot' is paralleled by OCS *kolo* 'wheel; wagon' from **k^{w}olo-*.) The Tocharian and Greek forms are closely related to, but phonologically distinct from, the **k^{w}ek^{w}ló-* that lies behind Sanskrit *cakrá-* 'circle, wheel,' Old English *hwēol* 'wheel,' Lithuanian *kāklas* 'neck' (< *'turner'), etc. Both **k^{w}$_{e}$k^{w}lo-* and **k^{w}ek^{w}ló-* are reduplicated derivatives of **k^{w}el-* 'revolve' (P:639-640; MA:640). See Feist, 1913:221, VW:239-40, and Hilmarsson, 1986a:60-61. ►See next three entries, **kele**, **klutk-**, and possibly **^{1}käl-** and **^{2}käl-**.

(×)kokaletstse (n.[m.sg.]) 'charioteer, carter'

[kokaletstse, -, //] *: kokaletstse īyoy sū Prasenacī walo ot* • '[as] a charioteer this king P. went traveling' [*kokaletstse* = B(H)S *śākaṭika-*] (5a2^{C}). ■A derivative of **kokale**, q.v.

kokalpänta (n.) '± wagon-master'

[kokalpänta, kokalpäntantse, kokalpäntai//] */// kokalpänta weṣṣäṃ* (609a4^{C}), *kokalpäntai prekṣäṃ* (612b2). ■A compound of *kokale*, q.v. (in its combining form *kokälä-*) and *-päntā-* '± he of the way' from a putative PIE **pn̥th$_{2}$-eh$_{a}$-* (cf. **póntōh$_{2}$s* 'way, path'). ►See more on *-pänta* s.v. *amakṣpänta*.

kokalyiśke* 'small wagon, cart'

[//-, -, kokalyiśkaṃ] *kokalyiśkaṃ yäkwaṣkaṃ* 'little waggons and little horses' (352a2^{C}). ■Diminutive of **kokale**, q.v.

kokīl (n.) 'Indian cuckoo'

[kokīl, -, -//] (575b2^{C}). ■From B(H)S *kokila-*.

koṃ ~ kor* (n.) ‘ten million’
[//koṃanma ~ koranma, -, koṃanma ~ koranma] *maiwa [keṃ ta]r[y]äl[ts]e po śaiṣṣenne kodyänmā sumerntā naittāre* ‘the earth shook in all three thousand worlds and the Sumerus crashed by the billions’ (274b6^{A}), *piśaka ṣukto [k]odryänm= allo<ṅ>kna* ‘570 million others’ (THT-1859“a”5^{A}). ●The spelling *[k]odryänma* reflects yet another way of coping with an Indic retroflex consonant. ■From B(H)S *koṭī-* (cf. Winter, 1991:129) (cf. TchA *kor*).

koṃiśvare* (nm.) ‘millionaire’
[//-, -, koṃiśvareṃ] (567a4$^{C/L}$). ■From B(H)S *koṭīśvara-* (cf. TchA *koṃiśvar*).

kot (adverbial relative pronoun) ‘as many, much as’ [= *kos*]
[list of medical ingredients]: *kos toṃ po kot sātkenta wasto tot* (W-9b1^{C}). ■A byform of *kos*, found only in the Weber MS, rebuilt on the model of *tot*, qq.v.

Kotile (n.) ‘Kotila’ (PN in monastic records)
[Kotile, -, -//] (491b-I-1^{Col}).

kotuka ‘?’
/// p[i]ś kotuka entwemeṃ mñcuṣke ne/// (111b4L).

koto* (nf.) ‘± crevice, hole in the ground, pit’ [*weṃṣyetstsa koto* = ‘± sewer, latrine’]
[-, -, kotai//kotaiñ, -, -] • *kᵤse yikne-ritañ sosoyoṣ weṃṣyetsai ramt kotaisa yarkesa wikṣeñcañ :* ‘whoever [are] seekers of [the right] way and are satiated and keep themselves away from a sewer and from flattery’ (31a2/3^{C}), *///nma ṣpä kotaiñ mäskenträ* [*kotaiñ* = B(H)S *śvabhra-*] (K-8b4/PK-AS-7Hb4^{C}).
■Probably derivative of *kaut-* ‘split off, strike, crush’ (so VW, 1941:44, 1976: 232). The vowel of the first syllable results from an earlier (PTch) *-*āu-* rounded by the nom. sg. ending *-o* (one might compare *ṣñor* ‘sinew’ from earlier **ṣñewur* [< **snēwr̥* or possibly *oko* ‘fruit’ [if < **h$_a$eugōn*]). Hilmarsson (H:170) suggests starting from a zero-grade **kh$_a$ud$^{(h)}$-ōn*. There is no reason to assume a borrowing from an unattested TchA ***kot* as does VW. Less likely to my mind, because it would then be isolated in Tocharian, is Hilmarsson’s suggestion (1986a:38; also H:170) that *koto* is from a PIE **g^{h}udōn* [: Old Saxon *gota* ‘canalis,’ Old Norse *gjóta* ‘fissure, hole in the ground,’ *gota* ‘opening between two breakers’]. See also **kaut-**.

kottär* (n.) ‘clan, family’
[-, kottarntse, -//kottarwa, -, -] (152a4^{C}); **—kottartstse*** ‘having a family’: *kottarcce pelaik[n]e* ‘the law of succession’ (108b9^{L}), *tu kottartsana* ‘thus descended’ (?) = B(H)S *tadanvayāni* (530a5^{C}); **—kotruññe** ‘prtng to family’: */// [ṣa]ñ katruññe* [lege: *kotruññe*] *teri ṣpyārta ///* (373a2^{C}). ■From B(H)S *gotra-* (cf. TchA *kotär*). ►See also **gottär.**

kotrik (n.) ‘?’
[kotrik, -, -//] a medical ingredient (W-36a5^{C}).

kotruññe, ►see s.v. kottär.

kodyänma, ►see koṃ.

×Konaikke (n.) ‘Konaikke” (PN in monastic records)
[Konaikke, -, -//] (THT-4000, col. 1 -a8).

kontac(e)* (n.) a kind of foodstuff, ‘vegetable’ (??), ‘nut’ (??)
[-, -, kontac//] */// jñānakāmi kontac oko ysāre kälwāwa* [lege: *kälpāwa*] (477a2^{Col}). ■In *kontac oko ysāre* we appear to have a list of generic foodstuffs,

‘*kontac,* fruit, and grain.’ If the word means ‘nut,’ then we might think of a putative PIE **kund-uTen-* where the **kund-* is related by metathesis to Proto-Germanic **hnut-* ‘nut’ [: Old English *hnutu*, OHG *(h)nuz*, Old Norse *hnot*] and a bit more distantly to Latin *nux* (< **knu-k-*), and Old Irish *cnú*, gen. *cnó* (< **knūs*, **knuwos*). See P:558. But the meaning, and hence the etymology, is *most* speculative.

Konmaikaṅkauśke (n.) ‘Konmaikaṅkauśke’ (PN in graffito)

[Konmaikaṅkauśke, -, -//] (G-Qa1.2^{Col}). See Pinault’s discussion, 1986: 163-164.

kontso* (n.) ‘?’

[-, -, kontsai//] ‖ *klyiye ṣamānentse asāṃ nātkaṃ āmapi kontsaisa wat* ‘[if] a woman pushes a monk’s seat with either an *āmapi* or a *kontsai*’ (325a1^{L}).

ˣKoppesale (n.) ‘Koppesale’ (PN in administrative records)

[Koppesale, -, -//] (SI P/117.10^{Col} [Pinault, 1998:15]).

komt^{C} (adv.) ‘daily’

: *śaumo ks=allek [k]omt tsoṅkaik tsaṅkoy* ‘may another person arise daily at dawn’ (19b6^{C}). ■A derivative of *kauṃ*, q.v.

komtak in the phrase *cau komtak* ‘today, this very day’

cau kaumtak [lege: *komtak* as otherwise in this document] *Cina [ya]p wāltsa tarya taum* ‘today C. ground thirty pounds of grain’ (459a4^{Col} [also 459a2, 461a6^{Col}]). ■A derivative of *kauṃ*, q.v.

kompaino* (nm.) ‘?’

[//-, -, kompaiṃ] *[winamā]ññi pyapyaicci wawakāṣ po kompaino ayato eśnaisäñ* ‘flowery pleasure-gardens abloom, each *kompaino* a pleasure to the eyes’ (588a1^{E}). ●The context suggests something like ‘courtyard’ or ‘neighborhood’ or the like.

koyñi (n.[m.sg.]) ‘± open wound’

[koyñi, -, -//] *s[n]ai-oläntse* [reading uncertain] *koyñi ra ṣkas yälloñ pīle nätkau ra takälñe* (PK-NS-53-b5^{C} [Pinault, 1988:101]). ■The meaning is that suggested by Pinault who further suggests an etymological connection with *koyn* ‘mouth,’ q.v., a suggestion further explored by Hilmarsson (H:172-173).

koyn* (nnt.) ‘mouth’

[-, -, koyn//-, -, koynuwa] *srukalyñeṣṣe koyn kakāyau tekiṣṣeṃ kemeṃtsa po treṣṣäṃ śaiṣṣe* ‘gaping open [his] mouth of death with teeth of sickness, he eats the whole world’ (282b4^{A}), *śtwer śkänmaṣṣ=āstreṃ keme[ntsa yaitoṣ] ko¡ntsa* ‘with [thy] mouth decorated with four decades of pure teeth’ (248b2/3^{E}), *ko[yne]* = B(H)S *mukhe* (16a5^{C}), *waiyke reki mantanta läññi-ñ [k]oynm[eṃ]* ‘may never a lying word emerge from my mouth!’ (S-3a6/b1^{C}), *koynameṃ* (passim).

■TchA *koy-* (cf. the loc. sg. *koyaṃ* ‘in the mouth’) and B *koyn* are obviously cognate in some way but the exact mechanism is not altogether clear. Excepting the final *-n* of TchB, I take the PTch antecedent of TchA *koy-* and B *koyn* to be **koy* which has developed normally in A. (The TchA nominative *ko* which is usually adduced is, as Hilmarsson shows [H:171] probably non-existent. It occurs, but once, at A-63a4: *orpaṅksaṃ wotār ārkyant wätsyās śāwaṃ caṅkär swāñceṃ ko///* which should probably be translated as ‘they placed great white parasols on the platforms and warded off the rays of the sun,’ where *ko///* stands for *ko[nis]* ‘of the sun.’) In B the original **koy* was further derived by (in PIE

terms) *-*nu*- (pl. *-*nweh*$_a$). The PTch **koyŭ* presumably represents a putative PIE *$\hat{g}^h h_2oy$-*u*- (nt.) ‘a gaping,’ a derivative of *$\hat{g}^h h_2(e)i$- ‘yawn, gape’ (see *kāy*- and compare Lubotsky, 2011:107-108). Under this analysis the relatively common *koyn kakāyau* is a *figura etymologica* (the root connection goes back to Duchesne-Guillemin, 1941:154, VW:227). Not with Ivanov (1985:411) should we take it to be a loanword from Tibetan *kha* ‘mouth’ since such an origin does not explain the Tocharian form. ►See also **kāy**- and perhaps the previous entry.

koylle* (adj.) ‘± diligent, attentive’ (?); (n.) ‘attendant’ (?)

[f: koylya, -, -//] *koylya māñya yulyaiñña waimen=āñu källātsi* ‘a diligent maid [is] rare [and as] difficult to find [as] peace’ (127b5^{E}), *///koyle wa[t] ///* (301b4^{C}).

■Formally it would appear that we have a gerund to an otherwise unattested verb **koy*- which, if the meaning is more or less correct, might reflect PIE **(s)keu(h$_x$)*- ‘pay attention, take care’ [: Greek *koéō* ‘perceive, hear,’ Latin *caveō* ‘be on one’s guard,’ Sanskrit *ā-kúvate* ‘pay attention to,’ Old English *hāwian* ‘show,’ OCS *čujǫ* ‘feel, mark’ (< **keuh$_x$ye/o*-), and other more distant cognates (P:587-8)]. Tocharian **koy*- might reflect a PIE **kuh$_x$-ye/o*-.

ˣKoyṣiśke (n.) ‘Koyṣiśke (PN)

[Koyṣiśke, -, -//] IT-258a1^{Col}).

Koysaṃ (n.) ‘Koysaṃ’ (PN in monastic records)

[Koysaṃ -, -//] (466a1^{Col}).

¹kor* (n.) ‘throat [both internal and external], neck’; also ‘cavity [in general]’ (??)

[-, -, kor//] *yaṃ su yente : korne kelen=āräñcäś paine täṅtsi 18* ‘the wind goes into the throat, into the navel, to the heart, unto to the feet’ (41b3^{C}), *[tau]r āṣtsa ktā[n]te po korsa* ‘they scattered dust on [their] head[s] and all over [their] neck[s]’ (PK-NS-36A-a5^{C} [Couvreur, 1964:247]), *korne* = B(H)S *kaṇṭha*- (Y-2a4$^{C/L}$), *koräñ* ‘out of the cavity’ (??) (PK-NS-25-b1^{C} [Pinault, 2000:82], but only the *k*- and the *-ñ* are reasonably certain).

■Etymology uncertain. I think it is most likely to reflect a PIE **k̂uh$_x$r* ‘hole, opening’ [: Greek *kúar* (nt.) ‘eye of the needle; opening of the ear,’ Avestan *sūra*- ‘hole, gap,’ Armenian *sor* ‘hole’ (< **k̂ouh$_x$ero*-?), Sanskrit *śūna*- ‘lack,’ Sanskrit *śūnyá*- ‘empty, hollow’ (Frisk, 1970:38; MA:96)]. The development of PIE *-*ū*- to TchB -*o*- would appear to be regular (cf. *no* ‘however’ from **nū*).

Also possible would be a development from a PIE *$g^{w}or(h_3)u$ (nt.), a derivative of *$g^{w}er(h_3)$-‘swallow, devour’ [: Sanskrit *giráti*] ‘swallows, devours,’ Avestan *jaraiti* ‘swallows, gulps,’ Greek *bibrṓskō* ‘consume, eat up,’ Latin *vorō* ‘swallow, devour,’ Lithuanian *geriù* ‘drink,’ etc., particularly (for the meaning) Avestan *garəδan*- ‘throat, neck,’ Modern Persian *gulū* ‘throat,’ Sanskrit *galá*- (m.) ‘throat,’ Armenian *kokord* ‘id.,’ Russian Church Slavonic *grъlo* ‘id.’ (P:474-476)] (Krause, 1951:203, VW:230). However, the exact form needed to produce B *kor* is not found elsewhere in this etymon. Also not paralleled elsewhere is the *$\hat{g}^h eh_a w\acute{r}$ assumed by Winter and Hilmarsson (see Hilmarsson’s discussion, 1986a:12-14, and H:167). ►See also possibly **korṣe.**

²kor, ►koṭ.

ˣKorakke (n.) ‘Korakke’ (PN in administrative records)

[Korakke, -, -//] (SI B Toch.12/3, 4^{Col} [Pinault, 1998:16]).

koro* (n.) ‘camel’ (?)

[//koraiṃ (< koraiñ), -, koraiṃ] *///ne ṣameṃ tu postäṃ ka koraiṃ///* ‘they sit on …, but after that … the *koraiṃ*’ (577b2^{C}), *k$_{u}$ce ñake • muśnaśinta • śāmna korai[ṃ] parra yaneṃ • śtwer ceynaṃts ok[s]aiṃ wi [ceyna teṃ parra pt]ār[k]a* ‘[my command] that now the *muśnaśinta*, men and *korai*, go through, let four of them [i.e., *muśnaśinta*] and two oxen through; these [● for the possibility of a plural, see LP-61^{Col}] let pass’ (LP-16a3/5^{Col}), *///lyiśke parra yaṃ • caumpa [ko]r[aiṃ ṣ]kas • kl[ai]yna śak • śamaśkaṃ śtwer • kerccapaṃ śtwer teṃ parra ptārka* ‘… [let] go through: with him six camels, ten women, four boys, four donkeys, this let pass’ (LP-30a2/3^{Col}); **—$^{×}$koromñe** (< ***korauññe**) ‘prtng to camels’: *se ceynas pito koromñe tākaṃ tu po aiske[m]-me* ‘whatever the camel price [i.e., the cost of camel transportation] will be, we will pay you all of it’ (PK-L. C. X^{Col} [Pinault, 2008:381]).

●The formulaic structure of the caravan-passes makes it clear that *korai* in LP-16, like *śāmna*, must be nominatives, presumably jointly in opposition to *muśnaśinta*. Since a nominative singular *korai* would be otherwise unparalleled, I take it to be a miswriting of *koraiṃ*, a variant of the expected nominative plural *koraiñ*. (Similarly the caravan passes have instances of *oksai* for *oksaiṃ* as nominative plural.) Together *śāmna* ‘men’ and *koraiṃ* must compose the company of *muśnaśinta*. Like *śāmna*, the *koraiṃ* must be animate and mobile because they both ‘walk through’ (*parra yaneṃ*). The semantic identification lies in the probable relationship of this word with Kroraina Prakrit *kori* (see below) and the fact that otherwise there would be no mention of the camel at all in the caravan passes (clearly the camel was not the dominant beast of burden it was on the southern branch of the Silk Road, but it would certainly have been present). See also *partāktaññe*. *Muśnāśi*, q.v., then must be a unit composed of a file of camels and their driver or “puller.” Pinault (2008:391) takes the word to mean ‘mule’ but, again, that does not seem to be consonant with the Kroraina Prakrit connections.

■Related in some fashion to *kori* ‘royal animal officer’ (one in charge of supplying camels, and occasionally horses, to travelers on official business) in Kroraina Prakrit. In Kroraina Prakrit there is also once a form *koro* describing a camel. Further connections are unknown; nothing similar is known from Iranian.

korośāna (n.) ‘bright yellow orpiment prepared from the bile of cattle’ (MI)

[korośāna, -, -//] (W-15a4^{C}). ■From B(H)S *gorocanā-*.

korśo, ►see cāro-korśai.

korṣe* ‘?’

korṣ=eṅku (PK-AS-15-Ea5^{C}), *mā teki korṣai* (PK-NS-229a3$^{?}$) (H:168). ●Perhaps the regularly derived adjective of *kor* ‘throat,’ q.v.?

Kolite (n.) ‘Kolita’ (PN)

[Kolite, -, -//] (110b6^{L}).

$^{×}$Kolti (n.) ‘Kolti’ (PN in administrative rcords)

[Kolti, -, -//] (SI P/117.9^{Col} [Pinault, 1998:15]).

kolmo* (n.) ‘boat’

[-, -, kolmai//-, -, kolmaiṃ] */// karpa mäkte kolmaine cäṅke wä///* ‘he himself

descended into the boat …' [?] (389b8[E]), **:** *nauntaiṃ kolmaiṃ uppā[ln]t[a]* /// (234a3[C]).

■TchA *koläm* and B *kolmo* relect PTch **kelmā*- with the vowel of the first syllable rounded by the the *-o* of the nominative singular (whence it spread throughout the paradigm). One should compare the identical development in *koto*, q.v. This **kelmā*- is closely related to OHG *scalm* (m.) 'boat' (< **skolmo*-), both being derivatives of the richly attested **(s)kel*- 'cut' (see the words collected by P:923ff; MA:74). The exact semantic agreement of OHG and Tocharian is striking. See VW, 1961b:383, n. 2, 1976:228-229 (though there is no reason to assume that TchA *koläm* is borrowed from B). Blažek (1991b) suggests a **kolh₃mōn* and compares Slavic *čìlnъ* 'boat' (e.g., Russian *čëln*, Serbo-Croatian *čûn*) from **kl̥h₃no*- < **kl̥h₃mno*-, all from **kelh₃*- 'protrude, lift.' The PIE root is rather **kelh₁*- (see *käly*- 'stand'), but that would not invalidate the possible comparison.

kolyi (nf.) '± hoof, paw' (?), in general 'animal's foot' (?)

[kolyi, -, -//] *Kertik näkṣātärne yäkweññä kolyi lykaśke wawaltsausa kercapaññe yasarsa ṣpärkaṣle* 'in *kr̥ttikā* a horse's hoof finely ground [is] to be dissolved in ass's blood' (M-1b4/5/PK-AS-8Ab4/5[C]), *ṣat kolyi* 'a sliver of hoof' (M-3b1/PK-AS-8Cb1[C]).

●Formerly translated as 'tail'on the basis of the TchA equivalent *kolye* which appears as a hapax legomenon at A-12b4, part of a short poetic passage where the author is describing a recumbent simulacrum of a lion: *kliso pāccās poṣṣā to lap śālyiṃ kolyeyac* 'lying on its left side, its head on the right toward (or on) the *kolye*.' It seems grammatically most natural to take *śālyiṃ* to be adjectival, modifying *kolyeyac* but if so *kolye* cannot mean 'tail' which, in any case, seems difficult anatomically. It would be better to see the lion's head as curled up on one of its paws. The two instances in B are also better translated similarly, as 'hoof' or the like, since 'tail' is neither pre-eminently grindable nor sliverable. Whether both A and B words meant '± clawed paw, hoof' or the TchA word meant only 'clawed paw' while B meant 'hoof' is not to be decided.

■Etymologically, it is possible that we have a putative PIE **golu-h₁en*-, a derivative of **golu*-. If so, it would be cognate with Germanic **klawō*-/*klēwō*- (f.) [: Old English *clawu* 'claw, hoof; or OHG *klāwo* 'claw']. One might wonder if Proto-Germanic **klawō*- might not be from **kalwō*- by metathesis. To do so would disassociate the Tocharian and Germanic words from PIE **gleu*- 'be curved' (cf. P:361-363) but given the heterogeneous collection, both morphological and semantic, subsumed under that lemma, such a disassociation would not be too costly. (See Adams, 1987a:1-3 for semantic identification and etymology.) Hilmarsson suggests (H:164-166) that there is a relationship of the Tocharian words with OCS *golěnь* 'leg.' The Slavic might reflect **gol-oi-n*- while the Tocharian might reflect **gol-y-en*- or the like. This is an attractive hypothesis but seems semantically more difficult than the equation of the Tocharian words with the Germanic ones for 'claw.'

koṣ́a '?'

/// *koṣ́a lykäśke pälsko waikesse 1 ṣe* /// (117a6[E]).

kośagat ([indeclinable] adj.) ‘with the private parts concealed’ (i.e., the Buddha’s chryptochord lakṣana)
yonmasta ceṃ śpālmeṃ lakṣāṃ goś[a]g[a]t [lege: *kośagat*] (74a2^{C}). ■From B(H)S *kośagata-* (cf. TchA *gośagat*). Antonym of *apākśai*, q.v.

koṣko ~ koṣkīye (nf.) ‘± hut’
[koṣko^{A} ~ koṣkīye^{C}, -, koṣkai//] *ket [p]älsko kärwa[ts] skwänma ma skwänma : koṣko rāśäṃ tarśītse tsätko tsätkwaṃ eṅkästrä* ‘to whom [is] the thought, “the fortunes of reeds [reeds metonymic for beggars’ canes] [are] not fortunes; the hut protects deceptively”; he grasps [= who had the thought] the error erroneously” (?) (255a4^{A}) [●the meaning of parts of this text, including this passage, are notoriously difficult but *koṣko* should not be separated from *koṣkiye*], *pwārṣṣai koṣkain[e yaptsi]* ‘to enter into a fiery hut’ (100a4^{C}), *rājavṛkṣa-stamatse arwāmeṃ koṣkīye yamaṣlya* ‘from the wood of an *R*-tree a hut [is] to be made’ (M-3a6/PK-AS-8Ca6^{C}). ■Because of its distant meaning, probably not a loan-word from Iranian (as per VW:627, followed by Tremblay, 2005:434) but rather a distant cognate of Pahlavi *kwšk* ‘part of a building,’ Modern Persian *kušk* or *kōšk* and the Georgian *k’ošk’i* ‘tower,’ which is a loanword from Iranian. More at **k$_{u}$ṣiye**. See Adams, 2006b.

ˣkoṣṭ (n.) ‘leprosy’
[koṣṭ, -, -//] (KVāc-19b3/THT-1111b3^{C} [Schmidt, 1986]). ■From B(H)S *kuṣṭha-*. ►See also **kuṣṭh**.

Koṣṭhile (n.) ‘Koṣṭhila’ (PN)
[Koṣṭhile, -, -//] (26b8^{C}).

ˣKoṣyele (n.) ‘Koyṣele’ (PN in monastic records)
[Koṣyele, -, -//] (THT-4000, col. 1, -a5).

kos (correlative pronoun [with the subjunctive]) ‘as long as, as much as, etc.’ [*olyapo no kos āñme* ‘as much as you like’]; (interrogative pronoun) ‘how much, how long, etc.’ [*kos te lykwarwa* ‘how often?’]
[: mäkte] kos tsaikaṃ lwaksātsaik aścemaṣṣeṃ [lege: *lwaksātsaika=ścemaṣṣeṃ*] *bhājanta kautalñ=āke po toṃ :* ‘as many earthen vessels as the potter makes, their end is al[ways] destruction’ (3a2^{C}), *kos saikaṃ ṣikont=e[r]k[e]nmaś : tot srūkalñe ///* ‘as many steps one takes to the graveyard, [in] so much [is he near to] death’ (3b6^{C}), *kos* = B(H)S *yāvat* (22a3^{C}), *19 kos cwi maiyy=aiśamñeṣṣa kos īndrinta tot lkāṣṣäṃ :* ‘as far as the power of his wisdom [reaches], as far as [his] senses/sense-organs, so far he sees’ (41b5^{C}), *: kos no cwi palskone tsmāntär krentauna : tot ṣpä po ///* ‘as long, however, as virtues increase in his spirit, so long …’ (64a8^{C}), *kos laukaññe ce wartton[e] ///* ‘as far as [he is] in the forest’ (363a6^{C}), *kos* = B(H)S *kiyāt* (IT-74a4$^{C?}$), *kos te lykwarwa* ‘how often?’ (594b1^{C}), */// olyapo no kos āñme* ‘as much as you like’ (IT-158a2^{C}); **—kossa** ‘id.’: *mā tot … kossa … mā* ‘solange nicht, bis nicht’ [*kossa* = B(H)S *yāvatā*] (107b10^{L}), • *kossa wärñai māka weṣṣäṃ* • = B(H)S *yāvatā bahu bhāṣate* (305b4^{C}); **—kosau(k)** ‘id.’ (only in negative clauses?): *kosauk srukalyñeṣṣ=īme ma taśi-ne tot ma mrauskāte* ‘as long as the thought of death did not touch him, so long did he not grow weary of the world’ (K-11b2/PK-AS-7Nb2^{A}), *kosau* = B(H)S *yāvan* [B(H)S clause is negative] (U-17a2^{C}).

■ AB *kos* reflect PTch **kos* which must reflect some form of the ubiquitous relative/ interrogative pronoun **$k^{w}o$-* but the exact preform is less clear than it might be. It may be **$k^{w}ot$* + (adverbial) *-s*, similar in form to the Italic **$k^{w}uts$* that appears in Oscan *puz* 'ut' or, with the initial gone by misdivision, in Latin *us-piam* 'anywhere,' Latin *us-quam* 'anywhere, in any way, in any direction.' (The suggestion of a PIE adverbial **-s* in this word goes back, in embryo, to Duchesne-Guillemin [1941:170]). I assume that the final **-ts* is simplified to **-s* and then the **-s* remains in a monosyllable (cf. Tocharian B *wes* 'we,' *yes* 'you,' and *ṣkas* 'six'). If so, *kos* owes its vowel to *tot*, q.v.,—since **$k^{w}ots$* should have given B ***kes* and A ***kas*. That this kind of influence is possible from demonstrative to correlative pronoun is seen in the rare Tocharian B variant of *kos*, namely *kot* where the final *-t* is obviously modeled on that of *tot*. We might also note Tocharian A *kospreṃne*, a variant of *kosne*, which owes its second syllable to its correlative demonstrative *täpreṃne*. Another possibility might be PIE **$k^{w}eh_{a}wot$-s* similar in formation to the Greek *hếos* from **$yeh_{a}wots$* and Sanskrit *yā́vat*, though the thorough-going *nt*-stem in Sanskrit versus the lack of an **-n-* in Greek is not well-explained. (As more distant comparanda we might look at Greek *tẽmos* 'then, thereupon' or OCS *tamo* 'there,' both with **-mo-* rather than **-wo-*.) A PIE **$k^{w}eh_{a}wots$* would have regularly given early PTch **kowots* which, in turn, would give B *kos* (MA:457). (In TchA we might have expected ***kawas*. Again the vowel would be from *tot*). Similarly a **$teh_{a}wot$-u* would have resulted in *tot* in both languages.

This connection is wrongly rejected by Van Windekens (1976:230-231) who takes *kos* to reflect a PIE **$k^{w}o$-sou* (where the latter portion is the same as Tocharian B *sū*) and its correlative demonstrative *tot* to be from **to-tou* (where the second portion is the equivalent of Tocharian B *tū*). He also takes the Tocharian B forms as borrowings from Tocharian A—an impossible solution to my mind as, *inter alia*, there is no *tot* attested in Tocharian A. Hilmarsson (1986a:43, 1987a:41, H:168-169) rightly objects to the nominative **so + u* appearing in this adverbial formation. His suggestion is **$k^{w}o$-swō(s)* with the same **swō(s)* seen in the postpositive Homeric *hōs* (e.g. *ísan órnithes hōs* Γ 2). His solution is phonologically possible but does not explain *kos*'s relationship with *tot*. He takes *tot* to be from what I think to be an impossible **to-dō*. In any case his solution does not take into account the otherwise striking formal parallels that exist between relative pronouns and their correlative demonstratives in Tocharian (see further discussion at *$k_{u}se$*). ►See also **kot**, **ket(e)**, and **k_{u}se**.

kosi* (n.[m.sg.]) 'cough'

[-, kosintse, kosi//] *[r]aiwepi memīl[oṣe]pi ysārccepi kosintse* 'for a sluggish, harmful, bloody cough' (497a4^{C}), in a list of maladies: *kosi • yäktāñmä • - leñene* (497a6^{C}).

■(As if) from PIE **$k^{w}eh_{a}s$-u-en-* (for the *n*-stem extension, see Adams, 1988d) and derived from PIE **$k^{w}eh_{a}s$-* 'cough' [: Sanskrit *kā́s-* (f.) and Sanskrit *kāsá-* (m.) 'cough,' Sanskrit *kāsate* 'he coughs,' Albanian *kollë* 'cough (< **$k^{w}eh_{a}sleh_{a}$-*), Middle Irish *cassacht*, Welsh *pas*, Breton *pas*, Cornish *paz*, all 'cough' and all from **$k^{w}h_{a}s$-t-*, OHG *huosto*, Old English *hwōsta*, Old Norse *hósti*, all 'cough' and all from **$k^{w}eh_{a}s$-t-on-*, Lithuanian *kósiu* (Old Lithuanian

kosmi) ‘cough,’ Latvian *kāsẽju* ‘id.,’ Lithuanian *kosulỹs*, Latvian *kāsulis* and Russian Church Slavonic *kašelь* (< **kašьlь*), all (noun) ‘cough’ (P:649; MA:133)]. The Balto-Slavic cognates provide the closest formal match to Tocharian, namely **k^{w}eh$_{a}$s-u-*.

kotstse, ►kautstse.

kau- (vt.) **G** ‘kill, strike down, destroy; chop up’ [passive: ‘be struck down,’ etc., also ‘be split up, disunited’]

G Ps. VIII /**kāus**$^{'ä}$/$_{e}$$^{'}$**-**/ [A -, -, kauṣäṃ// -, -, kauseṃ; MP -, -, kauṣtär// -, kauṣtär, -; *nt*-Part. kauṣeñca; *m*-Part. kausemane; Ger. kauṣalle]: *māka wnolme[ṃ] kauseṃ* **:** ‘they kill many creatures’ (3a1^{C}), *kauṣäṃ* = B(H)S *nudati* (12a6^{C}), *19 srukās entwe āṃtpi piś-känte cmelane kauṣträ ālyauce* **:** ‘you both die; in five hundred births you kill one another’ (42a3=43b5^{C}), *meleṃṣṣe indri cpi mā kauṣträ* ‘his sense of smell is not destroyed’ (K-11a1/PK-AS-7Na1^{A}), *srukalñe kauṣeñca* = B(H)S *mṛtyuhantā* (31a6^{C}), *[aknātsañña]ṣṣe orkamñe kauṣeñc[antse]* = B(H)S *ajñānati-miraghnasya* (IT-16b2^{C}), *kauṣeñca* = B(H)S *-ghna-* (Y-2b1$^{C/L}$), */// kraupene cene kausem[ane k$_{u}$]s[e] śpā[lmeṃ] ///* ‘[if] disunited in the community concerning this, “who [is] the best”’ [*kausem[ane]* = B(H)S *bhidyamānaḥ*] (36b1^{C}), (36b1^{C}), *aiśamñesa kauṣallona kleśanma* = B(H)S *jñānavaddhyā kleśā* (200a4$^{C/L}$); *āya kauṣn* ‘he chops up the bones’ (S-8b2/PK-AS-4Bb2^{C}); Ko. I /**kowä- ~ käwä-**/ [A -, -, kowäṃ//; Inf. kautsi]: *[: yoko kau]tsiś etsuwai āśäṃ wnolmeṃ* [*kautsiś* = B(H)S *vadhāya*] (11a8^{C}), */// kowän lwāsa ṣlyamñana ynamñana ///* ‘[if] he kills flying or running animals [i.e., birds or animals]’ (29b8^{C}); Ipv. III [MPsg. kawar] (IT-214a4^{C}); Pt. III /**käwä- ~kauäsā-**/ [A kauwa, -, kowsa ~ kausa// kawam, -, kawar]: *: kawam ṣañ ṣar[sa] ///* ‘we killed with our own hand[s]’ (16b4^{C}), *walo Mäga[tṣe] yolaiṃ wāṣmots ṣeṣartu kausa pātär krent* ‘the king of Magadha, incited by evil friends, killed [his] good father’ (TEB-64-12/IT-5$^{C/L}$); PP /**käkáwu**-/: *kakawu po kleśa[nma pe]rn[e]rñe[sa] wīnas[k]au-[c]* ‘having killed all *kleśa*s I honor thee with splendor’ (203a3$^{E/C}$); **—kakāwormeṃ**: *tremeṃ kakāwo[rmeṃ]* = B(H)S *krodhaṃhatvā* (U-13b3^{C}); **—käwälñe** ‘killing’: *käwälñememeṃ päklautk[a]* ‘turn from killing!’ (358b3^{C}).

●The *o*-grade of *kowäṃ* and *kowsa* is an inner-Tocharian development of a new strong grade in *-o-* beside a “weak grade” in *-ā-*. ►Further discussion s.v. *ār-*.

■TchA *ko-* and B *kau-* reflect PTch **kāu-* from PIE **keh$_{a}$w-* ‘hew, strike’ [: OHG *houwan*, Old English *hēawan* ‘beat, hew,’ Lithuanian *káuju* ‘beat, strike; forge,’ OCS *kovǫ* ‘forge,’ and, more distantly, Latin *cūdō* ‘beat, pound, thresh; forge, strike (of metals)’ (where *-ū-* rather than *-au-* is probably abstracted from compounds), TchB *kaut-* ‘split off, chop (down)’ (the last two enlarged by the present-forming suffix **-d$^{(h)}$e/o-*) (P:535; MA:549; LIV:345f.)] (Fraenkel, 1932: 222, VW:227-8, Hackstein, 1995:54ff.). The Tocharian present, (as if) from PIE **keh$_{a}$u-se/o-*, is rather nicely matched by Avestan *kušaiti* ‘kills’which is, itself, (as if) from PIE **kh$_{a}$u-se/o-*. (One might also compare TchA *koṣt-* ‘strike, kill by striking’ which reflects a putative PIE **keh$_{a}$u-s-d^{h}e/o-*.) ►See also **kauṣenta**, **ekaute**, probably **kautstse**, and, more distantly, **kaut-**. For **śauwa**, ►s.v. **^{2}śäw-**.

kau$_{u}$rṣe* (n.[m.sg.]) ‘bull’

[-, -, **kau$_{u}$rṣ* (cf. infra) (voc. kau$_{u}$rṣu)//-, kau$_{u}$rṣäṃts, -] *kaurṣäṃts lānte* ‘of the

king of bulls' (256a4[A]), • *täñ ce rṣäkäññeṣṣu kaurṣu* • = B(H)S *tavevam* [lege: *tavedam*] *ɣṣ[ipuṅgava]* (251b6[E]); **—kau$_u$rṣa-pkai** 'having a chowrie [bull's tail]': *saiwaisa no Mahiśvare märkwactsa tañ kau$_u$rṣa-pkai* 'on thy left thigh the chowried M.' (74b5[C]).

■Tch *kayurṣ* and B *kau$_u$rṣe* reflect PTch **keuwärṣän-* (in A *-ayu-* is regular from **-awu-* by regular dissimilation of glide and vowel [Normier, 1980:266] just as *-awi-* is regular from **-ayi-* in the optative *skawiṣ* from *ske-* 'try') from PIE **g^{w}ou-wṛsen-* 'cow-male' just as in Sanskrit *go-vṛṣa-* 'bull' (so Schneider, 1940:195-6, VW:191, with differing details) and Old Norse *kursi* 'bull-calf' (Kroonen, *apud* Beekes, 2010:141). This is a significant Indo-Tocharian-Germanic isogloss. ►See also **ke$_u$** and, for meaning, **sārme**.

×kauk- (vi./vt.) 'call out, shout; entreat, seek out'

Ps. II /**śauk$^{'ä}$/$_e$$^{'}$-**/ (< ***śeuk$^{'ä}$/$_e$$^{'}$-**) [A śaukau, -, śauśäṃ//; MP śaukemar, -, śauśtär/ /-, -, śaukentär//; Ger. śauśalle]; Ko. II (see abstract): *karuṇīk=añmāla[ṣka ś]auko-c kwām[a]r-c akālksa* 'O loving and merciful one! I entreat thee and call to thee with a wish!' (TEB-64-07/IT-5[C/L]), *tu-yäknes[a] kwäsnäträ snai-kärsto* • *kwätär-ne tańsa śauśaṃ-ne* 'in that fashion he cries out without interruption; he calls to him and shouts to him' (88b1[C]), *añmālaṣke palwaṃ ... ṣpä ñem śauśäṃ* 'he wails piteously and calls [the king's] name' (89b5[C]); **—śauśalñe** 'begging aloud, vocally asking for alms': *śoś[alñe]* = B(H)S *āhvaya-* (170a6[C]).

■The present is from PIE **kēuk-* with lengthened grade. The PIE root is **keuk-* [: Lithuanian *kaũkti* 'to howl, yell, roar'] or **k̂euk-* [: Lithuanian *šaũkti* 'call softly, name,' Khotanese *sūch-* 'name,' Sanskrit *śúka* 'parrot' (cf. P:536; MA:90; LIV: 331)] (Fraenkel, 1932:227, VW:471-2, Adams, 1993b:38). ►Also **kauke**.

kauke (n.) '± call'

[kauke, -, -//] *wasaṃnpātäṣ* [sic; lege: *-äś*?] *kauke* '± call to ordination' (KVāc-24b4/THT-1115b4[C] [K. T. Schmidt, 1986:94). ■If the meaning is substantially correct, (as if) from PIE **k̂ouko-* and a derivative of *kauk-*, q.v. (cf. H:117).

kauko* (n.) '?'

[-, -, kauko//-, -, kaukoṃ (?)] *Suwarti kauko käryām k$_u$śāneṃtsa 700* 'we bought S.'s *kauko* for 700 *kuśāne*s' (490-aII-2[Col]), *ṣolarki kaukoṃ///* [lege: *kaukoṃ* or *kaukoṃta*?] (490a-II-7[Col]).

kauc ~ ke$_u$c[E] (adv.) 'high, up, above, upwards' [*kauc pänn-* 'save, rescue']

: *kauc ka kaum* [sic] *[ṣai] pärkawo* 'the sun had already risen high' (5b3/4[C]), 31 *kauc ette kluttańkentär toṃ pwenta cākr ente spārtaṃ:* ***:*** *k$_u$s=ette tākaṃ kauc toṃ kluttańkentär kaucmeṃ n$_ä$nok etteś* ***:>*** 'the spokes revolve up and down if the wheel turns; whichever are up, they revolve from up and again [revolve] downward' (30b6/7[C]), *kauc bhavāgr [e]tt=āpiś* ***:*** 'above [is] the highest existence, below [is] hell' (45b4[C]), *mā kauc māka lkāskemane ///* '[he is not to enter] with uplifted [i.e., not downcast or averted] eyes' (321a2[E/C]), *nauntaine klāya ...* • *tumeṃ sā$_u$ śem kauc ersate-ne* • 'she fell in the street; … then she came and raised her up' (IT-248a4[C]), *kauc yku[wermeṃ]* = B(H)S *utplutya-* (IT-228b7[C]), *kauc ñiś sāṅk pannoy* 'may the community raise me up!' (KVāc-21a5/THT-1113a5[C] [Schmidt, 1986: 21]); **—kaucū-wär** 'upstream': *se ṣamāne ... olyine ṣamäṃ kaucū-wär olyi āśäṃ ñoru-wär wat ... pāyti* '[if] a monk is seated in a boat and guides the boat upstream or downstream, [it is] *pāyti*' (*kaucū-wär* = B(H)S

ūrdhva-gāmin-) (PK-AS-18B-b5^{C} [Pinault, 1984b:377, 2008:84]); —**kaucaṣṣe*** ‘on high’: *ñakt[i] kaucaṣy eṃṣke śāmnampa sak yāmtsi ke[ṃts]a ko[r]pyenträ* ‘the gods on high descended unto the earth to work good fortune with men’ (PK-AS-16.3b4^{C} [Pinault, 1989:157]).

■TchA *koc* and B *kauc* reflect PTch **keuc* but extra-Tocharian connections are not altogether certain. Clearly PTch **keuc* is related in some fashion to such words as Gothic *hauhs* ‘high’ (< **kou-ko*-), Sanskrit *kakúd*- ‘summit, point,’ Latin *cacūmen* (nt.) ‘point, summit,’ Sanskrit *kakúbh*- (f.) ‘id.’ (already Lane, 1938:26, VW:228; cf. P:588ff. for a wide variety, in shape and meaning, of cognates or pseudocognates; MA:62). I think it possible that late PIE had an adverb **kou* ‘± up, high’ from which various Indo-European groups made derivatives. In PTch **kew* was combined with *-c* (identical with what was to be the allative ending in TchA). This **-c* might be comparable Greek *-then* or the like. Hilmarsson suggests (H:116-117) a PIE **kou-ti-m*. ►See also **eṅkaucar**.

ˣkaucciy-* (adj.?, n.?) ‘?’

Adj. [f. //kaucciyana, -, -]? or noun [//-, -, kaucciyaṃ]?: *///naś k[w]alyaiṃne yok[ai]wenta tesare ś[t]wāra kaucciyaṃn[a/e] maṇḍ[ā](l)///* ‘for … they put the individual drinks in the *kwalyai*s; the four *k*-ish *maṇḍala*s ///’ or ‘….into the four *kaucciya*s of the *maṇḍala*s’ (PK-AS-16.1a5^{C} [CETOM]). ●It is not clear whether we should restore a feminine plural adjective, *kaucciyana* (so CEToM), or a feminine plural locative noun, *kaucciyaṃne*. ■Nor is it certain, in either case, whether there is any connection with *kauc* ‘high/above’ or *kutk*- ‘embody,’ qq.v.

Kauṇḍinye (n.) ‘Kauṇḍinya’ (PN of a Buddha)

[Kauṇḍinye, Kauṇḍinyentse, Kauṇḍinyeṃ (voc. Kauṇḍinya)//] (386a3^{C}, 400a3^{L}, Qumtura 34-g5$^{C/Col}$ [Pinault, 1993-94:175]), (Broomhead). ■B(H)S *Kauṇḍinya*-.

kaut- (vt.) ‘split off, break; renege; chop up/down; crush’

Ps. VIb /**kāutā́nā-**/ [A -, -, kautanaṃ//; AImpf. // -, -, kautanoṃ]: ***:*** *tsarkanoyeñ-c päkṣiyeñ-c āsta lykaśke kautanoñ-c* • ‘they tortured thee and cooked thee and chopped thy bones up fine’ (231a5$^{C/L}$); Ko. V /**kā́utā-**/ [A // -, -, kautaṃ; MP -, -, kautatär//; AOpt. -, -, kautoy//; Inf. kautatsi]: *ṣañ ṣarsa kautoy ksa pat ce$_{u}$* ‘rather would someone destroy such a stupa with his own hand’ (15b4=17b6^{C}), *cey ṅke laitkeṃ kautaṃ pyapyaiṃ taṃtsäskeṃ* ‘they will chop down lianas and scatter flowers’ (589a3^{C}), *vaśirṣai kektseñ kautatsiśco* • ‘to split the diamond body’ (IT-187b3^{C}); Pt. Ib /**kāutā́-**/ [A -, kautāsta, kauta//; MP -, -, kautāte// -, -, kautānte]: • *ṣem kautāte koklentse waiptār pwenta käskānte **:*** ‘the wagon’s axle broke and the spokes scattered all about’ (5a2^{C}), ***:*** *kauta pr[a]tin[ta tätt]āw[a] nauṣ* ‘he broke the decisions earlier made’ (63b6^{C}); PP /**kākāútā-**/; —**kautalñe** ‘breaking’: *kautalñe* = B(H)S *bhedana*- (5a3^{C}), *antsentso kautalñe* = B(H)S *skandhānāṃ nikṣepaṇaṃ* (PK-NS-53-a4^{C} [Pinault, 1988:100]).

■TchA *kot*- and B *kāut*- reflect PTch **kāut*- from PIE **keh$_{a}$u-d$^{(h)}$e/o*-, matched exactly by Latin *cūdō* ‘beat, pound, thresh; forge, strike (of metals)’ where the *-ū-* rather than **-au*- is abstracted from compounds (Lane, 1938:26, VW:231-2; H:120-121). PIE **keh$_{a}$u-d$^{(h)}$e/o*- is **keh$_{a}$u*- ‘strike’ extended by the present forming suffix **-d$^{(h)}$e/o*-. ►See further discussion s.v. *kau*-. ►See also **akautatte**, **kautātstse**, **kau-**, and probably **koto**.

kautātstste (adj.) ‘± breakable, having a crack’

[m: kautātstse, -, -//] [f: -, -, kautātstsai//] *kautattse* (THT-1681a5[?]), *sapulempa menāk ksa [lege: menāksa] karsoym kektseñ kautātstsai* ‘may I know my breakable body [to be] like a pot’ (S-5a3/PK-AS-5Ba3[C]). ■An adjectival derivative of the previous entry.

kauṃ (n.[m.sg.]) (a) ‘sun’; (b) ‘day’

[kauṃ ~ kom[L-Col], kaunantse ~ kauntse, kauṃ ~ kom[L-Col]//kauñī, kaunaṃts, kaunäṃ ~ kauṃ] (a) *: kauc ka kaum* [sic] *[ṣai] pärkawo* ‘the sun had already risen high’ (5b3/4[C]), *samudtärnta kätkron=epiṅkte kaunts=osonträ : ... [k]auṃ meñe ściri* ‘the deep oceans in between are dried up by the sun … sun, moon, and stars’ (45b7[C]), *kaunaṃtse ramt swa[ñcaiñ]* ‘like the rays of the sun’ (74a3[C]), *kaunänts[e] pärkorne wawākauwa piltāsa* ‘petals [that had] unfolded at sunrise’ (PK-NS-12K-b2[C] [Winter, 1988: 788]); (b) *kaunaṃts meñaṃts kätkorne* ‘in the passing of days and months’ (3b5[C]), *: walw alokälymi lyama ṣuk-kauṃ epiṅte :* ‘the king sat] directed towards a single goal [for] a week’ (22a6[C]), *: tam tot ṡwātsi star-ñ kauṃ ś[aitsiś].///* ‘this is sufficient food for me to live for a day’ (25a7[C]); **—kaunaṣṣe* ~ kaumnaṣṣe*[L-Col]** ‘prtng to a day’: *kaunäṣṣe* (THT-2377, frgm. p-b4[?]), *ñake no śtarce kaunaṣṣepi kapilletse sātke weñau* ‘now I will talk of the remedy for the fourth day fever’ (P-1b1/2[C]); **—kauṃ-kläsko** ‘west’: *kom-kläskomeṃ* [sic] ‘from the west’ (Otani 19.1[Col] [Winter, 1988:789]); **—kauṃ-parki*** ‘sunrise’ (90b5[C]); **—kauṃ-pirko* ~ kom-pirko[L]** ‘east’ [cf. TchA *kom-pirkānt* ‘east’]: *kälymiṃ läkāṣyeṃ cey kom-pirkomeṃ ipprerne ka ṣ lyakār-ne* ‘they were looking [in all] directions; and then they saw him in the sky [coming] from the east’ [Winter, 1988:777] (108b5[L]); **—kauṃ-pirkoṣṣe*** ‘eastern’: *kauṃ-pirkoṣṣaine* = B(H)S *pūrvasyāṃ* (527b3[C]); **—kauṃ-yaptsi** ‘sunset’ (= B(H)S *astaṃ-gamana-*) (PK-AS-18B-a1[C] [Pinault, 1984b:376, 2008: 79]); **—kauṃ-yänmālle** ‘id.’ (PK-NS-49b3[C] [Winter, 1988: 788]); **—kaun-yaṣi** ‘[for] a day and a night; day and night’: *oktace saṃvarne stmoṣ kaun-yaṣi* ‘standing day and night in the eighth *saṃvāra*’ (15a6=17a7[C]). ●For the chronological distribution of *kauṃ*, *kaumn-*, and *kom*, see Peyrot (2008:52).

■TchA *koṃ* and B *kauṃ* reflect PTch **kāunä-* from a putative PIE verbal abstract **kauni-* (**keh$_a$uni-*) ‘± burning heat (as of the sun)’ or perhaps the homophonous adjective ‘burning (one)’ (the fact that the Tocharian word would appear to be masculine might argue that it was a nominalized adjective rather than an abstract in origin). In either case we would have a derivative of **keh$_a$u-* ‘burn’ [: Greek *kaíō* ‘burn’ (< **kawyō*), aorist *ékēa* (< **ékēwa* < **ékāwa*), *kaûma* ‘burning heat (of the sun),’ Lithuanian *kū̃lės*] ‘ergot, smut’ (‘Brandpilze, Staubbrand des Getreides’), *kūlė́ti* ‘become blighted’ (‘brandig werden’) (P:595; MA:88, though both should show unpalatalized initial *k-*)]. The nom. sg. **kaunis*, nom. pl. **kauneyes*, and acc. pl. **kaunins* would give *kauṃ*, *kauñi*, and *kau(nä)ṃ* respectively since a (PIE) **-i-* was retracted before an **-s-* and thus caused no palatalization (Adams, 1988c:15). The acc. sg. *kauṃ* is analogical. This etymo-logy goes back, *in nuce*, to Smith (1910:10) and was revived in 1963 by Winter (cf. VW:627), though the morphological details are very different. So also with a different morphological explanation is H:118-119.

Not with Pedersen (1944:11, also VW:626-7) a borrowing from Turkish *gün* 'sun.' To have given both TchA *koṃ* and B *kauṃ*, the borrowing would have had to have been of PTch in date. So early a date might itself rule out the Turks on geographical grounds. In any case there is no reason **gün* would have given anything but PTch ***kin* or ***kun*. Winter's suggestion of a borrowing in the opposite direction is no more plausible. ►See also perhaps the next entry, **komt**, and **yṅkauṃ**.

ˣkaunär* (n.) 'circuit, orbit' (??)

[//-, -, kaunarnta] • *kalpänmaṣṣeṃ kaunärnta [kausärnta?] mäsa snai keś prekensa· tsirau[ñe]///* [11 syllables] */// [• kalpänma]ṣṣeṃ kwärsärwā kätkau täryā warkṣältsa • skāralyeṣṣai ya[m]ine ///* [7 syllables] 'he traveled the ages-old circuits (??) innumerable times; with energy … having traversed the three leagues of the ages (?); on the road of reproach …' (THT-1191a4^{A}).

●*Kalpänmeṣṣṃ kaunärnta* begins the first pada of the third śloka of this poem. With lacunae the whole of the *śloka* is given above. *Kaun/särnta* is difficult. Because the shape of the *r*-sign in this manuscript, when it comprises the first part of a compound akshara, it can look like the diacritic that represents the vowel *e*; Malzahn (p.c.) suggests a misspelling for *kaunänt<s>e* which has the virtue of providing a reading with a known word while TITUS reads *kausänte*). However, *-rnta* is pretty clearly what the scribe wrote and the word must be plural since the preceding adjective *kalpänmaṣṣeṃ* is accusative plural and has no other possible head in this *śloka* (nor do I see any syntactic role for *kaunäntse*, whether 'of the day' or 'of the sun,' in this sentence). The verb is 'go/travel'; the accusative must be an accusative of goal or of path, e.g., 'he went to the age-long *kaun/särnta* innumerable times' or 'he traveled along the age-old *kaun/särnta* innumerable times.' The subsequent *kalpänmāṣṣeṃ kwärsärwā* 'ages-long leagues' echoes the movement told of in the previous *pāda*. The question as to whether we have <nä> or <sä> is less easy to resolve. It looks most like a somewhat blotchy <nä> might be expected to look, but there are no other <nä>'s to compare it with. It could also be a blotchy <sä>. I tentatively take it to be the equivalent of Sanskrit *vartíṣ-* 'circuit (of the aśvins), orbit.' ■Etymology unknown.

kauṃ-ñäkte (n.[m.sg.]) 'sun, sun-god'

[kauṃ-ñäkte, -, -/kauṃ-ñäktene, kauṃ-ñäktenaisäñ, -/kauṃ-ñäkti, kauṃ-ñäkteṃts, -] *kaum-ñäkte • kom-ñiktene* [sic] • *ko[m-ñäkti]* = B(H)S *vibhrāṭ • vibhrājau • vibhrāja* (550a3^{L}), *poyś[i]ññeṃ kauñäktentso pärkālñe* 'the rising of buddhas like sun-gods' (S-6/PK-AS-5Cb6^{C}), [Manichean script] *kvm///ktynz///* (Gabain/Winter:10). ■Compound of **kauṃ** + **ñäkte**, qq.v. (cf. TchA *koṃ-ñkät*).

ˣkaum* (~ **kom***) (n.) 'bolt of unbleached silk'

[//-, -, kaumma] *krośśe-maṃñe käryau wi käṃnte śak kaummasa* 'having bought the ice-cellar for 210 bolts of unbleached silk' (Otani 13.1.4-5^{Col}) [Kagawa, 1915, Ching, 2011:74, fn. 35]), *Wantiśkenmeṃ ikäṃ kaumasa yakwe śka eṅksamte* 'we took hither a horse [valued at] 20 bolts of unbleached silk from Wantiśke' (PK-Cp.37+36.22-24^{Col} [Ching, 2011:70]).

●For the discussion of meaning, see Ching, 2011. The word is only attested in the plural. If the singular is *kaum* as Ching and I have supposed, it has been created analogically after the plural. It is quite possible the singular is/was **kau*.

■Surely from the Middle Chinese ancestor of Modern Chinese *gâo* ‘thin (unbleached) white silk.’ Originally we presumably had **kau* + plural *-nma*. **Kau-nmā* became regularly in late Tocharian B **kaum-nma* which, by simplification, gave *kaumma*. ►See also **kaumñe**.

kaumiye (nf.) ‘pool, pond’

[kaumiye, kaumaintse, kaumai//kaumaiñ, -, -] ***:*** *wrotsana ckenta kaumaiño ... kaunts=osonträ* ***:*** ‘great rivers and pools are dried up by the sun’ (45b7^{C}), *kaumaintse petwesa* ‘on the bank of the pool’ (623b6^{C}); —**ˣkaumaiṣṣe*** ‘prtng to a pool; inhabitant of the Pool’: *kaumaiṣṣi wsar y tākkaiṃ mallantsasmeṃ ñukṣunaṣṣe stane kesa yältse okäṃnte ṣuktamka* ‘the inhabitants of the Pool gave 1,870 for a quantity of ninth regnal year *stane* from the vintners in Tākko’ (Bil 2.2/THT 4062$^{?}$, Schmidt, 2001:20).

■Etymology unknown. At various times VW suggested connections with *kaut-* ‘split’ and PIE **ǵ^{h}eu-* ‘pour,’ but neither is very satisfying semantically (see VW: 190). Hillmarsson diffidently suggests (H:118) a derivation from PIE **ǵ^{h}eh$_{a}$u-* ‘open wide’ as in Gk *kháos* ‘chaos.’

kaume* (n.) ‘(fresh) shoot; impulse, inclination, instinct’

[//kaumi, -, kaumeṃ ~ ke$_{u}$meṃ^{E}] /// *[mā] snai ke$_{u}$meṃ ñyäkcyāna* [sic] *ramt stāna Nandaṃ wärttone* ‘… not without shoots like the divine trees in the Nandana-forest’ (275a1^{A}), *kaumeṃtsa rera[ko]ṣäṃ* ‘covered with fresh shoots’ (563b8^{C}), ***:*** *sälyu kewme///* (IT-879b3$^{?}$).

■TchA *kom* and B *kaume* reflect PTch **keume* perhaps from PIE **koudmo-*, a derivative of **(s)keud-* ‘shoot, throw’ [: Sanskrit *códati* ‘drives, hastens,’ Albanian *hedh* ‘throw’ (< **skeudō*), Old Norse *skjóta* ‘shoot, shove,’ Old English *scēotan* ‘shoot, throw; dash forward,’ OHG *sciozan* ‘throw, shoot, move quickly,’ Middle High German *schossen* ‘run quickly,’ etc. (P:956; MA:581)]. Particularly compelling semantically are such deverbal nouns in Germanic as English *shoot* (VW:229). However, Blažek (2003) presents a strong alternative in comparing the Tocharian words with Czech *kmen* (m.) ‘stem, trunk’ and Lower Sorbian *kmjeń* (m.) ‘branch, shoot, stem.’ These Slavic words would reflect a PIE **kumen-*. Their isolation within Slavic does, though, invite caution.

ˣkaumñe* (n.) ‘silk-merchant’ (?) or *sòng bóliàn shî* (‘commissioner of silk conveyance’) (?)

[-, -, kaumñe//] *krośśemañña k[är]yau wi käṃnte śak kaummasa Yāśa kaumñeś pauśye eñcil kaṃnte ikäṃ kaummasa* ‘having bought an ice-cellar for 210 bolts of white silk, Yāśa [imposed] a tax-levy on the … of 120 bolts of white silk’ (?) (Otani 13.1.4-5^{Col} [Ching, 2011:74]). ■Derivative of **kaum**, q.v.

kaumtak, ►see komtak.

Kauravye (n.) ‘Kauravya’ (PN of a king)

[Kauravye, -, -//] (3a7^{C}).

kauśikāñña (adj.) ‘prtng to the *Kauśika* family’

[kauśikāñña, -, -//] (350b3^{C}). ■An adjective derived from **Kauśike* ‘member of the *Kauśika* family which, in turn, is from B(H)S *kauśika-*.

kauṣenta (n.) ‘murderer, executioner’

[kauṣenta, -, kauṣentai/ /kauṣentañ, kauṣentaṃts, -] *kauṣentañ kr$_{u}$i onolmi māka* ‘if many creatures [are] murderers’ (K-8a6/PK-AS-7Ha6^{C}), *kau[ṣentai] ra*

sanaṃne ‘murderer and enemy’ (S-4b3/PK-AS-4Ab3^{C}). ■A *nomen agentis* from the present stem of *kau-*, q.v.

Kausal* (n.) ‘Kosala’ (PN of a city and country)
[-, -, Kausal//] (22a6^{C}); —**Kausalṣe** (adj.) ‘prtng to Kosala’ (18b7^{C}); (n.) ‘inhabitant of Kosala’ (21a7^{C}).

kautstse* (n.) a species of bird, ‘woodpecker’ (?)
[//-, kotstseṃts, -] *keṃtsa t[ane ñiś lyakau] kautstseṃts* [or: *kotstseṃts*] *parwa tat[w]āṅkau mā-ket-rāññe* ‘then I lie on the ground wearing [?] the feathers of *kautstse*s belonging to no one’ (89a4^{C}). ■As *kautāstste* is to *kauta-*, or *tsakāstste* to *tsāk-*, so might *kautstse* be to *kau-*. Then *kautstse* is literally ‘chopper’ or the like. As the designation of some sort of bird, ‘woodpecker’ springs to mind. At least one species of woodpecker, the White-winged woodpecker (*Dendrocopus leucopterus*), is to be found in the Tarim Basin. ►For the formation, see also *rinätstse*.

ˣKkercipile (n.) ‘Kkercipile’ (PN in administrative records)
[Kkercipile, -, -//] (SI P/117.3^{Col} [Pinault, 1998:13]). ●Presumably a second diminutive, beside *Kercapiśke*, q.v., from the root *kercäp-*.

ˣkkhetta, ►see keta.

kca (indefinite pronominal adjective) ‘some, any’ [oblique of *ksa*, q.v]
: *mā ñiś kc=ālyek cot* [lege: *tot*] *nrai lkāsko* [lege: *lkāskau*] *wrocce* ‘I see no other hell so great’ (17a6^{C}), ***:*** *mā tañ kc=āyor aille nesau* ‘I am not to give thee any gift’ (23b5^{C}), */// [mā] ñiś caukamai kca mā ra walāmai kca mā ttsa yāmṣamai* ***:*** ‘I did not hide anything, nor did I obscure/cover up anything, I did nothing at all’ (27b8^{C}), *ce compä kca ṣarmtsa* ***:*** ‘on account of this or that’ (31b2^{C}), *[a]lanmeṃ kca* ‘from wherever’ (50a7^{C}), ***:*** *k$_{u}$ce [k]ca yāmäṃ* ‘whatever he should do’ (63b7^{C}), */// oṣle pākre klainämpa kca treṅsate* ***:*** ‘at home or publicly he hung on some woman’ (69a2^{C}), *k$_{u}$ce kca klyauṣi tuk klyeñci* ‘whatever he would hear, he would doubt it’ (A-4a6/PK-AS-6Da6^{C}), *mapi ketra ca peri nestä totka tsamo wat* ‘to another thou hast not any debt, small or large?’ (KVāc-19b2/THT-1111b2^{C} [Schmidt, 1986]). ■Acc. of *ksa*, q.v.

ktakät (n.) ‘(contemptuous) finger gesture’ (?) or ‘(contemptuous) sound’ (?)
/// [k$_{u}$se ṣa]m[ā]n[e] ṣamāneṃ ktakät yamaṣäṃ • ‘whatever monk makes a finger gesture to another monk’ (IT-90a1^{C}). ●Broomhead (94) gives B(H)S *aṅgula-protadana-* as the equivalent. ■Etymology unknown.

ktumñcik, ►see kutumñcik.

knents ‘?’
/// [po]staññe knents [s]aim [m]ā tākaṃ-ne • (326a1^{L}; Sieg and Siegling’s reading). ●The context is a prohibition against creating a sleeping mat that contains any pure black wool (considered to be a luxury item). It is no defense if there are black wool fibers that, say, blow in inadvertently and unknowingly on the wind. So the latter part of this sentence is likely to be, as Sieg and Siegling suggest, *saim mā tākaṃ-ne* ‘it will be to him no refuge/defense.’ Perhaps we should read */// [po]staññek ten saim [m]ā tākaṃ-ne* (where the *-t-* in *tentsaim* is phonetically epenthetic) and translate ‘…finally this [line of reasoning (neuter proximal pronoun)] will be to him no defense.’

knerwanta (n. [f. pl.]) '±fissure' (?)

/// knerwanta atstsenta (K-8b5^{C}/PK-AS-7Hb5 [CEToM]). ●Apparently the equivalent of B(H)S *kandara-*, but there is no certainty that the whole of the word is present.

kmut* (n.) 'white water lily (*Nymphea esculenta*)'

[//kmutänta, -, -] *[u]ppālntasa tseññana kmutäntas=ārkwina* (588a3^{E}). ■From B(H)S *kumuda-*.

ˣKrakasūndi(n) (n.) 'Krakasūndin' (PN of a buddha)

[Krakasūndi, -, -//] (Broomhead).

ˣkrakre (or possibly **krākre**) (adj.?) '±quacking'

Only in the compounds **krakre-sari** and **krakre-ñiwi**, both nominative plurals and both designating types of waterfowl at PK-AS-16.8a5^{C} [CEToM]. ●CEToM cogently suggests *krakre* is onomatopoetic, whence the suggestion '±quacking.'

kraketstse, ►s.v. krāke.

kraṅko (n.) 'chicken'

[kraṅko, -, kraṅkai//-, -, kräṅkaiṃ] *kraṅko* = B(H)S *kukkuṭa* [in the calendrical animal cycle] (549a5^{C}), kräṅkaiṃtsa (PK-AS-16.8a4^{C} [CEToM]); — **kräṅka(i)ñ̈e** 'prtng to a chicken': *kräṅkañe weṃṣiye* 'chicken excrement' (P-1b3^{C} [this form may reflect only a spelling error, the neglect of the *ai*-diacritic]), *kräṅkaiñai* (W-14b^{C}).

■*Kraṅko* presupposes a PTch **kräṅkā-n-* ~ **kräṅkā-i̯än-* a derivative of PIE **krenk-* '± make a loud noise' [: Old English *hringan* 'ring, sound, clash,' English *ring*, Old Norse *hrang* 'noise, clash,' Lithuanian *krankiù* 'croak, caw,' Russian *krjáchat'* 'groan, moan, crash, roar' (P:568-569; MA:267)] (VW, 1941:45, 1976: 232-233). This **krenk-* is a nasalized variant of **krek-* (cf. Sanskrit *kr̥kara-*, Sanskrit *krakara-* 'a kind of partridge,' Latin *crōcīre ~ crōcāre* 'croak, caw,' etc. [P:568]). A similar semantic development, *'noise-maker' > 'cock' is of course seen in German *Hahn* 'cock,' related to Latin *canere* 'sing.' Khotanese *kṛnga- ~ krriṃga-* 'cock' must reflect a borrowing from Tocharian B.

ˣkramartañ̈e (n.) 'mastery'

[kramartañ̈e, -, -//] *ṣäñ āñmtsā kramartāñ̈e* 'the mastery of oneself' (PK-AS-12Ha2^{A} [Pinault, 2000b:150]). ■A derivative of *krāmar*, q.v.

ˣkramartse, ►see s.v. krāmar.

ˣkrāk- (v.) 'be dirty' (?)

[MP-, -, krākṣtär//] *sn[ai] peñyai (l)k(ā)ṣṣäṃ | krākṣträ ersna wämpastär* 'he appears [lit. looks] without splendor; …' (PK-AS-7M+NS-122a2+NS-261+ NS-262b2^{C} [TVS]). ●The likely meaning is suggest by Peyrot (*apud* TVS) on the basis of a presumed relationship with *krāke.* ■See also **krāke**.

krāke (nnt.) 'dirt, filth (e.g., semen)'

[krāke, -, krākesa//-, -, krakenta] *k$_{u}$se sw aśāw=omte yare krāke wat kärweñi :* 'that which is coarse here: gravel, dirt, or stones' (7a7^{C}), *krāk=añmantse* = B(H)S *malam ātmanaḥ* (7b2^{C}), *kwipe-ike ke$_{u}$wco kaltärr-ne tu maśne eṅkastär nuskaṣ-ṣäṃn-ne … krāke län-ne saṅghā-träṅ[k]ä kätäṅkäṃ* '[if] his shame-place [= penis] stand high and he takes it in [his] fist and squeezes it and filth emerges, [then] he commits a *saṅghā*-sin' (334a3-5$^{E/C}$), *klaiñ̈e krāke* 'menstrual dis-

charge' (522a4[C]); —**kraketstse** 'dirty, filthy': *śokagārne yopsa krakecce wassi au[su]* 'he entered into the bedroom wearing dirty clothing' (99a1[C]).

■ AB *krāke* reflect PTch **krāke*, probably (with VW:627) a borrowing from Khotanese *khārgga-* 'id.' with metathesis (so also Tremblay, 2005:433). Less likely on phonological grounds is Pisani's suggestion (1942-43a:26) of a connection with Greek *kópros*, Sanskrit *śákṛt*, etc. Also unlikely is Hilmarsson's suggestion (H:173) of a relationship with Middle Irish *gráin* 'disgust' and Welsh *graen* 'anxiety, disgust' ►See also **krāk-** and **kärkkālle**.

krāñi(ye)* (n.) '(nape of the) neck'

[-, -, krāñi (?)//] /// *k[r]āñine* [?] (44b7[C]), *meleṃne laklese muka pańku krāñi wicūkaine pokaine āśne eśanane korne klautsaine sark alāskemane* [*pańku krāñi* 'a stiff neck' = B(H)S *manyā-*] (Y-2a3/4[C/L]). ●The meaning is that given by Sieg (1954); see also Adams (1983b).

■Tocharian B *krāñi* is phonologically the exact equivalent of Greek *krānίon* '(top of the) head,' both reflect a PIE **kr̥̂h₂sníyom*. In Tocharian the laryngeal is vocalized to **-a-* when following a resonant and preceding two or more consonants (as in *kroriya* 'horn,' q.v., but unlike the case with *karse* 'deer,'q.v., where the laryngeal was followed by but one consonant) and the **-s-* subsequently disappears when before a resonant (again as in *kroriya* and also in the enclitic third person plural pronoun [TchB] *-me* from PIE **-n̥smó* and **-usmó*; cf. Adams, 1988c:38). PIE **kr̥̂h₂sníyom* is a derivative of **kr̥̂h₂sn-*, the base of the weak cases of the word for 'head' (cf. Sanskrit *śīrṣ(a)n-* and Greek *krā(h)at-*). Semantically Tocharian shows a development 'top of the head' > 'occiput' > 'nape (of the neck).' The exact equivalence of the Greek and Tocharian words would seem to exclude the hypothesis that **k̑r̥h₂s-n-* was independently created in post Indo-European times (as Nussbaum, 1986, would have it). For the etymology, see Adams, 1991b:7-9; MA:260. With differing details H:175.

krāt- (vt.) '± challenge' (?)

PP /**kākrātäṣṣu**-/: *Tiṣyentse kakrātäṣu Māṭhare pä·y·yä·///* 'M., challenged by T.' (110a8[L]).

■If correctly identified as to meaning, *krāt-* reflects a PIE **g[h]rōd-*, seen elsewhere only in Germanic [: Old English *grētan* 'greet, salute, accost, challenge' (< Proto-Germanic **grōtyan-*), OHG *gruozen* 'id.' Old Norse *gróta* 'make weep' (P:439)] (VW:234). The resemblance between Tocharian and Germanic in this case is remarkable. This **g[h]rēd-* is an élargissement of **g[h]er-* whose derivatives denote various kinds of noises (P:439).

krānt* ~ granth (n.[m.sg.]) 'artificial arrangement of words, book, text, work, *śloka*; entaglement'

[krānt, -, krānt//] (200b2[C/L], 500a1[C]). ■From B(H)S *grantha-* (cf. TchA *granth*).

krāmär (n.[m.sg.]) 'weight, heaviness'

[krāmär, -, krāmär//] *po kektseñiṣṣe* [sic] *krāmärsa* 'with the whole weight of the body' (332.1b3[L]); —**kramartstse*** 'heavy, weighty; arduous, difficult': *kektseñe krarma[rtsa]* [sic] 'a heavy body' (78b4[C]), *kramarcce yolaiṃ y[ā]m[o]r* 'the heavy, evil deed' (424b4[C/L]), /// *trańkonta : kälpaskenträ : läṅktsana kramartsana* ‖ 'the sins are committed, light and heavy [ones]' (IT-139a3[C/L]); —**kramartsäññe** 'heaviness, difficulty': *kramart[säñ]ñ[e] ostmeṃ lalyñeṣ[ṣe]* 'the

difficulty of leaving the house [i.e., becoming a monk]' (34b6^{C}), *kramartsäṃññe* = B(H)S *gurutva-* (Y-3a4$^{C/L}$).

■TchA **krāmär* (whose former existence at least is attested in the derived adjective *krāmärts* [= B *kramartse*]) and B *krāmär* reflect PTch **krāmär* from a (putative) PIE **g^{w}réh$_{a}$-mr̥* 'heaviness,' an abstract noun derived from **g^{w}rh$_{a}$-u-* 'heavy' [: Sanskrit *gurú-*, Avestan *gouru-*, Greek *barús*, Latin *gravis*, all 'heavy' (P:476; MA:264)]. In formation this putative **g^{w}reh$_{a}$-mr̥* is similar to that seen in Sanskrit *garimán-* (m.) 'heaviness, weight' (< **g^{w}orh$_{a}$-mén-*). See Meillet and Lévi, 1911:149, VW:233-234, H:173-174, though the details differ. ►See also **kramartāññe**.

krās- (vt.) **G** (Act.) 'vex,' (MP.) 'be angry'; **K** (Act.) 'torment,' (MP.) 'be/get angry/upset'

G Ps. IV /**kroso-**/ [MP -, -, krosotär//] (PK-NS-29a1^{C} [TVS]); Pt. VII /**krāṣíyā-**/: [MP -, -, kraṣīyate//] • *tumeṃ tanāpate kraṣiyate* • 'then the donor got angry' (HMR3/IT-248b4^{C}); Pt. Ib /**krāsá-**/ [A -, -, krāsa (krasā-ñ)//]: *retke ṣālla Kauṣalets <:> räskre krāsa tu Pra[saṃ]nakeṃ ///* 'he threw down the army of the Kosalans; it tormented P. very much' (21a7^{C}), *krasā-ñ klaiñe camel* 'the female birth [= birth as a female] vexed me' (400b1/2^{L}).

K Ps. IXb /**krásäsk**$^{\text{'ä}}$**/**$_{\text{ɛ}}$**-**/ [A -, -, krāsäṣṣäṃ//; MPImpf -, -, krasäṣṣītär]: *mā cew yoko krāsäṣṣäṃ ṣekä* 'thirst does not always torment him' (K-10b2/PK-AS-7Jb2^{C}), */// tusa krasäṣṣīträ mantañīträ ///* 'thus he was angry and became evil' (IT-58a3^{E}).

■ AB *krās-* reflect PTch **krās-* probably (with VW, 1941:45, 1976:234) a lengthened grade intensive (or possibly a PIE *o*-grade intensive with **o > ā* by *ā*-umlaut from the next syllable and the resultant *ā* generalized throughout the paradigm) from PIE **g^{h}res-* '± threaten, torment' otherwise only certainly seen in Baltic [: Lithuanian *gresiù* 'threaten, menace,' *gristù* 'be disgusted with,' *grasà* 'threat,' *grasinù* 'threaten,' Latvian *grasāt* 'threaten' (P:445, with some other very dubious cognates; MA:577)]. The Latvian *grasāt* might be the exact equivalent of the putative **krāsā-* that lies behind the attested Tocharian paradigm. Also possible is Hilmarsson's suggestion (H:176-177) that this word reflects a PIE **kroh$_{x}$s-* otherwise seen in Old Norse *hrøra* 'move, stir; touch,' Old English *hrēran* 'id.,' OHG *hruoren* 'id.' but the semantic equation is less compelling. ►See also **krāso**.

krāso (n.) '± vexation, torment'

[krāso, -, -//-, -, krasonta] */// kalṣäṃ krāso anaiktai* 'he endures an unknown torment' (386b4^{C}), */// [te]ki mentsi krasonta proskai ///* 'sickness, grief, torments, fear' (512b1^{L}). ■A nominal derivative of the previous entry. The identical TchA *krāso* must be a borrowing from B (VW:234).

krätaññe (adj.) '± active, beneficial' (?)

[m: krätaññe, -, -//] *///[śe]śśiyu prākkre krätaññe ṣañ arañce bodhisatveṃts kartse waṣamo* (600b4^{C}). ■The semantic identification is predicated on this being an adjectival derivative of a Tocharian borrowing of B(H)S *kr̥ta-* (nt.) 'deed, action, benefit.'

krätatñe ‘grateful, thankful (?)’
/// [yo]lo=pe waṃt [sic] yamor krätatñe su /// (555a5^{E}), • *tumeṃ krätātñe ste* (IT-183a4^{C}). ■A variant of the preceding.

ˣkrätanīke (adj.) ‘devoted to, attending closely to’
[krätanīke, -, -//] *krätanīke twek* ‘thou art indeed devoted’ (SI P/2a4^{C} [Pinault, 2002:275]) (*krätanīke* = B(H)S *tatpara-*). ■A derivative of *kritāṃ*, q.v.

krätayuk, only attested in the compound **krätayuk-preścīyo** ‘kṛtayuga-time’
(PK-AS-16.2b2^{C} [Pinault, 1989:155]). ■Like TchA *krätayuk* in the compound *krätayuk-praṣt* from B(H)S **kṛtayuga-* (not in M-W or Edgerton).

krätājñeṣṣe* (adj.) ‘prtng to Kṛtajña’ (previous incarnation of the Buddha)
[m: //krätājñeṣṣi, -, -] (IT-69b1^{C}). ■An adjective derived from an unattested **Krätājñe* ‘Kṛtajña.’

krämp- (vi/t.) **G** ‘be disturbed’; **K** ‘disturb; check, put a stop to’
G Ps. III /**krämpé-**/ [MP -, krämpetar, krämpetär (?)//; MPImpf. -, krämpitar, -//]: *yolo pkwalle yolaiṃmeṃ ṣek mā twe krämpetar 25* ‘evil [is] always to be expected from evil: do not be disturbed’ (23b8^{C}), • *mā twe ceṃne krämpitar mā ra palsko kulyitär-ś :* ‘thou wert never disturbed about them nor did thy spirit fail’ (231a5/b1$^{C/L}$); Ko. V /**krämpā́-**/ (see abstract); Pt. Ia /**krämpā́-**/ [A -, krämpāsta, -//]; PP /**krämpó-**/: *cai sklokacci krämpoṣ cewne pkänte-pilko mäskentär* ‘they are doubtful, disturbed and looking askance at him’ (17b5^{C}); — **krämpālñe** ‘± disturbance’ (94a2^{C}); —**krämpālñeṣṣe** ‘prtng to disturbance’: *[krä]mpālñeṣṣe abhiprāy[s]a* ‘with a disturbing opinion’ (329b3^{L}); — **-krämpālñetstse** ‘± having a disturbance’: *snai-krämpālyñetse* = B(H)S *anapagraham* (251b2^{E}).
K Ps. VIIIb /**krämps**$^{\text{'ä}}$**/**$_{e}$**-**/ [A -, -, kram(p)ṣäṃ//-, -, kram(p)seṃ]: */// cwi kramṣäṃ tsirauñe* ‘he puts a stop to his energy’ (15b7^{C}), *15 kramṣäṃ sū wnolmets makāts pälskonta* ‘he disturbs the thoughts of many beings’ (17b2^{C}); Ko. I/II /**krämp**$^{\text{'ä}}$**/**$_{e}$**-**/ [Inf. kramtsi]: *ot rano yā[taṃ] kramtsy///* ‘[if] then he can put a stop to [it]’ (35b5^{C}); Pt. III /**krempā́- ~ krémpäsā-***/ [A // -, -, krempär]: *[a]marṣsa Jaṃbudvipṣeṃ lantäṃts po krempar* [not *krempär*: see TVS] *warkṣäl* ‘they checked, out of resentment, all the energy of the J. kings’ (PK-AS-13E-b8^{C} [Couvreur, 1954c:87-88]).
■VW (1941:44, 1976:234) points to a nice semantic equation with Old English *hremman* ‘hinder, cumber’ but *hremman*, and Old Norse *hremma* ‘take, squeeze’ (cf. P: 623), must be from Proto-Germanic **hramya-* and such a form does not explain the *-p-* of Tocharian. Hilmarsson’s comparison (H:174) with Old Norse *kreppa* ‘contract, tighten, check’ and OHG *krimpfan* ‘contract, shrink,’ English *crimp* is much better phonologically. From (dialectal) PIE **gremb-*.

ˣkräsk- (vt.) ‘?’
Ps. II /kräsk$^{\text{'ä}}$/$_{e}$-/ [A -, -, kraṣṣäṃ//]: *(pa)l[s]ko kraṣṣäṃ aiśa///* (PK-AS-6Ka5^{C} [CEToM]). ■Conceivably a variant of *kärsk-*, q.v. [Not in TVS.]

kritāṃ* (n.[m.sg.]) ‘± devoted service,’ also ‘gratitude’ (?)
[-, -, kritāṃ//] *ce$_{u}$ kritāntsa ñake ṣṣe[k] kärstā s[n]ai ///* ‘through this *kritāṃ* [the boddhisattva] has now forever cut off an un…’ (250a3^{C}).
●The TchB meaning is not totally assured. Couvreur on numerous occasions (cf. Tremblay, 2005;442 for references) translated TchA *kritāṃ* as ‘will.’ Pinault

(2002:275-276) identified the same *kritāṃ* as 'gratitude, thankfulness' while the TchB derivative, *krätanīke*, q.v., was the equivalent of B(H)S *tatpara-* 'devoted or addicted to, attending closely to, willing.' On the basis of an assumption that the B(H)S equivalent of one of the occurrences of TchA *kritāṃ* is *muditā-*, Tremblay (2005:442-443) takes AB *kritāṃ* to be 'joy, bliss.' The occurrences in TchA *kritāṃ* are: *[kusne] pikträ märkampal kritāṃ yaṣ säm ptāñäktes kos ne postkaṃ akṣari tprenäk wyaräs säs yāmträ* 'he who writes the law, that one does the *kritāṃ* of the Buddha; however many *akṣara*s [are] in the book, so many monasteries he will he will make for himself' (A-62b2), *kārunyo kritānyo* 'with compassion and *kritāṃ*' (A-68a5), and *kāruṃ kritāṃ* (YQ-1.2 [II.1]b3). Certainly 'joy, bliss' make better sense than 'gratitude' in these contexts, but '(good) will' or 'devoted service' will also work. The equation of *krätanīke* with *tatpara-* would seem to tip the argument strongly in favor of '(good) will/ devoted service/devotion.' The one occurrence of TchB *akritāññe*, *// kärpiye akritāññe • mā-ṣekatse //* '[the *saṃsāra* is] common, un-*kritāṃ*-like, and inconstant' (KVāc-29a1/THT-1120a1^{C} [Schmidt, 1986]) can also be interpreted as 'without good will' or 'without devotion' (obviously 'joyless' would do well too). Pinault's insistence of 'gratitude' comes from the one occurrence of TchA *akritānikāñ* which is translated into Turkish as *säwincsäz utlïsaz bolular* 'they are without joy and gratitude' (Tremblay's transliteration and translation).

In this discussion it is pertinent to note that in Sanskrit the notion 'grateful' is inexplicably bound up with 'mindful of past services and benefits' and 'ungrateful' is likewise bound up with 'not mindful of past services and benefits.' Thus we have *kṛta-jña-* 'acknowledging past services or benefits, mindful of former aid and favors, grateful,' *praty-upa-kāra-* 'returning a service or favor, gratitude,' or *kṛta-ghna-* 'unmindful of (services) rendered, ungrateful,' *an-upa-kārin-* 'not assisting, disobliging, ungrateful.' So far as I can tell, *all* Sanskrit words pertaining to '(in)gratitude' also mean, *as their primary meaning*, '(un)mindful of former service.' Thus it does not seem overbold to think that *akritānikāñ* meant, literally, 'un(mindful of) service.' And, as a calque on Sanskrit, *kritāṃ* might mean not only 'devoted service' but also 'gratitude.'

■Whatever the exact meaning, this word is usually taken as a loan from some Middle Iranian source, cf. Parthian *kyrdn* 'to do,' Bactrian κιρδανο '± service' (Pinault, 2002:278), following Isebaert (*apud* Thomas, 1985b:134). However, the supposed Bactrian word turns out to be a ghost-form (Tremblay, 2005:442). Nevertheless, given its meaning, its form, the shape of the words it translates, and the presence of a negative derivative *akritāññe*, it is impossible not to see in this word an Indian or Iranian borrowing, even it no obvious Indic or Iranian source is known. Just as a suggestion, one might point out that *kṛtajña-* would regularly have given in a northwestern variety of Prakrit **kritaṇṇa-* which, borrowed into Tocharian, would have eventuated in *kritāṃ*. One might also look to Sogdian *'krt'n* if one can assume that Tocharian borrowed the word early enough that it had not yet been narrowed to 'evil deed.' Tremblay suggests a PIE derivation **k̂ṛd-oh$_{1/3}$n-* 'that which is in the heart' which is plausible semantically but leaves the *-i-* to be explained secondarily. Otherwise (VW:1978a:160). Cf. TchA *kritāṃ*. ►See also **krätanīke** and **akritāññe**.

kriyālakṣaṃ (n.) ‘mark of working’
[kriyālakṣaṃ -, -//] (197b6^{L}). ■From B(H)S *kriyālakṣaṇa-*.

ˣkruñño* (or **kruñña***?) (n.) ‘?’
[-, -, kruñña i//] /// *[ka]rāśne salañcäntsa keṃ kruññaimpa tasem///* ‘in the wilderness, comparing ground [that has] salt encrusted soils with *kruññai*’ (FK-590b1/PK-NS-40b1^{C} [Thomas, 1972a: 229]). ■Meaning/etymology unknown.

krentauna (n.[f. pl. tant.]) ‘virtues’
[//krentauna, krentaunaṃts, krentauna] *krentaunasa ācce* = B(H)S *kalyāṇa-kalilam* (251b6^{E}), *pälskoṣṣana krentauna* ‘spiritual virtues’ (15a8=17b2^{C}), ***:*** *yolomeṃ āltsiś krentauna[ne rittässiś]* ‘in order to turn [them] away from evil and to make them embrace virtues’ (21a1^{C}), *krentaunaṃtso* = B(H)S *guṇānām* (IT-16a3^{C}), Gabain/Winter:13 ([in Manichean script] *kryntvmn’z’*); **—krentaunaṣṣe** ‘prtng to virtues’: *[kakraupa]rmeṃ krentaunaṣṣana pya[ppy]aiṃ* = B(H)S *pracīya guṇapuṣpāṇi* (PK-NS-414b2^{C} [Couvreur, 1966:170]); **—krentaunatstse** ‘virtuous, having virtues’ (19a5^{C}), (Broomhead). ■A nominal derivative of *krent-* ‘good.’ ►See **kartse**.

krepaste* (nm.) ‘± (small) ball, lump’
[//-, -, krepasteṃ] *iñcuwañ ñeṃ krepaste[ntsa]* [*krepastentsa* = B(H)S *guḍābhi*] (529b5^{C}), *eñcuwañeṃ pälkoṣäṃ krepastaṃ* [lege: *-eṃ*] ‘glowing iron balls’ (KVāc-15/THT-1107b3^{C} [K. T. Schmidt, 1986:79, 132]). ■Etymology unknown.

kremīya (n.) a plant part
[kremīya, -, -//] *erkäntse yasoñña kremīya tsäṅkanta pyāpyo* ‘the *erkäntse*-plant: the sap, the *kremīya*, the shoots, and the flower’ (W-5a6^{C}).

kremot* (n.) ‘?’
[-, -, kremot//] *kremotsa āśne yamaṣälle* ‘with a *kremot* [it is] to be put on the head’ (W-37a3^{C}). ●A compound *kre-mot* whose second member is *mot* ‘alcohol’ (cf. W-3a3^{C} *motstsa āśne yamaṣṣälle*) and its first member *kare*, qq.v.?

kretswe* (n.) ‘± rag’
[-, -, kretswe//] *ṣamānentse yśel[mi pä]lskone tsaṅkaṃ kwipe-ike ke$_u$wco kaltärr-ne* [sic] *tu kretswesa yaṣtär* ‘[if] sexual desires should arise to a monk and his “shame-place” stand tall and he should stimulate it with a rag’ (334b2/3$^{E/C}$).
■TchA *kratsu* and B *kretswe* reflect PTch **kretswe* but extra-Tocharian cognates are uncertain. VW:233 suggests a connection with PIE **ker-t-* ‘cut’; while H:180-181 has a PIE preform **krod^{h}iwo-* and compares it with Sanskrit *kṛdhú-* ‘stumped, shortened’ (comparative *kradhīyas-*), where **(s)red^{h}-* is presumably an élargissement of **(s)ker-* ‘cut.’

ˣkrai* (n.[m.sg.]) ‘market(day)’ (?)
[-, -, krai//] *wace krai meñatse-ne Pertaiśe cāk ñu tom klyokontau pleksa* ‘in the second *krai* of the month Pertaiśe sold a *cāk* and 9 *tom* of *klyokontau*’ (Huang, 1958^{Col}). ■In this commercial context it is natural to connect this word with B(H)S *kraya-* ‘purchase.’ Since this sentence and what follows deal with sales, the TchB meaning must be somewhat more general, hence ‘market(day).’

kro(ṅ)kśe* (n.) ‘bee’
[-, -, kro(ṅ)kś//-, kro(ṅ)kśaṃts, -] *krokśäṃts weśeññ a māka* ‘the sound of many bees’ (571b4^{A}), *mäkte kroṅśaṃts cäñcarñe pyāpyai warssi* ‘as [it is] the pleasure

of bees to smell a flower' (S-5a2/PK-AS-5Ba2^{C}). ●Apparently both *krokś-* and *kroṅkś-* are found side by side in all periods of Tocharian B (Peyrot, 2008:66).

■Though obviously related to TchA *kroṅkśe* 'id.,' probably because the A word has been borrowed from B, the etymology is otherwise uncertain. There seems to be no phonologically easy way (*$\hat{k}_{\mathrm{o}}rh_2snukuken$-?) to derive this word from the same source as its traditional congeners, Latin *crābrō*, English *hornet*, etc., namely *$\hat{k}_{\mathrm{o}}rh_2sro$-*on*- (cf. Schrader/Nehring, 1929:654). Neither is it phonologically likely that we have a borrowing from some language similar to Tibetan *sbrang* 'bee,' Khmer *srâng* 'wasp' (VW:628). Hilmarsson (1986a:35-37, H:181-182; MA:271) suggests a connection with Proto-Germanic **huna(n)ga*- 'honey' [: Old Norse, *hunang*, OHG *honang*, Old Danish *honning*, Middle Dutch *honinch*] ~ **hunaga*- [: OHG *honag* ~ *honig*, Old English *hunig*, Old Danish *honnig*, Middle Dutch *honich*, and the Germanic loanword in Finnish *hunnaja*-] and Sanskrit *kāñcaná*- 'gold(en),' Greek *knēkós* (Doric *knākós*) 'yellowish,' Latin *canicae* 'a kind of bran,' and Old Prussian *cucan* 'brown' (all < *$knh_ankó$-, cf. P:564-565). Hilmarsson's pre-Tocharian *$k_{\mathrm{o}}nh_aonkōn$, however, requires the second *-*n*- which otherwise only appears sporadically in Germanic, as well as some very complicated phonological change in Tocharian. His suggestion is ingenious but uncertain.

Krodhavārg* (n.) 'Krodhavarga' (a section of the Udānavarga)

[-, -, Krodhavārg//] (313b1^{C}).

krorīya* (n.) 'horn; ♦crescent of moon'

[-, -, krorīyai//] *tarnene krorīyai śuk[ly]ā///* 'the bright horn on the top of the head' (580b4^{L}).

■TchA *kror*, only attested in the meaning 'crescent [i.e., horn] of the moon' and B *krorīya* reflect a PTch **krorŭ*. B *krorīya* has been subject to further derivation (cf. the relationship between TchA *ytār* 'way, path' and B *ytārye*). PTch **kror* is a derivative of PIE *$\hat{k}_{\mathrm{o}}rh_2s$-*r*- 'horn' [: Mycenean (masculine) *-karaor* '-horned,' in *seremo-karaor* (whose first element is obscure) and *ono-karaor* (= *oino-krāhōr*) 'one-horned' and its alphabetic Greek analog (where only the feminine is attested), *-kraira* '-horned' representing PIE *-*$\hat{k}_{\mathrm{o}}rh_2sor$- and *-*$\hat{k}_{\mathrm{o}}rh_2srih_a$- (Nussbaum 1986:222-34)]. Outside of Greek there are a number of words for 'hornet' that appear to presuppose a related (late) PIE *$\hat{k}_{\mathrm{o}}rh_2sr$-*ó*- 'horned' [: Latin *crābrō* (< *$\hat{k}_{\mathrm{o}}rh_2sro$-*on*-), Lithuanian *širšlỹs* (< *$\hat{k}_{\mathrm{o}}rsh_2ro$- with dissimilation to *$\hat{k}_{\mathrm{o}}rsh_2lo$-), Germanic **hur(z)nut*-/ *hur(z)nat*- with *-n*- from **hurna*- 'horn,' Lithuanian *širšuõ*, OCS *sьršenь* (again < *$\hat{k}_{\mathrm{o}}rh_2sro$-*on*-, this with dissimilatory loss of the second *-r*-), etc. (Nussbaum, 1986:248-60)]. This *$\hat{k}_{\mathrm{o}}rh_2s_{\mathrm{o}}r$ 'horn,' extended by the *-*u* which is apparently routinely added to neuter *r*-stems in pre-Tocharian (cf. *tarkar* 'cloud,' plural *tärkarwa*, which must reflect an old verbal abstract in *-*ŗ*), is reflected in TchA *kror* (i.e. *$\hat{k}_{\mathrm{o}}rh_2sru$ > *krasru* > *kraru* (*s* disappears between vowel and resonant; cf. *krāñi*) > *krorŭ* (by *u*-umlaut) > *kror*). For the etymology, see Adams, 1991b:5-7; MA:272. Cf. also Hittite *karāwar* 'horn' (Kloekhorst, 2008:446-447). Alternatively, Hilmarsson (H:182, with references to his previous work) connects the Tocharian words with Armenian *ełjiwr* 'horn,' taking both the Tocharian and Armenian to reflect a PIE *$g^hreh_1w_{\mathrm{o}}r$.

kroś* (n.) '*kos*' (an Indian linear measure of about two miles)

[-, -, kroś//] • *steyasaṃ yaṃ pāyti* • *ywärtstsa krośne duṣkär* • '[if] he goes with a thief, *pāyti*; [if he goes with him] under half a *kos*, *duṣkar*' (330a5/b1^{L}). ■From B(H)S *krośa-* (cf. TchA *kroś*).

krośce ~ kroṣce^{E} (adj.) 'cold' [(n.) 'ice' ?? (►see infra *krośśe-maññe*)]

[m: krośce, -, kroścäṃ (~ krośśe^{Col}?)//krości (or kroścaṃ < kroścañ?), -, -] [f: // kroścana, -, kroścana] *kroścana toṃ nrainta skente okt* 'there are eight cold hells' (18b5^{C}), *kroścaṃ warś ce$_{u}$ yolmene yänmaskeṃ* 'they enter into the cold water in the pond' (29a6^{C}), *kroścaṃ tatākaṣ* 'having become cold' (PK-AS-7Ka3^{C} [CEToM]), *mkte* [sic] *meñe mā rinasträ swañcaiṃ kroścana* 'as the moon does not renounce [its] cold beams' (52b7^{C}), *krośce war snai-märkarcce* = B(H)S *śītatoyam anāvilam* (IT-26b2^{C});—**ˣkrośśe-maññe** 'ice-house': *krośśe-maṃñe käryau wi käṃnte śāk kaummasa* 'bought was an ice-house [in exchange] for two hundred twenty-six bolts of unbleached white silk' (Otani 13.1.4-5^{Col} [Ching, 2011:74; also Malzahn, p.c.]). [●Compounds with *-maññe* always take as their first member a noun, usually a concrete one, hence the suggested meaning 'ice' (compare the Chinese *bīngjîng* 'ice-well' found for this kind of structure in the Chinese documents of Turpan). The first members of compounds are, almost without exception, in the accusative singular form which suggests that by later Tocharian B times *krośśe* (< *krośce*) had replaced, or was at least competing with, the older *kroścäṃ*.]

■TchA *k$_{u}$raś* (nom. sg.), *krośśäṃ* (acc. sg.) and B *krośce* (acc. sg. *kroścäṃ*) reflect PTch **k^{w}roscē* (nom. sg.), *k^{w}roscänä(n)* (acc. sg.), (as if) from PIE hysterokinetic **k^{w}rustḗn*, *k^{w}rusténm̥*. The *-o-* results from the preceding labio-velar. Assuming an original initial **k^{w}-* explains the otherwise difficult TchA nominative singular. A PTch **k^{w}roscē* would, with loss of final vowels, have given **k^{w}rośc*. Being word initial in a monosyllable the **k^{w}r-* was retained and subsequently the **-o-* was dissimilated to *-a-*, just as in *kuryar* when compared to B *karyor*. The nearest relatives are in Greek *krustaínomai* 'am congealed with cold, freeze' (cf. also *krustállos* 'ice; numbness; crystal,' *krūmós* 'icy cold, frost' (< **krusmó-*), *krúos* (nt.) 'id.' (< **krúsos-*) (Duchesne-Guillemin, 1941:155; VW:236; Beekes, 2010:786 surprisingly, and surely wrongly, hesitant). Outside of Greek we have Latin *crusta* 'crust,' Latvian *kruvesis* 'frozen mud,' OHG *hroso* 'ice, crust' (P:621-622; MA:112-113). In all of these languages an initial labio-velar would regularly have been delabialized before another consonant. ►See also **kroścañ̇ñe** and **krostañ̇ñe**.

kroścañ̇ñe ~ krośśañ̇ñe$^{C/L}$ **~ krośśeñ̇ñe**^{L} (n.) 'cold(ness)'

[kroścañ̇ñe, -, -//] *arkwiñ̇ñe krośśañ̇ñe* = B(H)S *śvetatvaśītatva-* (Y-3a4$^{C/L}$), */// krośśeñ̇ñe auṣap etsuwai o///* (196a1^{C}). ■A nominal derivative of **krośce**, q.v.

krostañ̇ñe (n.) 'cold(ness)'

[krostañ̇ñe, -, -//] *pwārmeṃ laṃññi krostaṃñe* '[even if] cold should emerge from the fire' (100b2^{C}); —**krostañaṣṣe** 'prtng to the cold, cold' (197b5^{L}). ■A nominal derivative of **krośce**, q.v.

kraup- (vt.) **G** 'gather, amass; herd' [*eṣe kraup-* 'gather together']; **K$^{3/4?}$** '(let?) gather, accumulate'

G [(1)]Ps. II /**kreup**$^{\text{'ä}}$/$_{\text{e}}$'**-**/ [MP -, -, krauptär; MPImpf. // -, -, kraupiyentär; *m*-Part. kraupemane (?)]: *lyakäṃ kr[au]pträ* **:** *snai-pewaṃ* **:** *wi-pewaṃ* **:** *śtwer-pewaṃ* **:** *makā-pewaṃ* **:** *klepe mällasträ* **:** *weṣperke ṣparkäṣṣäṃ* **:** *lyakäṃ sompasträ* **:** 'thieves he gathers; [kinds of stolen goods:] the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves' (IT-127b2/4^{C}, translation *apud* Malzahn), *ṣaḍvarginta patraiṃ māka kraup-iyenträ* 'the *ṣaḍvargika*s were gathering many alms-bowls' (337b4^{C}), *[kre]wpemane* (304a4^{E}); [(2)]Ps. VIa~b /**kráupnā- ~ kraupánā-**/ [A -, -, kraupnaṃ (?)//; MP -, -, kraup(a)natär// -, -, kraupnantär; Ger. kraupanalle]: /// *[a]lyaik no kraupnanträ śānta kewaṃ* [sic; lege *kewäṃ*] *śaitsisa* 'others, however, herd sheep or cattle in order to live' (IT-136a5^{C}), **:** *tusa tarya pelaiknenta po spelkesa kraupanallona wnolments=aiśmopi 21* 'thus the three laws [are] to be gathered by a wise being' (23b2/3^{C}); Ko. II (= [1]Ps.) [MP -, -, krauptär// -, -, kraupentär]: *kwri sū krauptär waipeccenta wrocce lupṣtär nākimpa* 'if he accumulates possessions, he is smeared with great reproach' (33a6/7^{C}); Ko. V /**kráupā-**/ [MP kraupamar, -, kraupatär//-, -, kraupantär; MPOpt. -, -, kraupoytär//; Inf. kraupatsi; Ger. kraupalle]: *kraunpanträ* (572a6), *alāläcc[e pa]lsko[sa] ... p[o]nta kraupoytär* 'with untiring spirit may he gather all things' (PK-AS-17.1a5^{C} [Couvreur, 1954c:86]), *[kr]entauwna kraupatsy=eṣe* **:** 'to gather virtues together (THT-2377, frgm. y-a3[?]); Pt. Ib /**krāupā́-**/ [MP -, -, kraupātai, kraupāte// -, -, kraupānte]: *pernerñenta kraupāt[ai]* 'thou hast amassed glories' (249a1^{C}); PP /**kākráupā-**/: *āke kakraupaṣä* = B(H)S *nicayāḥ* (304a5^{E}), *kakraupau* = B(H)S *uparjitaṃ* (H.add.149.153 [sic!] [Couvreur, 1966: 181]); **—kakrauparmeṃ**: *ekañiñenta kakrau[parmeṃ]* [*kakrauparmeṃ* = B(H)S *samu-dānīya*] (IT-114^{C}), *[kakraupa]rmeṃ krentaunaṣṣana pya[ppy]aiṃ* = B(H)S *pracīya guṇapuṣpāṇi* (PK-NS-414b2^{C} [Couvreur, 1966:170]); **—kraupalñe** 'gathering, amassing': *empr[eṃ] pälskontse kraupalñe* 'the amassing of true spirit' (155a2^{C}); **— kraupalñentse** (n.) 'collection of mucus or phlegm': *kraupalñentse* = B(H)S *saṅghāta-* (Y-3a5$^{C/L}$) (Carling, 2003b).

K$^{3/4?}$ Pt. IV /**kráupäṣṣā-**/ [A -, -, kraupäṣṣa// -, -, kraupäṣṣare]: *sāṅ[k kr]aupäṣṣa* 'he assembled the community' or 'he let the community assemble' (PK-AS-18B-a2^{C} [Pinault, 1984b:376]), *mäskelye yakene ente maitare; aklaṣlyeṃ po eṣe kraupäṣṣare* 'they went to that place where they should be; they gathered all the disciples together' (108a3^{L}).

●Apparently both *nā*-presents and thematic presents, and *ā*-subjunctives and thematic subjunctives existed side by side in Classical and Late Tocharian B. The only pre-Classical attestations are of a Class II present and a Class V subjunctive, giving some support to the notion that that combination is the original TchB situation (cf. Peyrot: 2008:150).

■TchA *krop-* and B *kraup-* reflect PTch **kreup-* from PIE **kr(e)u-b^{h}-* seen otherwise in Greek *krúptō* 'hide' (MA:217). With another élargissement, we have PIE **kr(e)u-h$_{x}$-* in Lithuanian *kráuju* 'pile up,' *krūvà* 'pile,' OCS *kryjǫ* 'cover, hide' *krovъ* 'roof' (VW, 1941:45, 1976:235, with differing details). PTch present **krēup-* and subjunctive **kroup-ā-* might reflect *ē*-grade or and *o*-grade intensives in PIE terms. The PTch **kreup-nā* (found in both A and B) is

presumably analogical to the subjunctive **kreup-ā-*. ►See also **kraupe** and **akraupatte**.

kraupe (~ krewpe^{E})* (nm.) 'group; section'

[-, kraupentse, kraupe//kraupi, -, kraupeṃ] *krewpentse* (THT-1859a3^{A}), *mā cämpyare cai śämtsi kraupeścä* 'these could not come to the group' (388a7^{E}), *yokaiṣṣe ce kraupe weña* [*yokaiṣṣe kraupe* = B(H)S *tṛṣṇāvarga-*] (8a7^{C}), */// kraupene cene kausem[ane k$_{u}$]s[e] śpā[lmeṃ] ///* '[if] disunited in the community concerning this, "who [is] the best" ' [*kraupene* = B(H)S *saṃgha-*] (36b1^{C}), *[mā ṅke]lñene yaneṃ [k]r[aupi]* = B(H)S *na kṣayaṃyānti cākarāḥ* (PK-NS-414a1^{C} [Couvreur, 1966:170]); **—kraupeṣṣe** 'prtng to a group or section' (291b3^{E}). ■A nominal derivative of the previous entry (cf. TchA *krop*).

krauśśeññe (adj.) '?'

/// dhātusa krauśśeññe /// (196a3$^{C/L}$). ●A spelling variant of **krośśeññe**?

klampärya* (n.) a meter (4x18 syllables; rhythm 7/7/4)

[-, -, klampäryai//] (359b2^{C}). ●Cf. TchA *klumpri* 'id.'

-klawissu, ►see ñem-klawissu.

-klasko*, only in the compound **koṃ-kläsko** 'west'

[-, -, koṃ-kläsko//] *kom-kläskomeṃ* 'from the west' (Otani 19.1.4^{Col} [Pinault, 1998:364]). ■A *nomen actionis* from **kläsk-* 'set [of the sun].' ►More s.v. *kläskālyñe*.

klāṅk- (vi.) 'ride, go by wagon'

Ko. V /**klā́ṅkā-**/ [Inf. klāṅkatsi]; Pt. Ib /**klāṅkā́-**/ [A klaṅkāwa, -, klāṅka//-, -, klaṅkāre]: *[pre]ścyaine śerītsi klāṅka* 'at that time he rode off to hunt' (363a3^{C}). ●From TchA *klāṅk-* comes *klāṅklye* 'riding animals.' ●Malzahn (TVS:617-618) has a lengthy discussion of the meaning. She doubts that there is evidence for 'ride (an animal)' in Tocharian B. ■ AB *klāṅk-* is a denominative verb (as if PTch **kleṅk-ā-*) from **kleṅke**, q.v.

klāp-, ►klep-.

klāy- (vi.) 'fall'

Ps. IV /**kloyo-**/ [MP kloyomar, -, kloyotär// -, -, kloyontär; *m*-Part. kloyomane]: */// tetemwa ka kloyonträ ///* 'scarcely grown [*scil*. the fruit], they fall' (1a6^{C}), *[ne]mc[e]k kloyoträ kätkr[e] s[u]* 'certainly he falls far/deeply' (47a2^{C}), *ciṣṣe saimäś kloyomar* 'I fall to thy refuge' (TEB-64-11/IT-5$^{C/L}$), *painemeṃ ette kloyomane* 'falling down from [his] feet' (88a2^{C}); Ko. V /**klā́yā-**/ [A -, klāyat, klāyaṃ//-, -, klāyaṃ; MPImpf. -, -, klāyoy// -, - klāyoyeṃ]: */// [la]lāloṣ • yäkteskeyeṃ ka ṣp sañi klāyaṃ ///* 'tired and with little zeal the enemies will fall' (21b6^{C}), *sn[ai] parwā lestaimeṃ tsāṅkaṃ su kl[ā]y[aṃ] n[o] k[eṃ]tsa* 'without feathers he will rise from the nest but will fall to the ground' (282b1^{A}); Pt. Ib /**klāyā́-**/ [A klayāwa, -, klāya// -, -, klayāre; MP // klayānte]: *pit maiwāte-ne k[eṃ]tsa klāya* 'his gall shook [i.e., he fainted] and he fell to the ground' (85b5^{C}), *tumeṃ leswi eṅsant[e]-ne yaka ynemane nauntaine klāya* 'then waves of weakness seized her and, still walking along the street, she fell' (TEB-66-35/IT-248^{C}); PP /**kāklā́yā-**/; **—klāyalñe** 'falling': (543a7^{C}), *klaina lānte paineś kaklāyauwa weskeṃ* 'the women, having fallen to the feet of the king, speak' (THT-1680a5$^{?}$); **—klāyalñe-āke** '± falling end': *[klāya]lñe-āke* = B(H)S *patanāntāḥ* (IT-114b1^{C}).

■While clearly related to TchA *klā(w)-* 'id.' extra-Tocharian cognates are very uncertain. While the relationship itself with TchA *klā(w)-* is clear, the details of that relationship are anything but obvious. In TchA we find a very irregular paradigm with a present stem *klawa-*, a subjunctive and preterite stem *klā-* and an optative *klāwi-*. The data from both Tocharian A and B can be accounted for if we start from a PTch present **klāye-* and a subjunctive/ (optative/) preterite stem **klāyā-*. In TchA the sequence **-āyā-* regularly underwent contraction to *-ā-* (cf. Winter, 1965b, who takes the contraction to have been from **-āwā-*), hence the attested subjunctive and preterite. In the optative the form immediately behind the attested *klāwi-* must have been **klāyi-* which has undergone the same dissimilation we see in the optative *skawi-* to *ske-* 'strive' (B *skai-*) or in *kayurṣ* 'bull' from **kawurṣ* (cf. B *kau$_u$rṣe*). The present **klāye-* would regularly have given later PTch **kloyo-* by Mutual Rounding (Adams, 1988c:21) and later **kloo-* with regular loss of **-y-* between **-o-*'s (cf. Adams, 1988d). In B the *-y-* was restored on the basis of the rest of the paradigm whereas in A *-w-* was inserted as a hiatus breaker, perhaps reinforced by the *-w-* of the optative.

At various times **klāy-* has been connected with Sanskrit *glā-* 'be tired, languish,' Lithuanian *guliù* 'am lying down,' Greek *bállō* 'throw' (so cautiously Beekes, 2010:198), Sanskrit *cárati* 'moves,' etc. (see VW:217 for previous literature; his own solution, following Meillet [in Hoernle, 1916:379], is a connection with Sanskrit *glā-*). But in none of these hypotheses is either the semantic or the formal equation particularly strong. All assume that the **-y-* represents *ye/o*-present generalized throughout the verb. If the **-y-* is part of the root, we might consider a relationship with PIE **k̂lei-* 'lean' ('lean over [so as to fall]'?, 'decline very much' > 'fall'?) with an *ō*-grade intensive present **k̂lōy-ó-*. Phonologically and semantically less likely is Hilmarsson's connection (H:147-148) of a connection *kliu̍ti* 'to land accidentally in a situation; to stick; to be left behind.' ►See also possibly **kläsk-** and **klin-**.

[1]klāw- (vt.) **G** 'be called, named; ▫recite'; **K** 'announce, make known'

G Ps. IV /**kl(y)owo-**/ [MP -, -, klowotär (~ klyowotär?)// -, -, klowontär ~ klyowontär]: *kowoträ* [lege: *klowoträ*] (IT-234b3[E]), *[ñe]m [e]rsna kl[y]owoträ* (158b5[C]), *k$_u$se ersnāssoñc ñakti klowonträ* 'whatever the beautiful gods are called' (K-2a2/PK-AS-7Ba2[C]), *tumeṃ oṃṣap no ñakti klyowonträ snai ersna* 'thus, moreover, the gods are called "formless"' (K-2a3/PK-AS-7Ba3[C]); Pt. Ib /**klāwā-**/ [A -, -, klāwa//]: *se kṣatriyenmeṃ ompostäṃ [brā]hmañe camel klāwa* 'that race following the kshatriyas was called the brahmans' (PK-AS-16.3b1[C] [Pinault, 1989:157]), *Rājarṣi ṣey Gaye ñem om mäskeñca cwi ñemtsa wartto klāwa* '[there] was a Rājarṣi, Gaya [by] name there, and the forest was called by his name' (108b2[L]); PP /**kāklā́wā-**/: *kaklawau* (IT-234b4[E]), *kaklāwau* = B(H)S *śruta-* (IT-203a5[C]).

K Ps. IXb /**klā́wāsk**$^{'ä}$**/$_e$-**^{A} ~ **klā́wäsk**$^{'ä}$**/$_e$-**^{C}/ [A klāwäskau, -, klāwäṣṣäṃ ~ klāwaṣṣäṃ//; *nt*-Part. klāwäṣṣeñca]; Ko. IXb [= Ps] [Inf. klāwäs(t)si]: *klāwaṣäṃ* (THT-1191b2[A]), */// palsko klāwässi lālyi wrotstsai* (104a2[C]).

■ AB *klāw-* reflects PTch **klāw-* wherein we may have either a denominative **klāw-ā-* from the same PIE **k̂lōweh$_a$-* seen in OCS *slava* (f.) 'fame' or an *ō*-grade intensive present **k̂lōw-eh$_a$-* (like Greek *pōtáomai* 'fly here and there') or

k̂lōw-o-* (like Latin *rōdere* ‘gnaw’). In any case we have a derivative of PIE **k̂leu-* ‘hear’ (VW, 1951:112-4, 1976:218). Further s.v. *klyaus-*. ►See also **klāwi and, more distantly, **klyaus-**, **klautso**, and **ñem-kälywe**.

×²klāw- (vt.) ‘knead; massage’

Ps VI **klāwā́nā-** [Ger. klawanalle]: *curm lykaśke : klawwanalle* [sic] *traiwoṣṣe [warsa]* ‘the fine powder is to be kneaded with the three-ingredients liquid’ (PK-AS-2A-b4/5$^{C/L}$ [Carling, 2003b:40]); Pt. I /**klāwā́-**/ [MP -, -, klawāte//]: *: pudñäktentse kektseño klawāte-ne lyawā-ne :* ‘he massaged the Buddha’s body and rubbed it’ (5b5^{C}). ●For the meaning, see Carling 2003b:51. Malzahn (TVS) considers these forms to belong to *klep-* ‘touch.’ However, these seem semantically and formally sufficiently different as to warrant considering them two verbs on the basis of current evidence.

■Formally this verb looks to be denominative with an analogical *nā*-present (an original *nā*-present would be **klaunā-*). It may presuppose a **klewe* ‘dough’ (cf. the relationship between Spanish *masa* ‘dough’ and *amasar* ‘knead’) and that, in turn, may be related to Sanskrit *glau-* ‘mass, round lump, wen’ from PIE **glou-* (cf. also Greek *gloutós* ‘buttock,’ Old English *clūd* ‘mass of stone, rock,’ *clod-* ‘clod,’ and the Germanic families represented by NE *clew* and *claw*; P:361-362).

klāwi (n.[m.sg.]) ‘fame’

[klāwi, -, klāwi//] *s[nai] lyīprä kärsau te-mänt empreṃtsā källaṃ klāwi śaiṣṣene* ‘known without remainder, thus he will achieve fame for truth in the world’ (PK-AS-12C-a5^{A} [Couvreur, 1954c:85]) */// [ṣamāne]ntse yāṣṣu śawāñcaññe yan-ne se klāwi :* ‘this fame of eating alms of a monk will go to him’ (IT-11a3^{C}). ■A nominal derivative of *^{1}klāw-*. ►See also **ñem-klawissu**.

×klāṣṣuki, ►källāṣṣuki.

kläky- ‘?’

///·ṣpä eṅkärstātte kläky·/// (136b5^{A}).

kläṅk- (vt.) ‘doubt’

Ps. I /**klyeṅkä-**/ [MP -, -, klyeṅktär//; MPImpf. -, -, klyeñcitär//]: *rukṣä-pä[lsko] ṣek [k]lyenträ* [sic] ‘one with a rude spirit is ever doubtful’ (254a3^{A}), *rukṣä-pälsko [ṣek] klyeñkträ* [sic] (255a4/5^{A}), *k$_u$ce kca klyauṣi tuk klyeñci(tär)* ‘whatever he would hear, he would doubt it’ (A-4a6/PK-AS-6Da6^{C}); Ko. I /**kläṅkä-**/ [Opt klañcim, -, -//; Inf. klaṅktsi]: */// s[o]motkäṃñe mā ceṃ lārṣṣīmar • klañci[m] ///* ‘likewise may I not … them; may I doubt …’ (THT-2251a3$^{?}$ [TVS]), *cainäts* [lege: *cainats*] *welñ[e] kl[a]ṅkts[i]* ‘to doubt their word’ (197a1^{L}); Pt. III /**kleṅkä- ~ kleṅkäsā-***/: *kleṅk$_u$wa* (?) (THT-2677 frgm. e-a1^{E}, expected form but without any context); PP /**keklāṅku-**/ (THT-1500b1^{L} with no context [TVS]); — **klaṅkälyñe** ‘± doubt’: *klaṅklayñe-pr[akre]nts[a]* ‘by one firm in his doubt’ = B(H)S *pratyanī-kasāra* (PK-AS-6Db3^{C} [CEToM]).

■ AB *kläṅk-* reflect PTch **kläṅk-* from PIE **kleng-* ‘bend, turn’[: Latin *clingō* ‘cingō’or ‘clūdō,’ Old Norse *hlekkr* ‘loop of chain,’ Old English *hlinc* ‘ridge,’ Old French (< Germanic) *flenchir* ‘turn aside, flinch,’ etc. (P:603; MA:62)]. In Tocharian we have the same ‘turn aside, recoil’ of the mental sphere we see on Old French in the physical sphere. ►See also **kläṅkarṣke** and **kleṅke**.

kläṅkarṣke* (adj.) ‘doubtful’

[f: // kläṅkarṣkana] *eśn=āṃtpi toṃ winäskau : 5 ... wätkāltsana ...///... mā rano*

kläṅkarṣkana : ‘I honor both of the eyes … resolute and not doubtful/wavering’ (IT-166b2/3^{C}). ■An adjectival derivative of the previous entry.

klänts- (vi.) ‘sleep’

Ps. XII /**kläntsáññ**$^{’ä}$**/$_{e}$-**/ [A -, -, kläntsaṃ// -, kläntsañcer, -; AImpf. -, -, kläntsañi// -, -, kläntsañ(i)yeṃ]: *lkäntsan-n[e]* [lege: *kläntsan-ne*] [*kläntsan* = B(H)S *svapati*] (14b3^{C}), *tneka preksau-me kā snai meṃtsi kläṃtsañcer* ‘here I ask you; why do you sleep without [a] care?’ (G-Su1-d^{Col}), *käntsañi* (THT-1228a5^{E}), *prākre kläntsañi* ‘he slept soundly’ (109b5^{L}); Ko. V /**klántsā-**/ [AOpt. -, -, klantsoy//]: *skwassu no klantso$_{i}$ ostne tsäksemane ///* ‘fortunate [he would be] however [if] he slept in a burning house’ (K-12b1/PK-AS-7Lb1^{C}); Pt. I /**klyäntsā-**/ [A -, -, klyantsa//]: *klyantsa* (THT-1249a1$^{?}$); **—klantsalñe** ‘sleepiness, numbness’: *klantsalñe* = B(H)S *suptatā-* (Y-3b4$^{C/L}$).

■TchA *klis-* and B *klänts-* reflect PTch **kläns-* from PIE **klṃh$_{x}$-s-* whose root is otherwise seen only certainly in Sanskrit *klā́m(y)ati* ‘be(come) weary, fatigued,’ Sanskrit *klānta-* ‘fatigued’ (VW: 218-219, though he wrongly separates TchA *klis-*; MA:588). Hilmarsson suggests (H:142-143) as an alternative to the above etymology one that connects this word with the family of PIE **ḱlei-* ‘bend, lean,’ more particularly **ḱli-n-s-*. Semantically acceptable, the addition of **-s-* to a root already enlarged by **-n-* is not well-established. ►See the following.

kläntsauñe* (n.) ‘± sleepiness, numbness’

[-, -, kläntsauñe//] *kläntsauñesa ṣpakaiṃ yamaṣlona* ‘in [a case of] sleepiness poultices [are] to be made’ (W-9a3^{C}). ■A derivative of the previous entry.

kläskālyñe* (n.) ‘setting (as of the sun)’

[-, -, kälskālyñe//] • *kälskālñe yaneṃ ///* (THT-1333b3^{A}), *[•] ailskālyñ[e]* [lege: *kälskālyñe*] *yaneṃ tsnamñenta 19* = B(H)S *astaṃ gacchanti hāsravā* (305b3^{C}), *kläskālñe* (517.1a1^{C}).

■In form an abstract built on the subjunctive stem *kläskā-* from an unattested **kläsk-*. The latter would be from a putative PIE **ḱli-sḱe/o-*, a derivative of PIE **ḱlei-* ‘bend, lean’ [: Sanskrit *śráyati* ‘lean against, lay on,’ Greek *klī́nō* ‘lean (against); wane [of the day],’ Latin *clīnō* ‘lean, incline,’ OHG *hlinēn* ‘lean (intr.),’ etc. (P:601-602; MA:348; LIV:332). PIE **-i-* regularly fails to palatalize when retracted in the environment of an **-s-* (Adams, 1988c:15). For the semantic development from ‘lean, incline’ > ‘set [of sun]’ one should compare Greek *tò êmar klínetai* ‘the day wanes.’ Not with Hilmarsson (H:143) from PIE **ḱli-n-sḱe/o-*, nor with VW (201) from PIE **ḱel-* ‘hide.’ ►See also the next entry and **kälymiye**, **-klasko**, and possibly **klāy-**.

klin- (vi.) ‘be necessary’ [impersonal and followed by an infinitive]

Ps. Xa /**klinášk**$^{’ä}$**/$_{e}$-**/ [A -, -, kl(y)inaṣṣäṃ//]: */// klinaṣṣäṃ ṣañ śāmna rintsi* ‘it is necessary to renounce one’s own people’ (8a2^{C}), *omte tañ klyinaṣäṃ-ś sak lakle ritatsi* ‘there it is necessary for thee to seek good fortune or suffering’ (TEB-74-6/THT-1574^{Col}); Ko. I /**klinā́-**/ [A -, -, kl(y)in(ä)ṃ ~ kliṃ//; AOpt. -, -, kl(y)iñi/ / -, -, kl(y)iñ(i)yeṃ]: • *waike waṣe ṣpä käskor wat wentsi klyin-ne* ‘[if] it is necessary for him to speak lies and idle gossip’ (31b4^{C}), *[yo]lo oko warpatsi mā ṣ ñī klyīñī* ‘and it was not necessary for me to enjoy an evil fruit’ (268a3^{C}), *saṃsārne kliñi-ñ walka* [lege: *walke*] *spārtatsi* ‘it was necessary for me to turn for a long time in the *saṃsāra*’ (249b1^{C}), *[nrai]ṣṣ[a]na wat kliñeṃ lkātsi kr$_{u}$i läklenta* • ‘or

if it was necessary to see hellish sufferings' (220b5$^{E/C}$); Pt. III /**kleinä-*** ~ **kleinäsā**-/ [A -, -, klaintsa//] (THT-1552 frgm. d-a1^{C}).

■ AB *klin-* reflect PTch **kläin-* with analogical zero-grade (see Adams, 1978), a derivative of PIE **ḱlei-* 'bend, lean, incline' [: Sanskrit *śráyati* 'lean (tr.), lay on,' Avestan *sray-* ~ *srinu-* ~ *srinav-* 'lean,' Armenian *linim* 'be, become,' Greek *klínō* 'lean (tr.), make to slope or slant,' Latin *clīnāre* 'bend, bow, incline,' OHG *hlinēn* 'lean (intr.),' Lithuanian *šliejù* 'lean against,' etc. (P:601-602; MA:348; LIV:332f.)] (VW:220, with differing details, also H:150-151). The Tocharian reflects **ḱlinu(sḱe/o)-*, as in Avestan. Semantically we must have a development 'it leans against' > 'it depends on' > 'it must.' ►See also previous entry.

klīye ~ klyīye (nf.) (a) 'woman'; (b) 'female (of animals)'

[klīye^{C} ~ klyiye^{L}, klaiñantse ~ klaintse (?), klaiṃ$^{E-C}$ ~ klaiñ$^{C-L}$ ~ klai^{L}//klaina, klainaṃts, klaina] (a) *klaina* (IT-163b8^{E}), */// oṣle pākre klainämpa kca treṅsate :* 'at home or publicly he clung to some woman' (69a2^{C}), *klai* (570a4$^{C/L}$), *klaiñ mā lyakār[e]* 'they didn't see the woman' (570b2$^{C/L}$), *[anti]ṣpuräṣṣana klainampa* 'with the harem women' (109a6^{L}), ‖ *ṣamāne ṣañ āymesa* [sic] *klaiñ[antse]///* (330a1^{L}), *eṅkwañña ṣotri ne[ksa]te-ñ ... piś-känte cmelane klyiye ta[kāwa]* 'my male sign/member was destroyed; for five hundred births I was a woman' (400a2^{L}); **—klaiñña** 'female, prtng to a woman': *klaiñ=eṅwañña ṣotrūnimeṃ* 'from the [two] signs of female and male' (8a6^{C}), *klaiñe teki* [K. T. Schmidt's reading, 1975] = B(H)S *strīroga-* (505a3$^{C/L}$), *klaiñña krāke* 'menstrual discharge' (522a4^{C}), *klaiñe teki* = B(H)S *asṛgdara-* (Y-1a1$^{C/L}$).

(b) *klaiyna śroñ* 'female kids' (Hermitage Museum [Pinault, 1998:12]); **—klaiṃ-śrotañña*** 'prtng to a female kid' (Pinault, 1998:12); **—klai-yritañña*** 'prtng to a ewe lamb' (Pinault, 1998:12);

■TchA *$k_u$li* (acc. *$k_u$le*) and B *klīye* (acc. *klai*) reflect PTch **k^{w}liye* (acc. **k^{w}lāi*). Following and elaborating on a suggestion of K. T. Schmidt's (1980) and Kortlandt (1988) (also H:157-159) we may take the PTch form to reflect PIE **g^{w}neh$_a$-h$_1$en-*, a "definitizing" derivative of the ordinary word for 'woman,' **g^{w}en(e)h$_a$-* that appears in TchB as *śana* 'wife,' q.v. (MA:648). The nom. sg. **g^{w}neh$_a$-h$_1$ēn* should have given PTch **k^{w}lāi̯ē* by dissimilation of the two *n*'s. This **k^{w}lāi̯ē(n)* should have give **k^{w}loyo* by mutual rounding (Adams, 1988c:21) but this form was analogically replaced by **k^{w}laye* on the basis of the acc. sg. **k^{w}lai* and the sequence **-aye* in **k^{w}laye* evidently gave **-iye* regularly (Adams, 1988d). The PIE acc. sg. **g^{w}neh$_a$-h$_1$enṃ* gave PTch **k^{w}lāi̯änä*. The final *-nä* was normally lost in nouns not referring to ale rational beings, but was exceptionally retained here. The genesis of the later *-ñ* is mysterious (for one explanation, see Peyrot, 2008:107-108). In both languages the plural of this noun is analogical. The TchA plural *$k_u$lewāñ* is analogical after **sewāñ* 'sons' while the B plural *klaina* is that appropriate to nouns denoting female rational beings (cf. *aśiyana* 'nuns').

Not with Pedersen (1925:26, also VW:241) is this word to be related to the otherwise isolated Modern Irish *caile* 'country woman, maiden, girl,' Breton *plac'h* 'girl.' Blažek (2005[2006]) takes the Tocharian words to reflect PIE **ĝ/gleh$_2$wi-h$_1$en-*, a derivative of the PIE word meaning 'sister's husband' (e.g.,

Greek *gálōs*). Such a derivation will work phonologically, but the putative semantic development 'bride' > 'young woman' [> 'any woman'] seems forced.

klişṭ ([indeclinable] adj.) '± afflicted' (?)
(175b1^{C}, 189b1^{L}). ■From B(H)S *kliṣṭa-*.

klu* (n.) 'rice (*Oryza sativa* Linn.)'
[-, -, klu//] *tane klu pete ~ tane smañ̃ñe pete* 'then give rice! then give broth!' (IT-248b6^{C}), *klusa smañ̃ñe* (IT-1121b3$^{?}$); —**kluṣṣe** 'prtng to rice': *kluṣe* (THT-2377 frgm. w-a2^{E}), *kluṣṣa ṣwīye* 'rice gruel' (497a8^{C}) [●Cf. TchA *klu-ṣpe*, though the correspondence of B *-w-* and A *-p-* is certainly unexpected].
■The equivalent of TchA *klu*. An early borrowing from Old Chinese **gləwʔ* 'rice, rice-paddy' (in New Chinese *dào*; cf. Schuessler, 1987:116). The connection with *dào* is also suggested by Blažek (1999b:82) though, with Starostin, he reconstructs an Old Chinese **lhū' ~ *Łhū'*. Schuessler's reconstruction is much more in accord with the Tocharian data. For other suggestions, see VW: 222 (a connection with Sanskrit *śáru-* 'lance, arrow') or Hilmarsson (H:152—a connection with the Germanic group represented by English *hull*) .

klutk- (vi/t.) **G** 'turn, become' (intr.); **K** 'make, change, turn [someone/ something] into; augment, intensify'
G Ps. VII /**kluttā̊ṅk**$^{\text{'ä}}$**/$_{\text{e}}$-**/ [MP // -, -, kluttaṅkentär; MPImpf. //-, -, kluttañciyentär (?)]: *31 kauc ette kluttaṅkentär toṃ pwenta cākr ente spārtaṃ* **:** *k$_{u}$s=ette tākaṃ kauc toṃ kluttaṅkentär kaucmeṃ n$_{ä}$nok etteś* **<:>** 'up and down the spokes turn when the wheel revolves; whichever will be down, up they turn from high again to down' (30b6/7^{C}); Ko. V /**klútkā-**/ [Inf. klutkatsi] (THT-1446a3$^{?}$); PP /**klutkó-**/: *wī pwārine kl[utk]au [ra]mt wsaṣṣäṃ lklessu 11* 'as [if he had] surrounded by two fires, he remains unfortunate' (9a7^{C}), *ātsesa klutkau* 'looking back over one's shoulder' [= B(H)S *utkṛṣṭa-*] (321)+.
K Ps. IXb /**klútkāsk**$^{\text{'ä}}$**/$_{\text{e}}$-**^{A} ~ **klútkäsk**$^{\text{'ä}}$**/$_{\text{e}}$-**^{C}/ [A -, -, klutkäṣṣäṃ// -, -, klutkäskeṃ; MP -, -, klutkästär//; AImpf. // -, -, klutkäṣṣiyeṃ; *nt*-Part. klutkäṣṣeñca; *m*-Part. klutkäskemane]: **:** *war yokaiṣṣe witskaṃ waiwäṣṣäṃ-ne n$_{ä}$nok ñwecce klutkäṣṣä[n-n]e [92]* 'the water of thirst wets its roots and makes it new again' (11b3^{C}), • *klutkästrä eśne tańki pilko snai ptsak* 'it [*scil*. old age] makes the eyes into a blank gaze without blinking' (PK-AS-7Mb1^{C} [CEToM]); Ko. IXb [= Ps.] [Inf. klutkästsi; Ger. klutkäṣṣälle*] *kaśyāpe aiśamnants atsi klutkaṣṣäṃn-me tpre* [sic] *akteke* 'Mahākāśyapa will create for them a great [lit. high] miracle, a guide (?) to the wise' (THT-1859a3^{A}); Pt. II /**klyā́utkā-**/ [A -, klyautkasta, klyautka//; MP -, klyautkatai, klyautkate// klyautkāmte, -, -]: **:** *wāya {ci} lauke tsyāra ñiś wetke lykautka-ñ* [lege: *klyautka-ñ*] *pāke po läklentas* [sic] 'it [*scil*. a lovers' quarrel] has led thee afar and it tore me apart, and made me share all sufferings' (496a6/7^{L}), *wismai klyautkasta brāhmañ̃ñai wertsyai* 'thou hast made astonished the brahmanical assembly' (TEB-58-23/SI P/1b^{C}); PP /**keklyutku-**/: *pilycalñeccu wroccu rṣāka purwar wesmeṃ* **:** *śaṣkäs lykwarwa keklyutkusai onkorñai tā* 'zealous and great seer! Accept from us this sixteen times intensified porridge!' [*[śa]ṣkäs lykwarwa keklyutkusai* = B(H)S *ṣodaśa-guṇitam*] (107b7^{L}); —**keklyutkormeṃ**: *pratiharintasa ceyna takar[ṣk]aṃ kekl[yu]tkormeṃ* 'by these wonders having made them believers' (108b9^{L}).

■TchA *lutk-* 'id.' and B *klutk-* are obviously to be related but exactly how is a question. It is usually assumed that TchA *lutk-* results from dissimilatory loss from **klutk-* (retained in B) but the loss of a highly salient initial consonant in such a fashion is unlikely. More probable to my mind is to assume an original **klutk-* that that became **tlutk-* in pre-TchA by dissimilation and subsequently *lutk-* by regular loss of **t-* before **-l-* (much like **glakt-* 'milk' > **dlakt-* > *lact-* in Latin). Semantically PTch **kläutk-* would appear to belong to the widespread PIE **k^{w}el-* 'turn, revolve, sojourn, dwell' [: Sanskrit *cárati* 'revolve,' Avestan *čaraiti* 'versatur,' Greek *pélomai* 'am in motion, go; come, rise' (with Aeolic *p-*), *télos* 'end' (< *'turning point'), *telé(i)ō* 'finish,' *pólos* 'pivot, axis' [= B *kele*, q.v.], *poléō* (intr.) 'go around, range, haunt,' (tr.) 'turn up the soil' (of a plow), Latin *colō* (< **k^{w}elō*) 'cultivate, tend, dwell,' Albanian *sjell* (< **k^{w}elō*) 'bring, fetch,' *qel* (< **k^{w}oleyō*) 'come (late),' and nominal derivatives in Celtic, Germanic, Baltic, and Slavic (P:639-640; cf. LIV:387ff.; Beekes, 2010:1641)]. PTch **kläutk-* presupposes a PIE **k^{w}l-eu-T-(sḱe/o-)*, probably to be seen again in Albanian *qeshë* 'I was' (in pre-Modern Albanian *kleshë*) if from **k^{w}leuT-sm̥* (the *-o-* of the Albanian optative *qofsha* may reflect **k^{w}lēuT-*). Exactly the same series of élargissements is to be seen in B *mlutk-* 'crush' from PIE **mel-* (MA:607). VW (267), following Pedersen, suggests the same root origin but is wrong in seeing a particular relationship with Greek *teleutáō* 'finish, achieve.' Hilmarsson, on the other hand, relates them (H:144-145) to ON *hljóta* 'be allotted, attain' but the semantic connection seems unilluminating. ►See also **klautke**, **klautk-**, and, more distantly, **[1]käl-**, **[2]käl-**, **kokale**, and **kele**.

klup- (vt.) '± squeeze'

Ps. VIa /**klupnā́-**/ [A -, -, klupnaṃ; MP -, -, klupnātär//]: */// k[lu]pnaṃ ainakñene* • 'the rub … in commonness/vulgarity' (IT-151b5^{C}), *ṣamāneṃntse yśelmi pälskone tsaṅkaṃ kwipe-ike ke$_{u}$wco kalltärr-ne* [sic] *mälyuwiñcä epiṅkte kluṣnātärr-ne* [lege: *klupnātär-ne*] *tune swāralyñe yamastär krāke läṃn-ne* '[if] sexual desires should arise in the mind of a monk and his shame-place [i.e., penis] stands tall and he squeezes [it] between [his] thighs, and makes therein pleasure for himself and filth [i.e., semen] emerges from him' (334b6-8$^{E/C}$). ●Though formerly read *kluṣnātär,* such a form cannot be right since there is no source for the palatalization of **-s-*. Instead we have here a sloppy writing of *-p-*.

■Extra-Tocharian cognates are uncertain. It may be related to Lithuanian *glaũbti* 'to press to the breast,' Old English *clyppan* 'embrace, enclose; surround; grip,' Old Norse *klýpa* 'include, comprise; squeeze, pinch' all from a PIE **gleub-* '± embrace, squeeze' (cf. P:362). In any event the *-u-* represents PTch **-äu-* and an analogical zero-grade (Adams, 1978).

kluṣ-, ►klup-.

Kleṅkarako (n.) 'Kleṅkarako' (PN in caravan pass)

[Kleṅkarako, -, -//] (LP-4a1^{Col}).

kleṅkarñ̃ñañ̃ñe '?'

kektseñtsa sanāpalle kartse māka kleṅkarñ̃ñañ̃ñe (W-41b2^{C}). ■An adjectival derivative of some sort or an adjectival derivative of an abstract derived from the following (though for the latter we would surely expect **kleṅkarñ̃ñeṣṣe* [a misspelling caused by the failure to add the diacritic for *-e-*)?

kleṅkarya ~ kleṅkaryo (n.) ‘Rinco orchid (*Vanda tessellata* (Roxb.) or *Vanda roxburghii* (R. Br.)’ (a medical ingredient); also ‘girdle’ (?)

[kleṅkaryo ~ kleṅkarya, -, -//] *kleṅkaryo* = B(H)S *rāsnā-* (Y-2b3/4$^{C/L}$). ●Though this word certainly looks to be fully Tocharian (and is certainly not a borrowing from B(H)S), it is unlikely that Tocharian would have had an inherited word for ‘orchid’ as orchids are not native to the Tarim Basin. Thus it is possible that the TchB word is a calque on B(H)S *rāsnā-* in the latter’s basic meaning, ‘girdle.’ Except for the single instance at Y-2b3, the nominative is *kleṅkarya* and perhaps represents a nominalized feminine singular adjective whose masculine form would be **kleṅkare* (behind which might lurk a verbal root **kleṅk-*).

■If correctly identified as to meaning, it is possible that we have a derivative of PIE **glenK-*, widespread in Germanic but doubtful elsewhere [: Old English *clingan* ‘stick together,’ *beclingan* ‘enclose, bind,’ MHG *klingen* ‘climb, clamber, scramble up,’ Old English *clenġan* ‘adhere,’ ON *klengjask* ‘pick a quarrel’ (< *‘cling to’); Old English *beclenċan* ‘hold fast,’ OHG *klenken* ‘bind,’ NHG *Klinke* ‘doorhandle,’ perhaps English *the Clink* (a medieval prison in Southwark) (cf. P: 357-358)].

kleṅke* (nm.) ‘vehicle (of arriving at knowledge)’

[-, -, kleṅke//-, -, kleṅkeṃ] *[causa] kleṅkesa* = B(H)S *tena yānena* (306b3^{C}), *kselläññeṣṣe sak śpālmeṃ trai kleṅkentsa källoyeṃ po saṃsārṣṣi* ‘through the three vehicles may all those in the *saṃsāra* achieve the good fortune of extinction!’ (S-6a6/PK-AS-5Ca6^{C}). ●The meaning in Tocharian B would seem to be assured by its use to translate B(H)S *yāna-*. All B examples are abstract rather than concrete. However the Tocharian A cognate, *klaṅk*, is never attested in the abstract meaning, ‘vehicle of arriving at knowledge,’ but only as the concrete ‘chariot’ and possibly ‘riding animal’ (on the basis of an Uyghur translation [Carling, 2000:237]). ►See also Malzahn (TVS) s.v. *klāṅk-*.

■(As if) from PIE **klongo-* a nominal derivative of the *tómos* type from PIE **kleng-* ‘bend, turn’ [: Latin *clingō* ‘cingō’or ‘clūdō,’ TchB *kläṅk-* ‘be doubtful,’ Old Norse *hlekkr* ‘loop of chain,’ Old English *hlinc* ‘ridge’ Old French (< Germanic) *flenchir* ‘turn aside, flinch,’ etc. (P:603; MA:62)]. For the semantics one might note NHG *lenken* ‘guide, conduct’ (VW:217, though he does not connect *kläṅk-*). ►See also **klāṅk-** and, more distantly, **kläṅk-**.

ˣkleñca* (nm.) ‘rafter’

[//kleñcaṃ (< kleñcañ), -, -] *mā nano ost yāmttarä poṃc tañ kleñcaṃ kakautaṣ ostantse mrāce käskowä **:*** = B(H)S *na punar gehaṃ kariṣyasi sarve te pārśukā bhagnā* ‘thou shalt not build again the house; thy rafters [are] broken, the summit of the house is thrown down’ (PK-AS-6A^{C} [Pinault, 1990:57; CEToM]. ●The meaning of B(H)S *pārśuka-* in this passage is given by Edgerton as ‘rafter.’

■Perhaps a derivative of *[1]käl-* ‘bear,’ with an original meaning, ‘*bearer.’ In form like a present participle, but not a synchronically regular one.

klene* (n.) ‘± noise, sound’

[-, -, klene (voc. klena)//] only in the compound **snai-klene** ‘noiseless one’: */// snai-klena* [vocative] ‘O noiseless one’ (389a1^{E}), *snai-klene* (PK-17-NS-8b2^{C} [H:149]). ■A nominal derivative of *käln-*, q.v. ►See also **käln-** and the next entry.

klene$_{u}$ (adj.) ‘resounding, noisy’
[m: klene$_{u}$, -, klenent//] [f: -, -, klenauntsai//] *kleneṃtä weksa* ‘with resounding voice’ (THT-1350a3$^{?}$), *[spä]ntaiytsñeṣṣai wrākai pāyāsta klenauntsai* ‘thou didst blow on the resounding conch of trustfulness’ (214b4$^{E/C}$). ■An adjective derived from *klene*, q.v.

klep- (vt.) ‘± touch (with the hands), investigate, test’
Ps. II /**klyep$^{'ä}$/$_{e}$-**/ [MP -, -, klyeptär//-, -, klyepentär]: *klyepträ* = B(H)S *saṃmṛśati* (VW, 1976: 223), (PK-AS-7Ka2^{C} [CEToM]); Ko. V /**klāpā-**/ (see abstract); Impv /**päklāpā-**/ [Ipvsg. päklapar] *päklapar ṣa[r]ne* ‘touch the hands!’ (THT-1565a1$^{?}$ [TVS]); —**kaklāparmeṃ**: */// kaklāparmeṃ* = B(H)S *vimṛśya-* (532b2^{C}); —**klāpalñe** ‘± touch’ or ‘±investigation’ (?): */// yakne klapālñ[e e]ṅka///* (156a2^{C}).
■From PIE **klep-* ‘± lay hand to’ (Adams, 1989b; MA:595; cf. LIV:363). Further discussion of cognates s.v. *kälp-*. TchB *klyep$^{'ä}$/$_{e}$-* is a thematic verb with lengthened-grade of the root (probably originally iterative-intensive in meaning). Cf. *klyaus-* ‘hear’ (where the vocalism of the present has spread throughout the paradigm), *täṅk-* ‘check, hinder’ (3rd. pl. *ceṅkeṃ*), *täk-* ‘touch’ (3rd. sg. *ceśäṃ*), *śauk-* ‘call’ (3rd. sg. *śauśäṃ*), and Class III (“deponents”), *nu-* ‘shout, threaten’ (3rd. sg. *ñewetär*), or *lu-* ‘send (3rd. sg. *lyewetär*). Outside of Tocharian we can compare Latin *cēdere* ‘go, proceed’ or Greek *mḗdomai* ‘devise, counsel, advise; plot’ beside *médomai* ‘give heed to, attend.’ *Klep-* is one of a small group of verbs which shows a present II with *ē*-grade and a subjunctive V and preterite I with original *o*-grade (cf. *tresk-*). ►See **kälp-**, **kälyp-** and possibly ^{2}**klāw-**.

klepe* (n.) ‘± theft’
[-, -, klepe//] ***:*** *lyakäṃ kr[au]pträ* ***:*** *snai-pewaṃ* ***:*** *wi-pewaṃ* ***:*** *śtwer-pewaṃ* ***:*** *makā-pewaṃ* ***:*** *klepe mällasträ* ***:*** *weṣperke ṣparkäṣṣäṃ* ***:*** *lyakäṃ sompasträ* ***:*** ‘thieves he gathers; [of] the footless, the two-footed, the four-footed, the many-footed, he denies the theft; he removes the stolen goods; he takes from the thieves’ (IT-127b3^{C}, translation apud Malzahn). ■(As if) from PIE **ḱlopo-*, a derivative of **ḱlep-* ‘± lay hand to’ (MA:595). ►See also **kälyp-**, **kälp-**, and the previous entry.

kleś (n.[f.pl.]) ‘pain, affliction, distress, anguish’ [used of all passions, all of which were disapproved from the Buddhist point of view]
[kleś, -, kleś//kleśanma, kleśanmaṃts, kleśanma] *kleśanma* (IT-193b3^{E}), *[: po] kauṣeñca yokye kleś ontsoytñe tne tanmäṣṣäṃ krentaṃts wnolmeṃts* ***:*** ‘the all-killing affliction thirst/desire produces insatiability in good beings’ (11b2^{C}), *aiśamñesa kauṣallona kleśanma* = B(H)S *jñānavaddhyā kleśā* (200a4$^{C/L}$), [in Manichean script] *klyš’nm’* (Gabain/Winter:12); —**kleśaṣṣe** ‘prtng to (an) affliction’: *yūkoym weta kleśaṣṣai* ‘may I triumph over the struggle with affliction!’ (S-6/PK-AS-5Ca1^{C}); —**kleśanmaṣṣe** ‘prtng to afflictions’ (226a2^{A}); —**kleśatstse*** ‘afflicted’: *ma no mäkci kleśäcci po ṣärm aiskeṃ kleśänmats 14* ‘all these afflicted with afflictions do not give origin to afflictions’ (255b6^{A}); —**kleśanmatstse*** ‘having afflictions’ (601a1^{C}); —**kleś-yāmorṣṣe** ‘prtng to affliction and deed’ (286a5^{C}). ■From B(H)S *kleśa-*. ►See also **klaiks-**.

klese (n.) ‘± barley (meal)’ (?)
[klese, -, -//] *kantiś yikṣye ok tom piś ṣaṅkäṃ klese tau* ‘for bread flour, eight tau and five pounds, *klese*, one *tau*’ (433a4^{Col}), *ṣuk meñantse-ne kapyāres klese masa*

tarya tom wākte wi tom amokces yikṣiye piś ṣaṅkäṃ ‘on the seventh of the month: for the workers *klese* went, three *tau* [= ± three deciliters] and *wākte*, two *tau* [= ± two deciliters]; for the artisans flour, five *ṣaṅk* [= ± five liters]’ (434a5^{Col}).

●In all certain instances *klese* is contrasted with *yikṣiye* and in all instances where is a matter of disbursing *klese* and *yikṣiye*, the *klese* goes to workers and *yikṣiye* to artisans. This distribution, and the probable Iranian cognates (see below) both suggest a meaning ‘barley (meal)’ or the like for *klese*.

■With Blažek (1999b:79-82) presumably from PIE **kolsos* ‘(ear of) grain’ [: 16th century Albanian (Buzuku) *kall* ‘ear of grain’ (< PIE **kolsos*), contemporary Albanian *kallëz* (f.) ‘husk of grain,’ *kallëza* (pl.) ‘scattered grain left by reapers, gleanings’ (these as if < PIE **kolsidyeh$_a$-*), *kallí* (m.) (pl. *kallinj*) ‘ear of grain, spike’ (and as the first member of compounds, ‘grain’) (as if from PIE **kolsih$_x$no-* or **kolseino-*), OCS *klasъ* (m.) ‘ear of grain; (pl.) ‘sacrifice of new grain’ (Leviticus 2:22), Russian *kólos* (m.) ‘ear of grain, spike,’ *kolós’ja* ‘sacrificial bread baked at the end of May when ears of grain ripen,’ Persian *kaška* ‘barley,’ Shughni *čūšj* ‘barley,’ Sarikoli *čůšč* ‘barley’ (the Iranian < Proto-Iranian **karšaka-*) (P:545)]. The Tocharian form shows the affect of metathesis from a Pre-Tocharian **kelse* (cf. *sleme*). Blažek goes on to suggest that the Tocharian word might be the origin of Old Chinese **klas* ‘grain, sow’ (Mandarin *jià*).

klestetstse (adj.) ‘± shabby, sullied’

[m: klestetstse, -, -//] *sa* [lege: *su*] *pañīkte-käṣṣīṃtse wastsi klestetse ṣai* • ‘the Buddha-teacher’s clothing was shabby’ (or ‘sullied’) (560a3/4^{C}). ■Etymology uncertain. Hilmarsson (H:150) suggests a possible connection in Old Norse *klessa* ‘spot of dirt.’ The Old Norse reflects PIE **gled^{s}-teh$_a$-*; the Tocharian a PIE **glod^{s}-to-*. For another, perhaps related, suggestion, see VW:220.

ˣklaiṃ-śrotañña, **klai(ṃ)-yritañña**, ►s.v. klīye.

klaiks- (vi.) ‘± languish, shrivel, wither’

Ps. IV /**klaikso-**/ [MP -, klaiksotar, klaiksotär//]: *[tu]sa tw=Ānanda mā mäsketär* [lege: *mäsketar*] *läklessu mā ra klaiksotar 61* ‘therefore, Ānanda, do not be unfortunate and do not languish’ (27a2^{C}); Ko. V /**klā́iksā-**/ [Inf. klaiksatsi]: */// pwārane : saṃsārṣṣe stām laukañña yokye kleś mā tärknan-ne klaiksatsi nta :* ‘the *saṃsāra*-tree [does not burn] long in the fires; the thirst-*kleśa* never allows [it] to wither’ (11b3^{C}); PP /**kāklā́iksā-**/: *[spä]rkoṣ ere ce kaklaiksauwa särwana ///* ‘the color gone and face shriveled’ (405b3^{C}).

■TchA *kleps-* and B *klaiks-* reflecte **kleiks-* (the *-ps-* of TchA is at least semi-regular from **-ks-*, cf. *opsi* ‘oxen’to TchB *okso* ‘ox’). It surely reflects a PIE **k$^{(w)}$leiḱ-* [: Sanskrit *kliś-* (present Sanskrit *kliśyáte*) ‘suffer, be tormented,’ Sanskrit *kleśa-* ‘suffering, pain, torment,’ Parthian Sogdian *nxrys-* ‘blame, reproach’ (< **ni-xraisa-*), Russian *klestit’* ‘press,’ Lithuanian *klìšės* ‘crabclaw’] (H:139-140; MA: 413; LIV:363; cf. Mayrhofer, 1986:419).

klaiñña, ►s.v. klīye.

klokaśce* (nf.) ‘pore, follicle’

[-, -, klokaśc//klokaści, -, klokastäṃ] *somo somo klokaśne ltū wlaṃśke yok tañ kektsentsa* ‘emerged a soft hair emerged in [each] follicle one by one over thy body’ (74a3^{C}), *klokastäṃnmeṃ ok-tmane pletkar-c ysāra* ‘from eighty thousand pores thy blood overflowed’ (S-8a4/PK-AS-4Ba4^{C}).

■Related to TchA *klyokäśc* 'id.,' whose palatalization is presumably due to distant assimilation with *-śc-*. Hilmarsson suggests (H:151) a further connection with Latin *cloāca* (~ *cluāca*, *clovāca*). The Latin would represent **Ḱlow(hx)-ehak-eha-* and the Tocharian **Ḱlow(hx)-ehak-u-sten-* (> **klewokuścän-*, with rounding of **-ā-* in the environment **-w…Cu-* [cf. *poko*], > **klowokuścän-* > **klokäścän-*. Further related to the family of **Ḱleu(hx)-* '± clean' (cf. P:607; MA: 108). No more than a possibility.

klautk- (vi/t.) **G** 'turn, return, become' (intr.); **K** 'turn' (tr.)

G Ps. IV /**klautko-**/ [MP klautkomar, -, klautkotär// -, -, klautkontär; Ger. klautkolle]: ***:*** *mäkte cake ṣliye /// [kl]autkot[rä]* ***:*** *mant kättaṅkäṃ śaulanma mā ṣp wtentse klautkonträ 89* 'as a mountain stream … turns; so lives pass and do not return a again' (3a4[C]), ***:*** *päst yaikormeṃ poyknesa päst kl[au]tkoträ lakle se nano nano* ***:*** [*klautkoträ* = B(H)S *nivartate*] (11a5[C]), *näki lkāskau klautkomar yolaiñemeṃ* 'I see reproach, I turn from evil' (TEB-64-04/IT-5[C/L]); Ko. V /**klā́utkā-**/ [A klautkau, klautkat, klautkaṃ//; AOpt. -, -, klautkoy// klautkoyem, -, klautkoyeṃ ~ klautkoṃ; Inf. klautkatsi; Ger. klautkalle]: *mentsisa klautkoy śaul wtentse ket ra* 'should someone's life turn again through distress?' (46b1[C]), *ṣañ läklenta warpatsi waśīr klautkoy-ñ arañce* 'may my heart turn into diamond to endure my own sufferings!' (S-8b1/PK-AS-4Bb1[C]), *[p]añäktäññe pernemeṃ mā ṣ klautkoyem* 'and may we not turn from Buddha-rank' (184a3[C]); Ipv. I /**päklā́utkā-**/ [Sg. (pä)klautka]: *kāwalñememeṃ päklautk[a]* 'turn from killing!' (358b3[C]), *klyomai klautkā ñäke näpi* [lege: *mäpi*] 'o noble [one], turn yourself not away!' (PK-AS-12Fb4[A] ([Thomas, 1979:45]); Pt. Ib /**klāutkā́-**/ [A klautkāwa, -, klautka// -, -, klautkāre]: *klautkāre-ñ* (THT-2382 frgm. m-b2[E]), ***:*** *tañ pernerñe saim yāmoṣ perneñc ka po klautkāre* ***:*** 'having made [their] refuge thy glory, they all have turned glorious' (204a3/4[C]); PP /**kāklā́utkā-**/: *tane se brāhmaṇe ... katkauñaisa īte ka[k]l[autkau]* 'then the brahman [was] filled with joy' (AMB-a3/PK-NS-32[C]), *kaklau[tkau]* = B(H)S *nivṛtta-* (U-18b5[C]); **—klautkalñe** 'turning, returning': *waiyke welyñememeṃ klautkalyñe* 'a turning from speaking lies' (333a9[E/C]), *[k]lautk[a]lñe* = B(H)S *nivṛtta-* (IT-152a3[C]).

K Ps. IXb /**kláutkäsk'ä/e-**/ [A -, -, klautkäṣṣäṃ//; Ger. klautkäṣṣälle*]; Ko. IXb [= Ps.] [Inf. klautkästsi]: *ceṃ ṣamāneṃ klautkäs[ts]i[śc] śalna* 'in order to turn these monks [from] strife' (36a8[C]); Ipv. IV /**päkläutkäṣṣā-**/ [Pl. päklautkäṣṣat]: *päklautkäṣṣat päst pälskonta weṃṣyetsai ramt kotaimeṃ* 'turn [your] thoughts away as from a sewer' (33b6/7[C]); **—klautkäṣlyñe*** 'turning': *klautkäṣlñe* = B(H)S *vivartanā-* (41a7[C]).

■In form a denominative verb from *klautke*, in turn from *klutk-*, qq.v. ►See also **klautke**, **aṅklautkatte** and **klutk-**.

klautke* (nm.) 'way, manner; behavior'

[-, -, klautke//-, -, klautkeṃ] *śak-wi klautk[eṃ]* = B(H)S *dvādaśākāra-* (148a1[E]), *ce klautkesa śaul no ykāk mā nanautau … kuce klautkesa aiśalyi* 'by this behavior life [is] not then lost … by what behavior [are they] to be known?' (K-7a4/PK-AS-7Ga4[C]), *yärpontaṣṣeṃ klautkeṃ* 'the ways of meritorious works' (K-10a6/PK-AS-7Ja6[C]). ■A nominal derivative of the *tómos* type from *klutk-*, q.v.

klauṣo* (or **klauṣiye**?) (nf.) '?'

[-, -, klauṣai//] /// *yweṃṣkai klauṣai* • (IT-129a3[C]). ●Neither word is known.

klautso (nf.) ‘ear’ [*läksa(i)ñña klautso* ‘gill’]
[klautso, -, klautsai/klautsane, klautsnaisäñ, klauts(a)ne (~ klauts)/] *Chandakentse te pokse klautsaine pästänne* ‘tell Chandaka this in his ear and on his breast’ (PK-AS-12Ha1^{A} [Pinault, 2000b:150]), *klautsä piltär* ‘may he prick up the ears [dual]’ (THT-1543, frgm., g-a2$^{E/C}$ [TVS]), *: [kantwo=rṣ]āklaṃts ramt klautso ramt oṅkolmantse wāska[mo]* ‘moving like the tongue of snakes, like an elephant’s ear’ (3b4^{C}), *: klautsne=naiśai pepīltso śau[l]mpa mā spänteträ 95* ‘prick up your ears attentively! don’t trust in life!’ (3b4/5^{C}), *///ne klautsänene ptäsar ///* ‘put … in [my] ears’ (IT-250a2^{E}), *psaina kl[autsai]* = B(H)S *avadhatsva śrotraṃ* (527a1^{C}), *läksaña klautso* ‘gill’ (P-2a6^{C}), *klautsaine* = B(H)S *śravaṇa-* (Y-2a4$^{C/L}$); **—klautsaiṣṣe** ‘prtng to the ear(s)’: • *läksaiñai [klau]tsaiṣṣe [ṣpel]* ‘a poultice of fish gills’ (IT-306b1^{C} [cf. Carling, 2003a]); **—klautsaneṣṣe** ‘prtng to the (two) ears’ (155a4^{C}); **—klau(t)sa-pilṣi** ‘± with ears [dual] attent’: *75 se* [= *k$_u$se*] *ṣamāne śilnāntaṃ we[tāntaṃ] ṣamāneṃts klausa-pilṣi kalträ pāyti 76* ‘whatever monk stands ears attent to quarreling and fighting monks, *pāyti*’ [*klausa-pilṣi* = B(H)S *upaśrutika-*] (IT-246a4$^{C\sim L}$); **—pärkre-klauts** ‘having long ears’ (IT-138a1^{C}).
■TchA *klots* and B *klautso* reflect PTch **kleutsā(i̯ä)n-*. That this reflects some sort of derivative of PIE **ḱleu-* ‘hear’ is universally recognized (Meillet and Lévi, 1911:150, Petersen, 1939:89, Pedersen, 1941:73-4, VW:221; MA:262). Hilmarsson (1989a: 102-103; H:145-146) takes the dual to be from PIE **ḱlouti-ih$_1$* which would of course be the regular dual of an *i*-stem. The singular and plural would be from an *n*-stem extension, **ḱlouti-h$_1$ōn-*. Alternatively we might have a unified paradigm **ḱlouti-(e)h$_a$-* (one might compare the frequent interchange of verbal abstracts *-sis* and *-sía* in Greek) where the zero-grade dual **ḱlout-h$_a$-ih$_1$* is regular, as is the full-grade singular and plural **ḱlouti-eh$_a$-* (with of course the very common *n*-stem extension in Tocharian of PIE *eh$_a$*-stems; see discussion NIL:427, 430). ►See also next entry and *klyaus-*.

klautsaiñe* (nm.) ‘± earring’
[//-, -, klautsaiñeṃ] */// ysāṣṣeṃ klautsaiñentsa ///* ‘with golden earrings’ (368a3^{C}).
■A derivative of the previous entry.

Klpāpātre [sic] (n.) ‘Kalpapātra’ (PN in graffitto)
[Klpāpātre, -, -//]. (G-Su21^{Col}).

klyiye, ►see klīye.

klyemo* ‘± standing, being in’
[m:// -, -, klyemoṃ] *klyemoṃ warne lwasāts misampa mit panit wirot* ‘honey and molasses with the flesh of animals living in water [is] an incompatibility’ (ST-a3/4=IT-305^{C}). ■An adjectival derivative of *käly-*, q.v.

klyoto* (n.) ‘caltrop, puncture vine (*Tribulus terrestris* Linn. or *T. lanuginosus*)’ (a medical ingredient)
[//klyotañ, -, -] (501a5^{C}); **—klyotaiṣṣe*** ‘prtng to *Tribulus lanuginosus*’: *klyotaiṣṣana witsakaṃ* ‘roots of *Tribulus lanuginosus*’ (P-1a5^{C}). ●/■See discussion of Maue, 1990:163). Etymology uncertain. It looks to be fully Tocharian in shape; it is certainly not a borrowing from B(H)S. From the point of view of its meaning it would be attractive to add it to the family of **ḱneth$_2$-* seen most obviously in Sanskrit *śnath-* ‘pierce’ (LIV:300). Perhaps we could assume a

putative PIE **k̂nēth₂-eh$_a$-h$_1$en-* with dissimilation of **n…n* to **l…n* at some point. ►See also possibly next entry.

Klyotiśka (n.) 'Klyotiśka' (PN in monastic records)

[Klyotiśka, -, -//] (490a-I-2^{Col}). ■This would look to be etymologically a diminutive of the previous entry.

klyomo (adj.) 'noble'

[m: klyomo, -, klyomoṃ ~ klyomont^{L} (voc. klyomai)//klyomoñ, klyomoṃts, klyomoṃ] [f: klyomña, -, klyomñai//klyomñana, -, -] *t[w]e tākoyt [kts]aitsäññe kärpye-yakne mā klyomo* **:** 'death, thou must be common and not noble!' (5b8^{C}), *kly[omo] lkālñesa k$_u$se kekenu tākaṃ* [*klyomo* = B(H)S *ārya-*] 'the noble [one] who will be provided with insight' (14a7^{C}), *oktatsa klyomña ytārye klyomoṃts empreṃtsäññe* 'the noble, eightfold path [is] the truth of the noble [ones]' (154a4^{C}), *klyomai ytāri* 'the noble path' (THT-2377 frgm. s-b3^{E}), *oktacce klyommoṃ paṣ[ṣ]ā[mai]* 'I practiced the noble eightfold [way]' (PK-DAM.507 (40-42)-b6^{Col} [Pinault, 1994:102]); **—klyomo-yok** 'noble-like': *[twe nai la]re-yok snai-keś klomo-yok* [sic] *olyapotstse śpālmeṃ yä///* (237a2^{C}); **—klyomñe** 'nobility': *klyomñe ṣärpseṃ ṣemi ksa aiśämñenta [alyai]ko* 'some point out nobility, others wisdom [TchB plural]' (255b1/2^{A}).

■TchA *klyom* (acc. sg. *klyomänt*) and B *klyomo* reflect PTch **klyomo* from PIE **k̂leumon-*. This is similar but not identical to the PIE **k̂leumn̥-* which provides the basis for the thematic **k̂leumn̥-t-o-* seen in Sanskrit *śrómata-* (nt.) 'fame, positive reputation,' and OHG *hliumunt* (m.) (NHG *Leumund*) 'reputation, character' (Couvreur, 1947:16, VW:223; with differing details, H:159-160). **k̂leumn̥-* of course is a derivative of **k̂leu-* 'hear' (cf. also Gothic *hliuma* (m.) 'hearing,' Old Norse *hljómr* 'sound,' and Avestan *sraoman-* 'hearing'). In TchB the final *-o* proper to the nom. sg. has been extended throughout the paradigm. For a discussion of the chronological distribution of *-n-* and *-nt-*, see Peyrot (2008:119-120). ►Further s.v. **klyaus-**.

klyauccamoṃ* (adj.) '?'

[-, -, klyauccamoṃ//] *///thitaṃ • klyauccamoṃ • tāmram* • (529b4^{C}). ●As the beginning of the Sanskrit word that *klyauccamoṃ* glosses is lost, we cannot know its meaning. However, it would appear to be a verbal adjective to the same verb whose infinitive appears as the next entry.

klyauccasi* (n.) 'electuary'

[-, -, klyauccasi//] *kuñcitäṣṣe ṣalywe balämpa klyauccasi yamaṣle* 'sesame oil with *balā* [is] to be made into a paste' (Y-2a6$^{C/L}$). ●This looks to be an infinitive (defectively written for *klyauccatsi*) used as a noun. The preceding entry would appear to be the verbal adjective of the same verb.

■Etymology uncertain. Hilmarsson (H:154-155) suggest that the Tocharian verb might reflect a PIE **glēud-sḱe/o-* and be related to Old English *clēot* 'cleat,' Middle Low German *klōt* 'clump,' Old English *clott* 'clot, clump,' and, without the **-d-* extension, to Sanskrit *glau-* 'ball, mass of something pressed into a ball,' etc. (cf. P:361-362).

klyaus- (vt.) 'hear, listen to' [periphrastic causative *klyauṣtsi ai-* 'give (someone) to hear']

Ps. II /**klyeus**$^{'ä}_{e}$**'-**/ [A -, -, klyauṣäṃ// -, -, klyauseṃ; MP -, -, klyauṣtär// -, -, klyausentär; AImpf. klyauṣim, klyauṣit, -// -, -, klyauṣ(i)yeṃ; MPImpf. -, -, klyauṣītär//; *m*-Part. klausemane; Ger. klyauṣalle]: *lalaṃṣke ksā* [sic] *samp wek klyauṣträ* 'this soft voice is to be heard' (89b6^{C}), *klye$_{u}$ṣtr[ä]* (365a1^{A}); Ko. II [= Ps.] [A -, klyauṣt, klyauṣäṃ//; AOpt. -, -, klyauṣi// -, -, klyauṣ(i)yeṃ; Inf. klyauṣ(t)si ~ klyaus(t)si]: ***:*** *pelaik[n]e klyauṣtsi āyor aitsi ṣek añmassu* ***:*** 'always zealous to hear the law and give the gift' (23a7^{C}), *lakaṃ klyauṣäṃ wat yark=alyekepi* '[if] he sees or hears of the honor [given] to another' (33b4^{C}), *klyauṣtsi* (THT-1179a5^{E}), *k$_{u}$ṣe pi ksa ayi-ne pelaikne klyauṣtsi* 'who will give him to hear the law?' (99a4^{C}), *ñäkcīyai [klau]tsaisa klyaussi* 'to hear with divine ear' (PK-AS-16.2b5^{C} [Pinault, 1989:156]); Ipv. I /**päklyeuṣ**/ [Sg. päklyauṣ Pl. päklyauṣ(t)so]: *sasāllaṣ palsko[sa] ... päklyauṣ cau jāta[käṣṣe me]ske* 'hear this *jātaka* with soaring spirit!' (77a4/5^{C}), *tū ñke tańsa päklyauṣso* ***:*** 'hear now this with love!' (8a7^{C}); Pt. Ib /**klyāuṣā́-**/ [A klyauṣāwa, -, klyauṣa// -, klyauṣāso, klyauṣāre ~ klyewṣare; MP -, klyauṣātai, klyauṣate//]: *tī[rteṃts we]lyñe klyauṣare* 'they heard the talk of the *tīrtha*s' (19a6^{C}), *orotsa kwasalñeṣṣa weśeññа klyauṣate* 'the great mournful voice was heard' (589b6^{C}); PP /**keklyeuṣo-**/: *tu wnolmi keklyauṣoṣ ṣeyeṃ* ***:*** 'the creatures had heard it' (30b2^{C}); **—keklyauṣor** 'that which has been heard, instruction, knowledge, tradition': *keklyauṣor* = B(H)S *śrutam* (IT-70b4^{C}), *ṣe keklyauṣor* 'this thing once heard' (S-2a6/PK-AS-5Aa6^{C}); **—keklyauṣormeṃ**; **—klyauṣälñe** 'hearing': *ma* [sic] *klyauṣälñentasa* = B(H)S *nāśravai* (311b4^{C}), *kreñcepi pelaikneṃtse klyauṣälyñene* 'in the hearing of the good law' [= B(H)S *saddharmaśravaṇa-*] (IT-101a5^{C}; cf. Peyrot, 2008b:96]).

■TchA *klyos-* and B *klyaus-* reflect PTch **klyeus-*, (as if) from PIE **ḱlēus-* a lengthened grade iterative-intensive of **ḱl(e)us-* which appears in several different ablaut grades [: Sanskrit *śróṣti* 'hears, listens,' OHG *hlosēn* 'listen,' OCS *slyšati* ~ *slušati* 'hear,' Lithuanian *klausaũ* 'hear' (P:606-607; MA:262; LIV:336)] (Sieg/Siegling, 1908:926, VW:224, H:155-156). Cf. *klep-* 'touch, investigate' (3rd sg. *klyepträ*), *tänk-* 'check, hinder' (3rd. pl. *cenkeṃ*), *täk-* 'touch' (3rd. sg. *ceśäṃ*), *śauk-* 'call' (3rd. sg. *śauśäṃ*), and Class III ("deponents"), *nu-* 'shout, threaten' (3rd. sg. *ñewetär*), or *lu-* 'send (3rd. sg. *lyewetär*). Outside of Tocharian we can compare Latin *cēdere* 'go, proceed' or Greek *mḗdomai* 'devise, resolve; counsel; plot' beside *médomai* 'give heed to, attend.' TchB *klyaus-* is somewhat unusual in that it has extended the lengthened grade to all forms of the paradigm; however, one might note that the preterite participle in A is *kaklyuṣu*, reflecting an old full-grade. Given the widely varying ablaut grades of PIE **ḱl(e)us-* and the widespread productivity of *ē*-grade thematic formations in Tocharian, there is no need to see in *klyaus-* evidence that PIE **-eu-* gave Tocharian *-yeu-* rather than *-yu-*. PIE **ḱl(e)us-* is an élargissement of **ḱl(e)u-* 'id.' [: Sanskrit *śṛṇóti* 'hears,' Avestan *surunaoiti* 'id.' Greek *kléō* 'tell of, make famous, celebrate,' Latin *clueō* 'am known, am called,' OCS *slovǫ* 'am called, am famous,' Albanian *quhem* 'am called' (< **ḱlu-sḱo-mai*), etc. (P:605ff.; MA:262)]. ►See also **eṅklyauṣätte** and, somewhat more distantly, **klautso**, **klyomo**, **klāw-**, and **ñem-kälywe**.

ˣ**kwañcit**, ►kuñcit.

ˣ**kwañpe**, ►kwañye.

ˣkwañye* (adj.) ‘prtng to Kwañ(e)’

[m: -, -, kwañye//] *Sańkatāse kwañye* [●Pinault (1998) reads <kwañpe> here but from the facsimile <kwañye> would appear to be about equally plausible graphically and much more likely phonologically; *kwañye* is the reading of Pinault, 1999:317] *Śiṅkrontse aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘S. sold to Ś. from *kwañye* an ovicaprid, a twice combed goat male’ (SI B Toch. 9.3-4^{Col} [Pinault, 1998:4]), *cai kwañye puwarne śāmna* ‘these are the men [assigned] to the *kwañye* fire’ (SI P/117.8^{Col} [Pinault, 1998:15]). ●**Kwañ(e)* is the name of some town, presumably in the vicinity of Kucha.

kwants* ‘firm, steadfast, solid, constant’

[m: -, -, kwants ~ kwantsäṃ//] */// kwäntsän po tkentsa kwäntaṃ [Kaśyape] ///* ‘Kaśyapa will sink completely through the firm earth’ (THT-1859a6^{A}; reading of <w> in *kwäntaṃ* not assured [Malzahn, p.c., prefers *k[c]äntaṃ*]); **kwäntsa-pälsko** ‘firm-spirited’: ***:*** *ṣäle ramt [t]we kwäntsa-pälsko prākre täṅwä <:> rinäcceṃ ra mā rinästār* [sic] *k*$_{u}$*ce ṣäp krentäṃ 18* (245a4^{A}), ***:*** *kwäntsa-pälsko mā rīnä[tsts]e ///* ‘a firm spirit [is] not to be renounced’ (245b5^{A}), (cf. probably also THT-1168b3^{C}); **—kwäntsañ̈ñe** ‘firm; firmness, resoluteness’: *kwäntsañ̈ña ja[tä] snai-ykorñeṣṣa po kektseñe* ‘a firm braid, the whole body diligent’ (TEB-59-27/SI P/1b^{C}), *kwäntsäñ̈ñe* [sic] (515a7^{A}), (PK-AS-7D-a2^{C}), *kwäntañ̈ñentse sanaṃ* ‘enemies of firmness’ (PK-AS-7Ob2^{C} [CEToM]); **—kwäntsäñ̈ñeṣṣe** ‘prtng to firmness, resoluteness’: ***:*** *ompalskoñ̈ñeṣṣi [snai keś] wärttonta pelaikneṣṣi preṅki aurcci ... kārūnäṣṣe cintāmaṇi kwäntsañ̈ñeṣ[ṣe] Sumer rīye nervāṃṣṣa* ***:*** ‘meditation forests without number, broad islands of righteousness, the jewel of mercy, firm Mt. Sumeru, and the nirvana-city’ (73b5/6^{C}) *kwäntsaṃñeṣe* (PK-AS-13G-b4^{C}).

■Etymology uncertain. This word is normally taken to be related to TchA *kāsu* ‘good’ and B *kwāts* ‘dearly, for much money’ (so VW:196 and Toporov, 1987). However, there seems to be no way phonologically these two words, lacking any *-n-*, can be connected (a PTch **kwānswo-* or the like should have given A **kesu*, cf. *es* ‘shoulder’ from **ānse* [B *āntse*]) and, in any case, the semantic relationships are by no means compelling. It has also been suggested that *kwants* is from PIE **ḱ̂wen-* ‘holy’ [: Avestan *spanah-* ‘holiness,’ Avestan *spanta-* ‘holy,’ OCS *svętъ* ‘id.,’ Lithuanian *šveñtas* ‘id.,’ etc. (see Toporov, 1987)]. PIE **ḱ̂wen-* is itself a derivative of or at least related to **ḱ̂eu(h*$_{x}$*)-* ‘swell, become full of power’ (P:592ff.). TchB *kwants* might reflect a PIE **ḱ̂un-(e)s-o-* ‘± having swollenness.’ There, too, the meaning is anything but compelling. Hilmarsson (H:202-203), following VW (1962:181), suggests an alternative possibility, namely that we have here a Tocharian reflex of PIE **g*^{wh}*en-* ‘swell, be filled to the brim’ [: Skt *ghaná-* thick, compact,’ Lith *ganà* ‘enough,’ Grk *euthenéō* ‘flourish’]. ►See also **kuntsañ̈ñe** and possibly **kwāts**.

ˣKwappale (n.) ‘Kwappale’ (PN in administrative records)

[Kwappale, -, -//] (SI P/117.3-4^{Col} [Pinault, 1998:13]).

kwamo* (n.), only in the name of a meter **śawañ̈ñe kwamo*** (4x14 syllables; rhythm 7/7):

[-, -, kwama//] (PK-AS-16.2a6^{C} [Pinault, 1989]).

kwaräṣ(e)* (n.[m.sg.]) ‘evacuation, stool’

[-, -, kwaräṣ//] *kwaräṣ raiweṃ sticce yamaṣṣäṃ* ‘it makes the stool slow and sluggish’ (ST-a2/IT-305a2^{C}). ■Etymology uncertain. Possibly a derivative of *kwär-*, q.v., and a calque on Sanskrit *jīrṇa-* ‘digestion, digested foods, stool’ (H:204). Not with VW (247) a compound **gū-* ‘feces’ (cf. Sanskrit *gūtha-* ‘id.’) + **wors-* ‘impurity’ (cf. TchA *wars* ‘id.’).

kwareṃ ‘?’

///nts· kwareṃ skre/// (IT-195a1^{C}).

kwarm* (~ kurm ~ gurm) (n.[m.sg.]) ‘tumor’

[-, kwarantse, kwarm//] *yenteṣṣepi gurmantse sāṃtke* ‘the remedy for wind tumor’ (497b3^{C}), *kwarmne* = B(H)S *gulma-* (Y-1b3$^{C/L}$). ■From B(H)S *gulma-* (Bailey, 1935-37:913-914).

kwarsär (nnt.) ‘league’ [= B(H)S *yojana-* which by various calculations is anywhere from 2.5 to 18 miles]; ‘course, path’

[kwarsär, -, kwarsär//kwärsarwa, -, kwärsarwa] *känte kwärsä[rwa]* ‘a hundred leagues’ (THT-1309-b8^{A}), *keṃ ñor ṣukt nrainta toṃ tmān[e] ñu[ltse] kwärsarw= eṅkwa keṃ : ... wī tmāne kwä[r]s[arw=e]tteś ñor su 36* ‘below the earth [are] seven hells surrounding the earth [for] nine thousand leagues … two thousand leagues below [is] it’ (45b3^{C}), *päst ykuwermeṃ māka kursarwa keṃ[tsa]* ‘having gone many leagues over the earth’ (574a6^{C}).

■TchA *kursär* and B *kwarsär* reflect PTch **kwärsär*, (as if) from PIE **ḱr̥s-r-u-* ‘a [distance of] running,’ a verbal noun from **ḱers-* ‘run’ [: Latin *currō* ‘run’ (< **ḱr̥sō*), Latin *currus* ‘wagon’ (< **ḱr̥so-*), Old Irish, Welsh *carr* ‘vehicle’ (= *currus*, > English *car*), MHG *hurren* ‘hurry,’ and probably the family represented by English *horse* (< **ḱr̥so-*) (P:583-584; MA:491)] (VW, 1941:49, 1976:245, with differing details). The development of PIE **-r̥-* to pre-Tch **-ur-*, whence *-wä- ~ -u-* rather than **-är-* may have been influenced by the following **-u-*. Hilmars-son (H:204-205), at the cost of taking the Celtic as borrowings from Latin *carrus*, reconstructs a PIE **k^{w}ers-* for this etymon.

kwalñe, ►s.v. ku-.

ˣkwalyiye* (n.) a receptacle of some kind

[//-, -, kwalyiṃ] *k[w]alyiṃne yok[ai]wenta tesare* ‘they put the individual drinks in the *k.*’ (PK-AS-16.1a5^{C} [CEToM]).

kwaṣo*, ►k$_{u}$ṣiye

kwā- (vt.) ‘call out to, invite’

Ps. V /**k(u)wā́-**/ [MP kwāmar, -, kwātär// -, -, kwāntär; MPImpf. -, -, kwoytär// -, -, kwoyentär; *m*-Part. kwāmane]: *kwām[a]r-c akālksa pk[w]alñemp=eṣe* ‘I call out to thee out of desire and with trustfulness’ (TEB-64-07/IT-5$^{C/L}$), *pācer cwimp ... kwäsnāträ snai kärsto • kwātär-ne tańsa* ‘his father laments [him] without ceasing and calls out to him in love’ (88b1^{C}), *kwoytär-n=ai[w]e tallāw c·e* [lege: *twe*] *8* ‘she used to invite him [to] the shelter [with the words]: “thou [art] unfortunate” ’ (49a8^{C}), */// weśeññaisa bodhisatveṃ kwāmane* ‘calling on the bodhisatva with a … voice’ (PK-AS-12C-a4^{A} [Thomas, 1986:121]); Ko. V /**kákā-**/ [MP kakāmar (sic), -, kākatär//; MPOpt. kākoymar, -, kākoytär (?)//; Inf. kākatsi]: *tanāpate ṣamāneṃ śwātsiś kākatär* ‘[if] the benefactor invites the monk to eat’ (331b2^{L}); Ipv. I /**pokkákā-**/ [Sg. pokkāka ~ pkāka; Pl. pokkākaṣ; Pt. Ib

/**kākā́-**/ [A -, -, kāka//; MP -, kakātai, kakāte//]: • *pelaikneṣṣe kerusa piś-cmelaṣ-ṣeṃ kakātai riśc nervāṇṣai 11* ‘with the drum of the law thou didst invite [those of] the five births to the nirvana-city’ (221a2$^{E/C}$), *: Śrāvasti s[p]e mäskīträ omp ceṃ kāka aka[lṣ]ly[eṃ] ///* ‘he found himself near Ś.; there he called out to the disciples’ (8a8^{C}), *: ñaṣṣa śreṣṭakeṃ kakāte-ne akālkäś* • ‘he besought Ś. and invited him to [make] a wish’ (22a5^{C}); PP /**kākā́kā-**/; **—kākalñe** ‘± invitation’ (543a1^{C}).

■TchB *kwā-* must reflect a PIE **ǵ^{h}uh$_{x}$-eh$_{a}$-* ‘call up’ seen most clearly in Sanskrit *hvātar-* ‘invoker,’ Avestan *zbātar-* ‘id.,’and the OCS infinitive OCS *zъvati* ‘call up, call out.’ This **ǵ^{h}uh$_{x}$-eh$_{a}$-* is a derivative of **ǵ^{h}au(h$_{x}$)-* ‘call up, call out’ [: Sanskrit *hávate* ‘calls,’ Avestan *zavaiti* ‘id.,’ OCS present OCS *zovǫ* ‘id.,’ etc. (P:413-414; MA:89; LIV:180ff.)] (VW:192, with differing details, and also Normier, 1980:269, K. T. Schmidt, 1982:365, Lindeman, 1987:300-301, and H:200-201 who start from unsuffixed **ǵ^{h}uh$_{x}$-*). ►See also perhaps **ñakte**.

■ AB *kāk-*, on the evidence of the B imperative *pokkāka* and the A imperative *p$_{u}$kāk*, reflect PTch **kwāk-* which must be related in some fashion to PTch *kwā-*. Presumably we have something on the order of **ǵ^{h}uh$_{x}$-eh$_{a}$-k-* with the same élargissement seen in *tāk-* (cf. the discussion in Normier, 1989:269ff., and, with differing details, H:201). ►See also **kāko** and **akākatte**.

kwās-, ►see s.v. **kwäs-**.

kwāts (or **kwats**?) (adv.) ‘dearly, for much money’

k$_{u}$se ṣamāne karyor pito yamasträ olank kärnāsträ kwāts [it can also be read: *kwats*] *plaṅkṣäṃ pärkāwse pelkiṃ tu cwi päst [t]ärkanalle nisargi* ‘whatever monk buys and sells for himself and [if] he buys cheaply and sells dearly for the sake of profit; it must be given up by him; *nisargi*’ (337b3^{C}). ■Etymology unknown. Probably not related to *kwants* as is sometimes supposed.

ˣKwāṃntse, ►see Kuwa.

ˣkwänt- (vi.) ‘sink’ (?)

Ko. V /**kwäntā-**/ [-, -, kwantaṃ//]: */// kwäntsän po tkentsa kwäntaṃ [Kaśyape] ///* ‘Kaśyapa will sink completely through the firm earth’ (THT-1859a6^{A}).

●The context suggests most strongly an intransitive verb of motion. The initial akshara is partially missing; the second consonant could be <c> or <w>. On graphical grounds Malzahn (p.c.) prefers <c>, but <w> seems to be almost as likely and since *kc-* otherwise occurs only in relative and indefinite pronouns, *kw-* is the better choice. The meaning is suggested by the context where Mahakāśyapa is performing a number of miracles or *ṛddhi*s; one of the “standard” *ṛddhi*s is the ability to sink through solid ground (Keown, 2003).

■If correctly identified as to form and meaning, the obvious etymological equation is with the otherwise isolated Greek *bathús* ‘deep’ and Greek *bénthos* ‘depth’ (cf. the derived verb *bathúnō* ‘go/sink into the deep’) reflecting a PIE **g$^{w(h)}$endh-*. The Tocharian B subjunctive would be, as if, from PIE **g$^{w(h)}$ṇdh-ā-*. [Not in TVS.]

kwäntsa, **kwäntsañ̈e** ►see **kwants**.

kwär- (~ **kur-**) (vi.) ‘age, grow old’

Ps. II/III /**kwär(ä)/é-**]/ [MP -, -, kwrentär]: *69 kwreṃtär lānte kokalyi* [= B(H)S *jīryanti rājarathāḥ* ‘the wagons of the king are old’ (5a8^{C});

■ AB *kwär-* reflect PTch **kwär-* but extra-Tocharian connections are uncertain. Semantically it would be nice to see here a descendant of PIE **ĝerh$_a$-* 'age, ripen' [: Sanskrit *járati* 'make old, decrepit,' Sanskrit *jī́ryati* ~ *jū́ryati* 'grows old, becomes decrepit, decays,' Sanskrit *járant-* 'decrepit, old; old man,' Sanskrit *jarás-* (f.) ~ Sanskrit *jarā-* 'old age,' Sanskrit *jarimán-* 'id.,' Armenian *cer* 'old; old man' (< **ĝer(h$_a$)o-*), Greek *gérōn* 'old man,' *géras* (nt.) 'perquisite,' *geraiós* 'old,' *gẽras* 'old age,' *gēráskō* 'age, grow older,' *graũs* 'old woman,' Albanian *grua* 'id.,' OCS *zьrěti* 'ripen,' *zьrělь* 'ripe,' etc. (P:390-391; MA:248; LIV:165ff.)] (Reuter, 1934:11, VW:244, though details differ). In particular Tocharian *kw(ä)re-* would reflect a putative PIE **ĝr̥h$_a$-h$_1$-ó-* 'get old' parallel to the **ĝr̥h$_a$-eh$_1$-* seen in OCS *zьrětь*. We would ordinarily expect a PIE **-r̥-* to become PTch **-är-*, not **-wär-*. There are, however, a number of instances in various IE languages where **-r̥-* appears as **-uR-* rather than the regular outcome of **-r̥-* would be (e.g., Sanskrit *gī́r* 'song of praise' but Sanskrit *gūrtí-* 'praise,' Greek *múllō* 'grind (grain),' etc. It is particular noteworthy for this etymology to notice Sanskrit *jū́ryati* beside the expected Sanskrit *jī́ryati* 'grows old.' Perhaps instead of **ĝerh$_a$-*, or crossed with it, we have PIE **g$^{(h)}$werh$_x$-* seen otherwise Baltic [: Lithuanian *gùrti* (Ps. *gùrstu*, *gur̨ù*, or *guraũ*) 'disintegrate, crumble, become loose, weak,' Latvian *gurũt* 'become weak, diminish,' Lithuanian *gurlùs*, Latvian *gurls* 'tired, weak, frail,' Latvian *gaurs* 'loose,' Lithuanian *gvérti* (Ps. *gvęrù*, *gvérstu*, or *gvérau*) 'expand, break up' (Fraenkel, 1962:179)] (cf. Normier, 1980:256). Phonologically less plausible is Hilmarsson's argument (1986a:254-257, H:203-204, also Cheung, 2007:124) that we have a descendant of PIE **d^{h}g^{wh}er-* '± melt away, perish' [: Greek *phtheírō* 'destroy,' Albanian *(v)djerr* 'lose,' Sanskrit *kṣarati* 'flows, melts away, perishes,' Avestan *gžaraiti* 'flows'], since we would expect traces, at least in TchA, of ***tkwär-*. Finally Blažek and Schwarz (2011) suggest the possibility of derivation from **k^{w}reh$_1$-* 'grow' seen in Latin *crēscō* 'grow,' Serbian Church Slavonic *okrijati* 'recover,' Ukrainian *krijáty* 'become healthy,' Russian Church Slavonic *krěsъ* 'summer solstice' under the assumption of a semantic development 'grow' > 'grow old.' ►See also **kuro** and possibly **śrāñ**.

ˣkwärkwäññe* (adj.) 'extraordinary, unprecedented'

[f: kwärkwäñña, -, -//] *kwärkwäñña* = B(H)S *apūrva-* (SI P/65b2, a1^A [Pinault, 2002b:313]). ■Etymology unknown.

kwäl- (~ **kul-**) (vi.) 'fail, wane, recede'

Ps. III /**kwälé-**/ [MP -, -, kuletär//; MPImpf. -, -, kulyitär//]: • *mā twe ceṃne krämpitar mā ra palsko kulyitär-ś* **:** 'thou wert never vexed about them nor did thy spirit fail' (231a5/b1$^{C/L}$), *[ne]mcek nai trem[e]ṣṣana arṣāklaṃts k$_u$letär maiyyo* 'surely the power of the angry snakes fails' (278b2^C), *eśane* **:** *mtsiṣṣe k$_u$[l]ā-ne [y]o[k]* '…the eyes; the color of his head-hair disappears' (or 'the hair of his head disappears'?) (IT-219b3^C); Ko. V /**kwälā́-**/ [MP -, -, kulātär//; MPOpt. -, -, kuloytär//; Inf. kulātsi]: */// [att]s[ai]k maiyyo k$_u$lātär-me 60* 'suddenly their power will fail' (21b5^C), *mā āk k$_u$loytär-ñ* 'may my zeal never fail' (S-4a3/PK-AS-4Aa3^C), *[k$_u$lo]yträ nete plskoṣṣe* (sic) 'may [my] spiritual strength not wane' (THT-1539 frgm. a-a4^C) ; Pt. Ia /**kwälā́-**/ [A -, -, kula* (k$_u$lā-ne)//]: *mā no k$_u$lā-ñ*

palsko ‘but my spirit did not fail’ (78a1^{C}), *mā k_ulā-c warkṣäl* ‘thy energy didn’t fail’ (104a1^{C}); —$^{\times}$**k$_u$lālñe**: *snai k_ulālñe* (IT-211b4^{C}).

■ AB *kwäl-* (*kul-*) reflect PTch **kwäl-* (**käul-*) but extra-Tocharian connections are uncertain. Lane (1958:173, also VW:240) suggests a connection with Sanskrit *glāyati* ‘feel aversion to, be unwilling [to do something]; be languid, be exhausted’ (< **g^{w}(e)lh$_x$-*). (In any case, there is no need to follow VW in seeing B *kul-* a borrowing from A.) Hilmarsson (1991a:65, H:201) would connect it with PIE **k^{w}el(h$_x$)-* ‘turn.’ Jasanoff (1978:39-40), on the other hand, more probably suggests a connection with Lithuanian *gulĩti* ‘lie down,’ *gulė́ti* ‘to lie, be prostrate,’ Latvian *gulêt* ‘lie, sleep,’ Lithuanian *gvalščias* (= *gulščias*) ‘stretched out’ (< **gwel-*), *guõlis* ‘resting place, couch, bed,’ Latvian *guõļa* ‘nest, bed,’ Greek *gōleós* ‘hole.’ Morphologically the PTch **kwälé-* would be from PIE **gul-h$_1$-ó-* parallel to Baltic **gul-eh$_1$-*. Both VW and Jasanoff suggest further connections of their etyma with Greek *bállō* (act.) ‘throw, put,’ (middle) ‘put for oneself, lay down.’ For both etyma, the case for making a connection with *bállō* rests on an assumption that Indic or Baltic show the same stative, resultative meaning seen in Latin *iacēre* ‘lie, be situated, lie where thrown’ as opposed to the active, eventive meaning of *iacere* ‘throw, hurl.’ While widely assumed, this assumption is by no means self-evident. Frisk (1960:217), s.v. *bállō*, does not mention *glāyati* and is at best agnostic concerning *gulė́ti*; Beekes (2010:198) mentions neither. Mayrhofer (1956:354) is dubious about the equation from the Indic side and Fraenkel (1962:175-6) rejects it for Baltic (if for no other reason than the basic meaning in Baltic would appear to be ‘lie down’ and not the ‘be lying’ that this proposal would necessitate). Thus either Lane’s or Jasanoff’s suggestions will work phonologically, but neither is particularly compelling semantically. ►See also **ekwalatte**.

kwäs- ~ kwās- (vi.) ‘mourn, lament’

Ps. VIa /**kwäsnā́-**/ [MP -, -, kwäsnātär//; MPImpf. //-, -, kusnontär (?)]: *pācer cwimp [ku]rār-lūwo tu-yäknes[a] kwäsnāträ snai kärsto* ‘his father in the fashion of the *kurār*-animal laments without ceasing’ (88b1^{C}), *[i]prerne kusnontär* ‘the wailed into the sky’ (?) (387.4^{C}) [●see below]; Ps. VI /**kwāsnā-**/ [*m*-Part. kwasnāmane]: *mälwāmane* [lege: *pälwāmane*] *kwasnāmane* [sic] ‘wailing and mourning’ (431a3^{C}); Ko. V /**kwā́sā-**/: *kwāsoye(ntär)* (116.10^{L}) [●if this form belongs here, the long *-ā-* is very much unexpected]; Ko. V /**kwäsā-**/: (see absteact); Pt I /**kwäsā́-**/: *kwä(sānte)* ‘they lamented’ (PK-NS-36.Aa5 [CEToM]). **—kwasalñe*** ‘mourning, lamentation,’ only attested in the derived adjective: **kwasalñeṣṣe** ‘prtng to mourning’: *orottsa kwasalñeṣṣa weśeñña* ‘the great voice of mourning’ (85b5^{C}). ●It is possible that *kusnontär* (see s.v. *kus-*) belongs here as well. ●The variation between *kwäs-* and *kwās-* is like that of *lik-* and *laik-*.

■From PIE **k̂wesh$_x$-* ‘± breathe; sigh, groan’ [: Sanskrit *śvásiti* ~ *śvásati* ‘blow, hiss, pant, snort; breathe; sigh, groan,’ Latin *queror* ‘complain, lament,’ Old English *hwōsan* (originally a lengthened-grade intensive) ‘cough’ (P:631; MA:518; LIV:341)] (VW:248, though he wrongly denies any relationship with Sanskrit; H:205-206, with differing details). To this etymon also belong the Iranian words for ‘lungs,’ e.g., Avestan *suši* (dual), Zoroastrian Pahlavi *sušˇ*, Modern Persian *šuš*, Khotanese *suyä-*, all from Proto-Iranian **suš-* < **k̂us-*

(Bailey, 1979:428). Hilmarsson also suggests (H:206) the possibility of a PIE **k̂wei-s-* and a relationship with Old Norse *hvískra* 'whisper' and OCS *svistati* 'to pipe' but the semantic distance seems too great.

ˣkwäsk- (vt.) 'apply' (?)

[Ps. II /**kwā́sk**ʾ**ä**/**ₑ-**/: [Ger. kwaṣṣälle*] /// *pärsnāllona śätkaroṃ päst slaṅkällona toṃ saṃtkenta wrantse kātsane ma kwaṣṣällona* '… are to be sprayed; the leeches [are] to be pulled out; these remedies [are] not to be applied in [cases of] dropsy [lit: water-belly]' (W-42a4/5^{C}). ●Winter (p.c) plausibly suggests we have *ma kwaṣṣälle* 'not to be applied' rather than *makwaṣṣälle*.

■If correctly identified semantically, perhaps from PIE **k^{w}ei-* '±pile up, put in order' [: Sanskrit *cinóti* 'gathers,' Avestan *činaoiti* 'cuts,' Greek *poiéō* 'make,' OCS *činъ* 'order, rank' (P:637-638)]. The Tocharian would be from **k^{w}i-sk̂e/o-*. [Not in TVS.]

kwīpe (n.[m.sg.]) 'shame; modesty'

[kwīpe, -, kwīpe//] *[wsā]sta yase kwīpe alyeṅkäṃts* 'to others thou hast given shame and timidity' (74a2^{C}), *srukor aiśaumyepi olypo [ri]toyt[ä]r päst mā kwīpe rmoytär* 'by a wise man should rather death be sought [than that] shame should not be deflected' (81a3/4^{C}), • *kwīpe lāre yamaṣṣeñca ///* = B(H)S *hrīniṣevi* (306a1^{C}); **—kwipe-ike** 'shame-place, i.e., penis': *ṣamānentse yśelmi pälskone tsaṅkaṃ kwipe-ike ke$_{u}$wco kalltärr-ne* [sic] '[if] desires arise in the thought of a monk and his shame-place stands tall' (334a3/4$^{E/C}$); **—kwīpe-onmiṣṣe*** 'prtng to shame and regret': *kwīpe-onmiṣṣeṃ pwārasa* 'by the fires of shame and regret' (TEB-64-10/IT-5$^{C/L}$); **—kwipeṣṣe** '± prtng to shame' (TEB-59-26/SI P/1b^{C}); **—kwipassu** 'modest': *śtwāra toṃ **:** ākli yamītär śrāddhe tākoy ślek [k]wipassu **:** āyor aiṣṣeñca* 'he must practice the four [laws], he must be a believer, and likewise modest and gift-giving' (23a4^{C}); **—kwipassorñe** 'modesty': ***:** takarṣkñe taisāk kwipassorñe taisāk r=āyor **:*** 'like belief, like modesty, and also giving' [*kwipassorñe* = B(H)S *hrī-*] (23a2/3^{C}).

■TchA *kip* and B *kwipe* would appear to reflect a PTch **kwäipe* with a rebuilt zero-grade **-äi-* (Adams, 1978) or the conflation of an ablauting PIE paradigm of the sort **KweiP- ~ KwiP-*. (Note there seems to be no way in which we could have had PTch **-ī-* from PIE **-ī-* or **-ei-* directly from **KweiP-* or **KwīP-*, because such an **-ei/ī-* would have palatalized the preceding consonant). Extra-Tocharian connections are uncertain. It has been suggested that PTch **kwäip-* is a derivative of a PIE **g^{wh}eib^{h}-* seen otherwise in Germanic **wīβa-* (nt.) 'woman.' Germanic **wīβa-* (nt.) presupposes a PIE **g^{wh}eib^{h}om* and a semantic development 'shame' > 'vulva' > 'woman' (for the first change we have a partial parallel in B *kwipe-ike*). The lineaments, if not the exact details, of this etymology go back to a suggestion by K. H. Schmidt. The Tocharian forms must reflect an ablauting consonant stem only secondarily thematized, so it would not be the exact equivalent of the Germanic (see also H:208-211, who starts from **g^{wh}ih$_{1}$eb^{h}o-*, though to my mind we would still have expected palatalization in such a form). Semantically more cogent is Blažek's (1991a) comparison with Proto-Slavic **kъpъ* 'vulva,' but, again, the phonology is not easily explained. Not with VW (216) do we have a relationship with Latin *inquināre* 'to befoul, pollute, stain.' ►See also next entry and **onkipṣe**.

kwipe-ññ- (vi.) ‘be ashamed’

Ps. XII /**kwipéññ**$^{'ä}$/$_{e}$**-**/ [MP -, kwipentar, kwipentär// -, -, kwipeññentär]: *kwipentar twe ykaṃṣantar* ‘thou dost feel shame and disgust’ (THT-1621, frgm. b-a3^{C}), *sū cew yāmorsa prāskaṃ māka kwipentär* ‘he, by this deed, fears and is very much ashamed’ (K-3b5/PK-AS-7Cb5^{C}), *cey cew yāmorsa mā parskaṃ mā ykāṃṣenträ mā kwipeññenträ mā onmiṃ yamaskenträ* ‘they, by this deed, do not fear, feel no revulsion, are not ashamed and do not repent’ (K-2b6/PK-AS-7Bb6^{C}); Pt. V /**kwipéññā-**/ [MP -, -, kwipeñňate//]: *: lyāka Ānandeṃ kwipeññate tusa cek warñai 61* ‘he saw A. and was ashamed etc.’ (44b7^{C}). ■A denominative verb derived from the previous entry.

Kwirapabhadra* (n.) ‘Vīrabhadra’ (PN of a gandharva)

[-, -, Kwirapabhadra//] (296b8^{L}).

kwentse ‘?’

The only word visible at W-20b2^{C}.

kwerse* (n.) ‘?’

[-, kwersentse, -//] *ṣpakiye kwersentse* ‘a pill for/of *kwerse*’ (W-31a6/b1^{C}). The name of a disease or the name of a medical ingredient?

kwele (adj.) ‘black’ or ‘dark grey’

[m: kwele, -, -//-, -, kweleṃ] - *yatästsy aunantär-ne ṣañ śāmna kektseñ kweleṃ erke///* ‘his own people began to decorate [his] body with grey and black …’ (118b2^{E}), *kwele* = B(H)S *kāḍaśyāma-* (unpubl. Berlin fragm. [K. T. Schmidt, 1984:153]). Perhaps also to be seen in */// kärkalle k$_{u}$welesa ///* if ‘in the dark pond’ (319b1$^{E/C}$).

■Probably with Hilmarsson (H:207-208) from **k̂iwo-lo-*, an extension of the **k̂iwo-* seen in Germanic **hiwa-* ‘color, esp. gray’ [: Old Norse *hý* ‘fine (esp. gray) hair,’Old English *hīw* ‘color,’ Gothic *hiwi* ‘appearance’] and more distantly to Sanskrit *śiti-* ‘white,’ Sanskrit *śyā́va-* ‘dark, blackish brown,’ Avestan *syāva-* ‘black,’ Lithuanian *šývas* ‘grayish white,’ OCS *sivъ* ‘gray’ (P:540-541; MA:246). Alternatively Blažek (1997a) suggests a connection with Hittite *ku(wa)liu-*, if the latter means ‘dark, blue’ and not ‘calm, quiet.’

ˣKweśketar (n.) ‘Kweśketar’ (PN in monastic records)

[Kweśketar, -, -//] (THT-1400, col. 4, -a3, -a5).

kwrakar (n.) ‘upper room, apartment on top of the house’

[kwrakar, -, kwrakar//] */// [lā]ntänmpa wayaṃ kwra[kar su]mer ṣle mänt* (572a2^{A}). ■Like TchA *k$_{u}$rekār*, from B(H)S *kūṭāgāra-*.

kwrarāk (n.) ‘drumstick tree (*Moringa oleifera* Lam., *M. pterygosperma* Gaertn.)’ (a medical ingredient)

[kwrarāk, -, -//] (ST-a5/IT-305a5^{C}). ■Etymology unknown.

kwrāṣe (nf.) ‘skeleton’ [kwrāṣe, -, kwrāṣ/-, -, kwrāṣ/-, -, kwrāṣäṃ] *kete no āñme wī aularеṃ eweta tarkatsi śamñana wī kwrāṣ tainaisñā ñemtsa näsait yamaṣle* ‘to whomever [is] the wish to set at odds two companions, two human skeletons, in the name of the two a spell [is] to be cast’ (M-3a7/PK-AS-8Ca7^{C}), *kwri āñme tākaṃ-ne śāmña kwrāṣe weñi* ‘[if] there is the wish: may a human skeleton speak!’ (M-3b5/PK-AS-8Cb3^{C}).

■Etymology uncertain. VW (248) suggests a compound wherein the *kwr-* is related to Greek *gūrós* ‘round’ and *-āṣe* is related to Tocharian *ās-* dry out.’

Isebaert (*apud* Thomas, 1985b:112) suggests a borrowing from Middle Iranian **gurāš* 'screen, defense, enclosure' (< **vi-rāxša-*) which developed semantically > 'framing' > 'skeleton.' One would feel better about the proposal if the Iranian were not all so hypothetical. Hilmarsson suggests (H:211) a PIE **k*^{w}*erh*$_{2}$*-es-en-* '± form' from **k*^{w}*erh*$_{2}$- seen in Lithuanian *kùrti* 'to build, construct,' Greek *téras* 'sign, omen' (P:641-642; MA:362). This proposal seems much more satisfactory than the others.

kwri (~ kr$_{u}$i) (conj.) 'if, whenever; when' (with optative = 'even if')

kr$_{u}$i twe pärweṣṣa [lege: *pärweṣṣe*] *läc* 'when thou hast first emerged' (224a2^{A}), ***:*** *cmetär ka ksa kr$_{u}$i nemcek postäṃ sruketrä* ***:*** 'if someone is born, surely later he dies' (284a2/3^{A}), • *lkoym-c kr$_{u}$i ynemane ypauna kwṣainne* 'whenever I would see thee going about in countries and villages' (246a1^{E}), *kwri* = B(H)S *yadi* (251a2^{E}), ***:*** *kwri war tākaṃ yolmene wināññenträ omp lwāsa laksäṃ warñai* ***:*** 'if there is water in the pool, the animals, the fish, etc., will enjoy themselves there' (11b4^{C}), *ñśameṃ wätkoṣ kr$_{u}$i lkācer ñī soṃśke* ***:*** *ptsārwaṣṣat-ne ñi ykene* 'if you see my son [who is] separated from me, encourage him for me' (88b2/3^{C}), *mā kwri* = B(H)S *no cet* (547a6^{C}), *kwri tu rinträ ot kārsau-ne auspa* 'if he renounces it, then I will know him better' (AMB-b2/PK-NS-32b2^{C}), • *pañäktentse procer Nānde ñem* • *kr$_{u}$i sāṅne yapi sklokacci ṣamāni ywārc mäskīyenträ* • 'the Buddha's brother, Nānda [by] name, whenever he would enter the community, the monks were doubtful between [them] [i.e., which was the Buddha and which was Nānda?]' (IT-247b2^{C}), *kr$_{u}$i rāpoy* = B(H)S *sacet khanet* (IT-26a3^{C}), *kwri āñme tākaṃ-ne śāmña kwrāṣe weñi* 'if there is the wish: may a human skeleton speak!' (M-3b5/PK-AS-8Cb5^{C}), */// kwri ṣpä pikwalaṃts kante śā[yi] ///* 'even if one lived a hundred years' (= B(H)S *yac ca varṣaśatam jīvet*) (IT-308a6$^{?}$ [Peyrot, 2008b: 105]).

●For the syntax of *kwri*, see now Pinault (1997:474-478).

■TchA *kupre* 'how' (*kuprene* 'if') and B *kwri* reflect PTch **kwäpräi̯(ä)*, in turn from the PIE interrogative/relative pronoun **k*^{w}*u-* (for a further discussion of which, see *k$_{u}$se*) + *-*b*^{h}*roi* or *-*b*^{h}*renen* (Pinault, 1997:491-495) for which one should compare Greek *óphra* 'that, in order that; so long as, while' (< **yo-b*^{h}*ra*) and *tóphra* 'up to that time, so long.' One should note that Greek *tóphra* matches in essential points TchA *täpreṃ* 'so much, to such a degree,' (as if) from PIE **tu-b*^{h}*roi* (or *-*b*^{h}*renen*) + the adjective forming suffix **-(n)yo-*, where we have **tu-* rather than **to-* on the model of **k*^{w}*u-b*^{h}*roi* with which it was originally correlative (it has become the correlative of *kospreṃ* 'as much, how much'). Cf. VW (243-244) though surprisingly he does not mention *óphra* and *tóphra*, (H:212), and Pinault (1997) who takes the *-*b*^{h}*r-* part to be a derivative of **b*^{h}*er-* 'carry' (followed by NIL:16). Perhaps here, with the NIL, are Armenian *erb* 'whenever' and *erbek*ʿ 'at some time or another, ever' (if from **k*^{w}*e-b*^{h}*re*).

ˣkwraiññe* (adj.) 'prtng to (potter's) clay'

[f.: kwraiñña, -, -//] • *wī yamaṣlona eñcuwañña kwraiñña* • 'the two to be employed [are the ones] of iron and of clay' (= Pāli *dve pattā ayopatto matti-kāpatto*) (PK-NS-25b4^{C} [Pinault, 2000:82]).

■The adjective *kwraiñe* implies an underlying noun with a nominative singular **kwriye* or **kwaro* (or **kuro*?). Assuming *kwriye*, Pinault (2000:107-108) con-

nects the Tocharian word with OIr *coire*, Welsh *pair* 'cauldron,' Old English *hwer* 'pot, bowl, cauldron,' Sanskrit *carú-* 'a particular vessel, pot' (and, we might add, Hittite *kuraya-* 'a kind of ritual pot'). More particularly he takes the Tocharian word to be descended from the same PIE **k^{w}r̥yo-* that lies behind the Celtic words. A semantically even better equation is OIr *crē* (f.) 'clay,' Welsh *pridd* 'clay,' reflecting a Proto-Celtic **k^{w}rīyot-*, an equation rejected by Pinault because Tocharian shows no trace of the **-t-*. However, a paradigm with a PTch alternation of **-t- ~ -Ø-* would invite rebuilding of some sort, whereas PTch **-ye-* from PIE **-yo-*, as in Pinault's favored preform, should be stable. The PIE antecedent of Celtic **k^{w}rīyot-* might be **k^{w}reh$_1$yot-* which in an extended **k^{w}reh$_1$yoteh$_a$-* would give Latin *crēta* 'earth, chalk, a kind of fuller's earth.' The equation of OIr *crē* and Latin has a long history of rejection but, in this form, would seem to be semantic-ally, morphologically, and phonologically sound. The putative PIE paradigm, **k^{w}réh$_1$yots* (nom.), **k^{w}r̥h$_1$itós* (gen.), was susceptible to rebuilding with a new zero-grade in the first syllable (cf. the history of Sanskrit *púmān* 'man' [Adams, 1985c]), thus **k^{w}r̥rh$_1$(i)yot-* which lies behind Tocharian B **kwriye*. If we start from **tk^{w}reh$_1$yot-*, with a "thorn"-cluster (cf. Schindler, 1977), we can add TchA *tukri* 'clay.' TchA shows the same maintenance of the initial cluster as opposed to simplification in B that we see in TchA *tkaṃ*, B *keṃ* 'earth.' In TchA there is the addition of an epenthetic vowel and its later coloring by the **-w-* of the next syllable, both phonetic developments with many parallels. There is no trace of the **t-* in Italic or Celtic, presumably because it was lost early in the triconsonantal **tk^{w}r-*, but it was preserved longer in Tocharian because the cluster was only biconsonantal (before vocalic **-r̥-*).

kṣaṇak ([indeclinable] adj.) 'momentary, transient'
(175b2^{C}). ■From B(H)S *kṣaṇaka-*. ►See also **kṣāṃ**.

ˣkṣaṇaṣṣe, ►s.v. kṣāṃ.

ˣkṣaṃ, **kṣana-yärm**, ►s.v. kṣāṃ.

kṣatriññe* (n.) 'quality of being a warrior' (?)
[-, -, kṣatriññe//] *kṣatriññempa āklu ñiś sakne aukṣu läkle[nta] ///* (89a1^{C}). ■If an abstract noun, derived from the following entry.

kṣatriye* (n.) 'warrior'
[//kṣatri ~ kṣattaryi, kṣatriyeṃts ~ kṣattaryeṃts, kṣatriyeṃ] *wi-ppewänne kṣattaryi śpālmeṃ* 'the kshatriyas [are] the best of the two-footed [beings]' (PK-AS-16.2a1^{C} [Pinault, 1989:154]). ■From B(H)S *kṣatriya-* (cf. TchA *kṣatri*). ►See also the previous entry.

kṣantiññe, ►s.v. kṣānti.

kṣayajñānaṃ (n.) 'knowledge of perishability'
(591a6^{L}). ■From B(H)S *kṣayajñāna-*.

kṣāt(t)re (~ k(u)ṣātre) (n.[m.sg.]) 'umbrella'
[kṣātre, -, kṣātre//kṣātri, -, kṣātreṃ] *ton n[o] uppālnta kṣāttre [ra]mt āṣtsā pū[d-ñ]äkte[ntse ścma]re* 'these lotuses however stood over the head of the Buddha like an umbrella' (365a2/3^{A}), *su mäsketrä śaiṣṣentse kṣāttre tatākau* 'he has become an umbrella for the world' (K-9a6/PK-AS-7Ia6^{C}). ■From B(H)S **kṣattra-*, a hyper-Sanskritism of the more usual *chattra-*.

kṣāṃ* (~ **kṣaṃ***) (n.[m.sg.]) ‘instant’ [*(ṣeme) kṣaṃne yayauka-* ‘lasting only a moment’]

[-, -, kṣaṃ//-, -, kṣananma] • *śak-piś kṣananm=epiṅte pīś āntsi dharmacākkär ñem 31* ‘among the 15 instants [are] the five elements, Dharmacakra [by] name’ (30b6^{C}), */// ṣeme kṣanne tseṅkenträ ///* ‘in a single instant they arise’ (IT-146b2^{C} [cf. Carling, 2000:293]), *ṣeme ksaṃne yayaukaṣ* ‘lasting only a moment’ (SHT-1738 [Malzahn, 2007b:309]); **—kṣaṇaṣṣe** ‘momentary, a moment’s’ (Broomhead); **—kṣana-yärm*** ‘the measure of an instant’: *[yolone] palsko wīna mā källoy-ñ kṣana-yärmne* ‘may my spirit find no pleasure in evil [even] for the measure of an instant (S-8b4/PK-AS-4Bb4^{C}). ■From B(H)S *kṣaṇa-* (cf. TchA *kṣaṃ*). ►See also **kṣaṇak**.

kṣānti (n.) ‘forgiveness, pardon, clemency; ▫patience’

[kṣānti, -, kṣānti//kṣantinma, -, -] *weña pudñiktesc kṣānti pyām ñi* ‘he said to the Buddha: “forgive me” ’ (K-3b1/PK-AS-7Cb1^{C}), *cisṣe saimäś kloyomar nauyto-ñ* [sic] *yāmor kāntoytär-ñ k[ṣā]nt[i] tākoy-ñ* ‘I fall to thy refuge; may my deed be destroyed, may I wash myself of it, may I have forgiveness!’ (TEB-64-11/IT-5$^{C/L}$); **—kṣantiññe** ‘forgiveness’: *: arṣāklo [ce]mpa som wer śconai tarkatsi k_uṣantiññe ñṣīträ :* ‘the snake sought with this one for release [of] hate and enmity and [have] forgiveness’ (42a7^{C}). ■From B(H)S *kṣānti-* (cf. TchA *kṣānti*).

ˣKṣāranadī* (n.) the name of a river in hell

[-, -, Kṣāranadī//] (IT-179a3^{C}).

kṣirakākoṭ(i) ~ kṣīrakakori (n.) ‘cow-tree (*Gymnema lactiferum* or *G. Sylvestre*)’ (a medical ingredient)

[kṣīrakākoṭ, -, -//] (W passim^{C}). ■From B(H)S *kṣīrakakolī-*.

kṣīrapitari ~ kṣīrabiḍāri (n.) ‘giant potato, finger-leafed morning-glory’ *Batatas paniculata* Choisy, *Ipomoea paniculata, I. Mauritania*)’ (a medical ingredient)

[kṣīrabiḍāri ~ kṣīrapitari, -, -//] (W-7a5^{C}, W-39b2^{C}). ■From B(H)S *kṣīravidārī-*.

kṣudrä ([indeclinable] adj.) ‘small, of little worth’

kṣudrä k_uśāni wyai ta[kā]re 3067 ‘minderwertige *k_uśāne* waren 3067 Ausgabe’ [Sieg, 1950:221] (490b-II-3^{Col}). ■From B(H)S *kṣudra-*.

kṣuṃ* (n.) ‘regnal year’

[-, -, kṣuṃ//] *ṣkas kṣuntsa Kṣemārjune lānti yakwe-pikulne śkañce meṃne* ‘in the sixth year of the reign of king K., in the horse year, in the tenth month’ (G-Su34.1^{Col}), *ikäṃ trai kṣuṃntsa śtarce meṃne* ‘in the 23rd regnal year, in the fourth month’ (PK-DAM.507(37)^{Col}] [Couvreur, 1954c:86]); **—kṣunaṣṣe** ‘prtng to a regnal year’: *e[nd]re[tst]se[ñ]ñ[e] Kṣemakule wasa y laikar mallantsas-meṃ ñu-kṣunaṣṣe-motaṣṣeṃ tarya käṃnte* (Bil 1.1/SI P/141^{Col}, Schmidt, 2001:17).

■This word is related to Khotanese *kṣuṇa-* ‘period of time, regnal period,’ Tumšuqese *xšana-* ‘id.’ (for which one should consult Bailey, 1979:69), and Bactrian (α)χþovo (≈ /(a)xšunə/) ‘(calendar) year, (regnal) year’ (Sims-Williams, 2002:228, so also Tremblay, 2005:436). It is likely that the three Tarim languages have borrowed this word, directly or indirectly, from Bactrian, either as a result of Kushan (100 BC to 200 AD) influence or influence of the later Hephthalites (first half of the sixth century AD). Sims-Williams hesitantly suggests that the Bactrian word was itself borrowed form Greek χρόνος.

kṣur* (n.) ‘knife, razor’
[-, -, kṣur//-, -, kṣuranma] *[kärsta] ṣpä paine kṣurs[a]* ‘and he cut off [his] feet with a knife’ (21a5[C]), *kṣuranma kāṃtsāre k_uśāneṃtsa 250* ‘they filed the knives for 250 *k_uśāne*s’ (490a-III-5[Col]); —[×]**kṣur-yakne** ‘knife-like, razor-like’ (THT-4071a4[?]). ■From B(H)S *kṣura-* (cf. TchA *kṣur*).

[×]**Kṣemakule** (n.) ‘Kṣemakula’ (PN)
[Kṣemakule, -, -//] *e[nd]re[tst]se[ñ]ñ[e] Kṣemakule wasa y laikar mallantsas-meṃ ñu-kṣunaṣṣe-motaṣṣeṃ tarya käṃnte* (Bil 1.1/SI P/141[Col], Schmidt, 2001:17)

Kṣemaṅkar(e) (n.) ‘Kṣemaṅkara’ (PN)
[Kṣemaṅkar(e), -, Kṣemaṅkar(e)//] (74b2[C], 400b4[L], Qumtura 34-g-3[C/Col] [Pinault, 1993-94:175]).

Kṣemate (n.) ‘Kṣemate’ (PN)
[Kṣemate, -, -//] (Lévi, 1913:312).

Kṣemateworśa* (n.) ‘Kṣemadevorśa’ (PN in caravan passes)
[-, Kṣemateworśantse, Kṣemateworśai//] (LP-5a1/2[Col]).

Kṣemawarme ‘Kṣemavarma’ (PN in monastic records)
[Kṣemawarme, Kṣemawarmentse, -//] (463a3[Col], 494a1[A]).

Kṣemārcune ~ Kṣemarjune* (n.) ‘Kṣemārjuna’ (PN of a king of Kucha)
[-, Kṣemārjuni, -//] (G-Su34.1[Col], SI B Toch. 9.1[Col] [Pinault, 1998:4]). ●Kuchean king (Peyrot, 2008:196, fn. 296) whose reign began in a year of the Ox. About the only place in the 7th century AD where he could be inserted is the year of the Ox corresponding to AD 665. He is last attested in the sixth year of his reign, in the year of the Horse, AD 670. 670 is perhaps not coincidentally the year of the Tibetan conquest of the Tarim Basin. ►See also **Kemarjune**.

Kṣemika (n.) ‘Kṣemika’ (PN in monastic records)
[Kṣemika, -, //] (490a-I-3[Col]).

kṣai* (n.) ‘tuberculosis’
[-, -, kṣai//]. (IT-1b1[C]). ■From B(H)S *kṣaya-*.

ksa (indefinite pronominal adjective) ‘some, any’ [acc. = *kca*, gen. = *ket ra*, qq.v.]
käryorttau ksa lyakā-ne ‘a certain merchant saw him’ (593a4[E]), *[: ma]nt śām-n[aṃ]ts śaul tne kos śaiṃ ksa kaunaṃts meñaṃts kätkorne kärsnātr attsaik postäṃ :* ‘so [is] the life of men, as much as someone lives, in the passing of days and months it is later cut off’ (3b5[C]), *[: mā] stemye ksa [ne]säṃ śaulantse* ‘there is no permanence to life’ (3b7[C]), • *ceṃ ksa yāmtär appamāt wrocce lupṣtär nraisa 41* ‘[if] someone does badly by him, he will be thrown in a great hell’ (31b1[C]), *mā lipeträ ksa ... ma nta ksa campya srūkalñe taṅt[s]i* ‘nothing remains; nothing at all could stop death’ (46b3[C]), *: mantanta ksa ṣp nāge campi pältak swese swāsästsi :* ‘never could any nāga make a drop of rain to rain’ (350a3[C]).
■As Pinault has seen (1997:470-472) *ksa* is etymologically identical with *$k_u$se*, save that (originally) it was totally unstressed while *$k_u$se* was stressed. In unstressed monosyllables PIE **o/ē* give PTch **a*, rather than the **e/ē* they give elsewhere. (In unstressed position **k^wuso* [or *k^wiso*] were early reduced to **k^wso*.) *Kca* is analogical on the model of *$k_u$ce*.

[×]**ksartse** (adv.) ‘at dawn, in the early morning’
ṣpane cirkā-nesa ksartse klyantsa • ‘he released sleep on him/her and at dawn (s)he fell asleep’ (THT-1249a1[?]).

■The noun or adverb underlying this adjective (> adverb), **ksar*, is identical to TchA *ksär* ‘early morning’ (*[ā]rts koṃ ksär kākätku* ‘every day having arisen early’ [YQ1.19b3 (Ji, Winter, Pinault, 1998:192)]). Perhaps from PIE **d^{h}g^{h}is-r-*, a derivative of **d^{h}g^{h}yes-* that gives Greek *khthés*, Sanskrit *hyaḥ*, Albanian *dje* ‘yesterday’ (Beekes, 2010). At least in dialectal Albanian *dje* includes ‘yesterday’ and ‘this (past) morning.’

ˣ**kselñe**, ►s.v. käs-.

ktsaitstse (adj.) ‘old (of age)’

[m: ktsaitstse, -, -/ktsaitstsi, -, -/-, -, ktsaicceṃts, -] [f: ktsaitsña, -, ktsaitsñai//] /// *[or]otstse-pacere nesteñy antpī ktsaitsī eś-lmoṣ* ‘my grandparents are both old and blind’ (THT-1540a4^{A} [K. T. Schmidt, 2007:325]), *ktsaitsñai preścyaine* ‘in the time of old-age’ (K-5a6/PK-AS-7Ea6^{C}), *ksaise* [sic] *ṣamāne* ‘an old monk’ (400b1^{L}); —**ktsaitsts(äñ)ñe** ‘old-age’: *: tuyknesa ktsaitsñe srūka[lñe] śaul käl-tsenträ wnolmentso* ‘thus old-age and death drive the life of beings’ [*ktsaitsñe* = B(H)S *jarā*-] (3a3/4^{C}), *cmelñe ṣärmameṃ ktsaitsäññe srūkalñe* ‘from birth [come] old-age and death [= B(H)S *jātipratyayaṃ jarāmaraṇm*] (156a4^{C}); —**ktsaitstsäññeṣṣe** ‘prtng to old-age’: *ktsaitsäṃñeṣṣe prere* ‘the arrow of old-age’ (613a3^{C}).

■TchA *ktsets* ‘± finished, perfect, excellent’and B *ktsaitstse* reflect PTch **kätsaitstse* ‘± finished’ (the B use is probably originally metaphorical). The only certain extra-Tocharian cognate is *kitsaitsa* ‘±elder’ in the Gandhāri documents of Niya. Because of the meaning of TchA word, VW (237-238) and Pinault (1990:179-181; also 2002c:129-130) are right to reject the traditional equation (whose evidence is best marshaled by Anreiter, 1987b:107-110) with Greek *phthínō* ‘perish’and Sanskrit *kṣiṇāti* ‘destroys’ (Anreiter’s reconstruction is **g^{wh}þoi-tyo-*). However, VW’s own equation with Old Norse *heyja* ‘execute, accomplish’ and Old English *hēgan* ‘perform, achieve’ is not very convincing. As an alternative, Hilmarsson suggests (H:186-187) an adjectival derivative to **kätsō-*, itself from a putative PIE **ĝh$_{1}$i-tyon-* from **ĝeh$_{1}$i-* ‘bud, blossom, ripen.’ Pinault (2002c:130) connects this word with Lithuanian *gùdras* ‘wise.’ All these suggestions are quite speculative.

• KH •

ˣ**khaḍgaviṣāṇe** (n.) ‘rhinoceros’

[khaḍgaviṣāṇe, -, -//] KVāc-28a3/THT-1119a3^{C} [Schmidt, 1986]).

khadīr (n.) ‘cashew (*Acacia catechu* Willd.)’ (a medical ingredient)

[khadīr, -, -//] (W-18a3^{C}); —**khadiräṣṣe** ‘prtng to *Acacia catechu*’ (M-2a2/PK-AS-8Ba2^{C}) ■From B(H)S *khadira-*.

ˣ**khadyot*** (n.) ‘firefly’

//khadyotänta, -, -] (PK-AS-16.1b4^{C} [CEToM]). ■From B(H)S *khadyota-*.

khare* (n.) ‘ass, donkey’

[-, -, khare//] (511a1^{L}). ■From B(H)S *khara-*.

ˣ**khetta**, ►see keta.

ˣkhau* (n.) '?'
[//-, -, khaunta] *Mikkassiñitse ynaikenta khaunta käryām ysāresa piś tom* 'we bought M's *ynaikenta* and *khaunta* for five *tom* of wheat' (Otani II.12^{Col} [Kagawa, 1915]; differently Ching and Ogihara, 2012).

• G •

Gaṅk, ►Gāṅk.

gaṅgavāluk ([indeclinable] adj.) 'like Ganges-sand' [measuring innumerability]
pudñäkti gaṅgavāluk nauṣaṃñi läktsau[ñ]ai[sa] ... lyaukar śaiṣṣeṃ 'earlier buddhas, [numerous as] Ganges-sand, illuminated through [their] enlightenment the worlds' (PK-NS-34b1^{C} [Couvreur, 1954c:90]). ■From B(H)S **gaṅgā-vālukā-* (compound not in M-W or Edgerton). ►See also **Gāṅk**.

gaṇit* (n.) '(mathematical) calculation, reckoning'
[//-, -, gaṇītänta] (36a7^{C}). ■From B(H)S *gaṇita-*.

gaje (n.) 'elephant'
[gaje, -, -//] (511a1^{L}). ■From B(H)S *gaja-*.

gat* (n.) 'motion' (?), 'event' (?)
[-, -, gat//] *///murt wai ruṣ* [lege: *rup*] *mā gat yaik[u] tākaṃ-ne snai käṣṣiṃ cwi snai akṣalñe āryamārg ṣe twasastär* (591b4^{L}). ■If from B(H)S gata-.

gandha (n.) 'perfume'
[gandha, -, -//] (W-36b4^{C}). ■From B(H)S *gandha-*.

gandhakāri (n.) 'yellow-berried nightshade (*Solanum xanthocarpum* Schrad.)' (MI)
[gandhakāri, -, //] (501a5^{C}). ■By a false etymological equation with *gandha-* for *kaṇṭkāri* (Maue, 1990).

gandharasopavicār* (n.) 'neighborhood of odor and taste'
[//-, -, gandharasopavicāränta] (173a4^{C}). ■From B(H)S **gandharasopavicāra-* (compound not in M-W or Edgerton).

gandharve* (nm.) 'heavenly being'
[//gandharvi, -, -] (73b5^{C}); —**gandharviññe** 'prtng to a *gandharva*' (Broomhead). ■From B(H)S *gandharva-* (cf. TchA *gandharviñ* 'gandharvas').

Gayākāśyape (n.) 'Gayākāśyapa' (PN)
[Gayākāśyape, -, -//] (108a3^{L}).

Gayāśirṣ (n.) 'Gayāśīrṣa' (PN of a forest)
[Gayāśirṣ, -, -//] (108b2^{L}).

Gaye (n.) 'Gaya' (PN)
[Gaye, -, -//] (108b2^{L}).

ˣGardabhage (n.) 'Gardabhaga' (PN of a yakṣa)
[Gardabhage, -, -//] (PK-AS-12H-b6^{A} [Pinault, 2000b:151]). ■From B(H)S *Gardabhaga-* (cf. TchA *Gardhabhake*).

garurñeṃṣṣe* (adj.) 'prtng to garuḍas'
[f: -, -, garurñeṃṣṣai//] *garurñeṃṣṣai ypai///* (362a8^{E}). ■A doubly marked, *-ñña* + *-ṣṣe*, adjectival derivative of an unattested **garur*, the TchB rebuilt borrowing of

B(H)S *garuḍa-* (cf. Winter, 2000:131). ►For further discussion of this passage, see s.v. **²ypiye**.

Gāṅk (nf.) ‘Ganges’ (PN of a river)
[Gāṅk, -, Gāṅk//] **:** *Gāṅkne kekmu mäkte yaiku näki ṣesa reṣṣäṃ war • samudrämpa* ‘as the water [that has] come into the Ganges faultless flows together with the ocean’ (30a4^{C}), *Gāṅ pelaikneṣṣai keṃtsa cärkästa astaryai* ‘thou didst release the righteous Ganges over the pure earth’ (TEB-59-31/SI P/1b^{C}), *Śikhiṃ Gakne näskäṣ[ṣate]* ‘Śikhin let himself bathe in the Ganges’ (Pinault, 2000b:158). ■From B(H)S *Gaṅgā-*. ►See also **Kaṅk** and **gaṅgavāluk**.

guṇanirdeśne ‘?’
/// guṇanirdeśne i/// (578b6^{C}).

guṇapadārth (n.) ‘?’
dravyimeṃ guṇapa[dārth] (191a4^{L}). ■From B(H)S **guṇapadārtha-* (compound not in M-W or Edgerton].

Guṇasaṃpade (n.) ‘Guṅsaṃpada’ (PN)
[Guṅsaṃpade, -, Guṅsaṃpadeṃ//] (103a6^{C}).

gu* (n.[m.sg.]) ‘cave’ [as residence of monk]
[-, -, gu//gunma, -, -] *śleye* [sic] *guṇe* [lege: *gune*] *co* [lege: *cau*] = B(H)S *śailaguhāyām* (294a9$^{C/L}$), *wane* [lege: *gune*; the akṣaras <gu> and <wa> look very much alike] (296a9^{L}). ■From B(H)S *guhā-*.

Gunacaṃdre (n.) ‘guṇacandra’ (PN in graffitto)
[Gunacaṃdre, -, -//] (G-Su3^{Col}).

guruci, ►kuruci.

gurm, ►kwarm.

Gṛddhrakūl* (n.) ‘Gṛdhrakūṭ’ (‘Vulture Peak’) (PN of a mountain)
[-, -, Gṛddhrakūl//] (44b5^{C}).

gairik (n.) ‘yellow arsenic’ (a medical ingredient)
[gairik, -, -//] (P-2b4^{C}); —**gairikäṣṣe** ‘prtng to yellow arsenic’ (P-2b3^{C}). ■From B(H)S *gairika-*.

gairipcik ‘?’
/// [e]mṣke gairipcik [k]lāṅ/// (419a3^{L}).

gottär (n.[m.sg.]) ‘family, race, male lineage, kin’
[gottär, -, gottär//] *g[o]tt[arsa]* = B(H)S *gotreṇa* (309a1^{C}), *se gotträ klyomoṃts* ‘this family of the noble [ones]’ (597a4^{C}). ■From B(H)S *gotra-*. ►Also **kottär**.

govika (n.) ‘cowherder’s wife, woman cowherder’ (?)
[govika, govikantse, govikai//] *govikai śamñā* (619b3^{C}), *govikai lyelya[kormeṃ]* (620a4^{C}). ■The meaning is assigned on the basis of the word’s presumed connection with B(H)S *gopikā-*.

gośagat, ►kośagat.

ˣgautamakapile* (n.) ‘gautamakapile’ (name of meter of 4x15, rhythm 7+8)
[//-, -, gautamakapileṃ] (PK-AS-12Hb3^{A} [Pinault, 2000b:151]).

ˣGautame (n.) ‘Gautama’
[Gautame, Gautami, -//] *gautamī cmelṣṣā///* (344.2a^{A}); —**gautamñe** (adj.) ‘prtng the Gautama Buddha’: *gautamñe ṣamāne ste* ‘he is Buddhist [lit. Gautaman] monk’ (115b4^{L}). ■From B(H)S *Gautama-* (cf. TchA *Gautam*).

gaurap ([indeclinable] adj.) ‘important’
yāmṣawa • dipamāl orocce gaurap takarṣkñesa poyśi nessiś ñiś ‘I made the great, important row of lights in order by faith to become a buddha’ (400a4/3^{L}). ■From B(H)S *gaurava-* (cf. TchA *gaurap*).
grakṣe* (adj.) ‘prtng to a planet’ (??)
[m: -, -, grakṣe//] */// [śau]l[a]sw entwe ce ṣalywesa grakṣe wakanma ///* (428a5^{L}). ►See perhaps **grahanma**.
granth, ►krānt.
grahaṃ* (n.) ‘demoniacal possession’
[-, -, grahaṃ//] (ST-b6/IT-305b6^{C}). ■From B(H)S *grahaṇa-*.
grahanma* (n.pl.) ‘planets’
[//-, -, grahanma] *[ṣamāne]ntsa wawārp[au] grahanman[e] m[e]ñe ra ṣpäk tāsātai 13* ‘and like the moon [amongst] the planets has thou set thyself surrounded by monks’ (221b1$^{E/C}$). ■From B(H)S *graha-* (cf. TchA *grak*). ►See also perhaps **grakṣe**.

• Ṅ •

ṅke (particle) ‘then’
68 toṃ mā tākoṃ śaiṣṣene mā ṅke tsaṅko[y] pudñäkte : ‘[if] these [*scil*. sickness, old-age, and death] were not in the world, then the Buddha would not arise’ (5a6^{C}), */// [po spe]l[k]e pyāmtso warkṣältsa ñiś yesäṃ pānto : mā walke ṅke ñiś ksemar tu postäṃ onmiṃ tākaṃ-me :* ‘perform every zeal with energy [for] I [am] your help; [it is] not long then and I will go to extinction and after that you will have regret’ (29a8^{C}), *cey ṅke laitkeṃ kautaṃ pyapyaiṃ taṃtsäskeṃ* ‘they then will cut the creepers and scatter the flowers’ (589a3^{C}), *k$_{u}$ce te-mant wñāwa tu ṅke weñau anaiśai* ‘what I have so said, that, then, will I now speak clearly’ (K-2a5/6/PK-AS-7Ha5/6^{C}), *weñau ṅke pklyauṣso po āñmtsa* ‘I will speak then: hear [it] with all [your] souls’ (K-8a3/PK-AS-7Ha3^{C}). ■A reduced form of *ñake*, q.v. For the semantics, see Peyrot (2010:308).

• C •

-c enclitic second person singular pronoun.
■See **tuwe**.
Cakule (n.) ‘Cakule’ (PN in monastic records)
[Cakule, Cakulentse, -//] (462a6^{Col}).
cak* (n.) ‘foot’ (the measurement)
[//-, -, cakäṃ] *tep kwāṃntse pelykiṃ wästa-pkuweṣ alā$_{u}$ plyeṅkuwa /// aṣṣice wästa-pkuweṣ alaṃ ikäm-wi cakäṃ keneksa* ‘for the sake of/on behalf of the *tep*

Kuwa I sold a twice-combed wether … [and] a caprine male twice-combed [for] twenty-two feet of cotton-fabric' (SI B Toch.11.5-6^{Col} [Pinault, 1998:8]).

●Tang era values suggest that the Chinese foot of the first millennium was approximately 30 centimeters (perhaps a bit shorter) and thus the almost exact equivalent of the Anglo-American foot. ■Borrowed from Chinese (Early Middle Chinese *te^{h}iajk* [Pulleyblank's notation], contemporary Chinese *chǐ*, Hong Kong Cantonese *chek*).

cake (nnt.) 'river'

[cake, ckentse, cake//ckenta, -, ckenta] *cake* = B(H)S *nadī-* (3a4^{C}), ***:*** *wrotsana ckenta kaumaiño samudtärnta kätkron=epiṅkte kaunts=osonträ* ***:*** 'great rivers and pools between deep oceans are dried up by the sun' (45b7^{C}), *ckentse manarkaisa nyagrot stām ñor atiyaisa lyama* 'he sat on the grass beneath the *nigrodha*-tree on the bank of the river' (107b5^{L}).

■TchB *cake* reflects PTch **cäke* from PIE **tekos* or **tekont* (nt.) 'that which flows,' a derivative of **tek-* 'run, flow' [: Sanskrit *tákti* 'hastens, rushes along,' Avestan *tačati* 'runs, hastens, flows,' Albanian *ndjek* 'follow,' Old Irish *techid* 'flees,' Lithuanian *tekù* 'rush, flow; rise (of the sun),' and numerous nominal derivatives (P:1059-1060; MA:491)] (Lidén, 1916:35, VW:249). As VW points out TchB *cake* is very strong evidence that the PIE root was **tek-* rather than **tek^{w}-* as has often been assumed. What appears to be evidence for the latter must be taken rather as indications of the widespread use of an enlarged **tek-w-*.

cakkartse, ►s.v. cākkär.

ˣcakñi (n.) '?' (a kind of flower?)

[-, -, cakñi//] */// tumeṃ pyapyaiṃ eṅkoṣ cakñi känta[ṃ]-ne* • 'then holding flowers they strew *cakñi* [before] him' (IT-14b3^{E}).

Cakravār (n.) 'Cakravāḍa' (PN of a mountain)

[Cakravār, -, -//] *Cakravār-ṣale* (525a4^{C}).

cakravārt (n.) 'world-ruler'

[cakravārt, -, -//] (571a3^{A}); **—cakravārtñe** 'world rulership' (78a2^{C}) ■From B(H)S *cakravartin-* (cf. TchA *cakravartti*).

cakravārtti ([indeclinable] adj.) 'prtng to the rulership of the world'

[cakravārtti, -, -//] {381b4^{C}}; **—cakravārttiññe** (adj.) 'prtng to world-rulership'; (n.) 'world-rulership': *käṣṣī-pañäkte cakravārtiññe rintsate* ‖ 'the Buddha-teacher renounced world-rulership (349a2^{C}), *[cakravā]rttiṃñe cākkär* 'the wheel of world-rulership' (419a4^{L}); **—cakravartti-lantuññe*** (n.) 'world rulership'; (adj.) 'prtng to world kingship': *cakravartti-lantuññe īke ṣpä kälpāṣṣäṃ näno näno* 'he achieves the place of a world-ruler again and again' (K-9b1/PK-AS-7Ib1^{C}). ■From B(H)S *cakravartin-*.

cakṣurvijñāṃ (n.) 'knowledge gained by sight'

(194a7$^{C/L}$). ■From B(H)S **cakṣur-vijñāna-* (not in M-W or Edgerton).

cagala (n.) 'wine'

[cagala, -, -//] (W-23b5^{C}). ■From B(H)S *jagala-*.

cańke (n.) 'lap; bosom, breast, chest; [individual] breast'

[cańke, -, cańke/cańkene, -, -/-, -, cańkeṃ] *cańkene ṣlentse śtwer lāñ[c]* 'in the lap/bosom of the mountain [there were] four kings' (76a3^{C}), */// [ca]ṅke sasainu osne ṣmalle* '[he is] to sit in a house with arms akimbo' (322a1$^{E/C}$), */// karpa*

mäkte kolmaine cäṅke wä/// (389b8[E]), *kräṅkaiñai maikisa kaucä cańkesa kātso sonopalya śār kātsasa walanalle śanmäṣṣälle cańkene nautse[ne]* (or perhaps *nauts[an]e* or *nauts[i]*?) *mäskeṃtär* 'high over the breast the stomach [is] to be anointed with chicken broth; over the stomach a covering [is] to be bound; the breasts become *nautse*' (W-14b1/3[C]).

■While obviously related in some fashion to TchA *cwańke* 'id.' the nature of that relationship is elusive. The difference in vowels and stem-formation, TchA *cwańke* presupposing a PTch **cwi̯eṅkāi̯ä-* and TchB *cańke* presupposing a PTch **cwi̯äṅke-*, make it impossible to see these words as reflexes of a single PTch protoform. One should note that phonologically PTch **wi̯-* gives A *w-* but B *y-* (cf. TchA *want*, B *yente* 'wind' from PTch **wi̯ente*). A simplification of **cy-* to *c-* in B presents no difficulty. Perhaps the pre-TchA form is a vr̥ddhied derivative of the unvr̥ddhied form reflected in TchB. If so, the relationship between the two Tocharian words would be parallel but reversed to that seen in TchA *śiśäk* (unvr̥ddhied) and TchB *ṣecake* (vr̥dhhied) 'lion.' Extra-Tocharian morphological parallels include Sanskrit *pārśva-* 'region of the ribs' beside Sanskrit *párśu-* 'rib' and Hittite *hīla-* 'courtyard' beside *hāli-* 'fold, corral.' It is not necessary to see a borrowing from one language to the other (both Winter, 1972:386, and VW:253 assume a borrowing from B to A). Further connections are unknown. In his review of VW (1987), Winter later (1980[81]) suggests a relationship of this word with *twāṅk-*, q.v., assuming the latter to mean '± force in, confine.' However, since *twāṅk-* probably means '± wear, put on' or 'take off,' such a connection is not likely semantically.

cańkramit (n.) 'one who has walked about, promenaded' [said, e.g., of the Buddha] (360b4[C]). ■From B(H)S *cańkramita-*.

Cañca (n.) 'Cañcā' (PN of a woman)
[Cañca, -, Cañcai//] (18b6[C]).

×cañcamaniya* (n.) name of a meter/tune
[-, -, cañcamaniyai//] (IT-173b3[C]).

Caṇḍāyne '?'
/// [R]ājabhadre ṣpä Caṇḍāyne pūy·/// (507a3[C/L]).

caṇḍāl(e) (n.) 'outcast (and therefore the performer of undesirable social roles such as executioner)'
[caṇḍāl, caṇḍālentse, -//caṇḍāli, -, -] *caṇḍālentse w[a]sts[i]* 'an outcast's clothes' (118a5[E]), (IT-91b5[C]). ■From B(H)S *caṇḍāla-*.

cat (n.) a kind of snake
[cat, -, -//] *[arṣā]klo auk catä tsākaṃ tesa näsait y[amaṣle]* '[if] a snake, viper, or *cat* bites, in such [a case] the spell [is] to be made' (503a2[C/L]). ■Etymology unknown.

×Catile (n.) 'Catile' (PN in monastic and administrative records)
[Catile, Catilentse, -//] (SI B Toch. 9.6[Col], SI P/117.3[Col], SI B Toch. 12.3[Col] [Pinault, 1998:4, 13, 16]).

caturdāś* (n.) 'the fourteenth day of a lunar fortnight'
[-, -, caturdāś//] (511b2[L]); **—caturḍasaṣṣe*** [sic] 'prtng to the fourteenth day of a lunar fortnight' (490a-I-5[Col]). ■From B(H)S *caturdaśa-*.

×Catewe (n.) 'Catewe' (PN in administrative records)

[Catewe, -, -//] (SI B 12.7^{Col} [Pinault, 1998:16]).

cantāṃ ~ candāṃ (n.) ‘sandalwood (tree) [*Santalum album* Linn.]’ (MI)
[cantāṃ -, cantāṃ//] (W passim^{C}); —**candāṃ-were** ‘smell of sandalwood’ (376a3^{L}). ■From B(H)S *candana-* (cf. TchA *candaṃṣi* ‘prtng to sandal’).

ˣCandradarśane* (n.) ‘Candradarśana’ (PN of a king)
[-, Candradarśani, -//] (IT-111b2^{C}).

Candramukhe (n.) ‘Candramukha’ (PN of a king)
[Candramukhe, Candramukhi, Candramukheṃ//] (88b6^{C}).

Candrāvasu (n.) ‘Candrāvasu’ (PN)
[Canmdrāvasu, -, Candrāvasuṃ//] (418a3^{L}).

Candre ~ Cantre (n.) ‘Candra’ (PN of a buddha)
[Candre, -, -//] (433a20^{Col}).

ˣCapiśakke (n.) ‘Capiśakke’ (PN in administrative records)
[Capiśakke, -, -//] SI P/117.4^{Col} [Pinault, 1998:13]).

ˣCapeś (n.) ‘Capeś’ (PN in administrative records)
[Capeś, -, -//] (SI P/117.12^{Col} [Pinault, 1998:15]).

caprāṣṭo (n.) a medical ingredient
[caprāṣṭo, -, -//] (W-26a4^{C}).

ˣCamil (n.) ‘Camil’ (PN in monastic and administrative records)
[Camil, Camiläntse, -//] (SI B Toch. 9.5^{Col}, SI P/117.11^{Col} [Pinault, 1998:4, 15]).

camel (nnt.) ‘birth, rebirth; birthform [i.e., form taken in a rebirth]’
[camel, cmelntse, camel//-, cmelaṃts, cmela] *[pi]ś cmelane* ‘in the five birth-forms’ (11a2^{C}), *: alyek cmelne ṣpä ñäkcye cmetsi śaiṣṣene 9* ‘and to be born in the divine world in another birth’ [*alyek cmelne* = B(H)S *pretya-*] (14a6^{C}), *snai keś cmela* = B(H)S *anekadhātu-* (30a3^{C}), *mātri kātsane camel eṅka[lñeś]* ‘in order to grasp birth in the womb of the mother’ (113a3^{L}), • *to to* [lege: *toṃ toṃ*] *cme-lane* • = B(H)S *tāsu tāsupapattiṣu* (358a1^{C}), *cmelane su mäsketrä śaiṣṣentse kṣāttre tatākau* ‘he has become in [his re-]births an umbrella for the world’ (K-9a6/PK-AS-7Ia6^{C}); —**cmel(äṣ)ṣe** ‘prtng to a [re-]birth; prtng to family relationship’: *cmelṣe serkentse* ‘of the cycle of birth’ (158b2^{C}), */// wnolmets piś cmelṣe[ts]* ‘beings of the five births’ (347b2^{L}), *cmeläṣṣe serke* [= B(H)S *jāti-saṃsāro*] (542b7^{C}); */// teṃ-yiknesa āre cmelse sim sä[lyiye ste ///]* ‘in such a way it is the end, the boundary and border, of relationship’ (327b3^{L}); —**cmel(ä)tstse*** ‘belonging to the family of, related’: = B(H)S *jātīya-* (533a2^{C}); —**cmalye** ‘prtng to one’s birth’: *cmalye yapo[yne]* ‘country where one is to be born’ (424a3$^{C/L}$).
■TchA *cmol* and B *camel* reflect PTch **cämel*, a *nomen actionis* from *täm-*, ‘be born,’ q.v. The rounding of PTch *-*e-* to *-o-* is perhaps semi-regular after a bilabial in TchA (but compare TchA *masäk* ‘joint, link’ and B *meske* ‘id.’).

campākäṣṣe* ‘prtng to champaka (*Michelia champaka* Linn.)’
(M-2a5/PK-AS-8Ba5^{C}). ■An adjective built from an unattested **campāk* from B(H)S *campaka-*.

cayane* (n.) ‘± distributer’ (?)
[//-, cayaneṃts, -] */// kᵤśāneṃnmeṃ cayaneṃts kᵤśāneṃ wasam* [some illegible number] ‘from the … *kᵤśane*s we gave to the *cayane*s … *kᵤśāne*s’ (490b-I-2^{Col}).
■If from B(H)S *cayana-* (see Sieg, 1950:220).

Caracāte (n.) 'Caracāte' (PN in monastic records)
[Caracāte, -, -//] (464a5^{Col}).

carit* (n.) 'motion; behavior; proper observance'
[-, -, carit//] *yāmṣa śalānta cari[t pernesa]* 'he created disputes concerning the proper observance' (37a7^{C}). ■From B(H)S *carita-*.

carke* (n.) 'garland'
[//-, -, cärkenta] *tusa tane cärkenta källā[skau]* 'thus I bring the garlands here' (92a6^{C}). ■A nominal derivative of ^{2}*tärk-*.

ˣcaläm* (n.) '?'
[-, -, caläm//] • *ṣñār yāmorntse calämtsa ///* (IT-1b4^{C}).

ˣCalaiśke (n.) 'Calaiśke' (PN in administrative records)
[Calaiśke, -, -//] (SI B Toch. 12.3^{Col} [Pinault, 1998:16]).

calle (n.) '± burden, load' or 'impediment' (?)
[calle, -, -//] */// pyāmtsar calle walke lyat* (606a1^{C}), *śūkentane treṅkältsa perne peñyo muskī[ntär :] eṅkalñentse ṣarmtsa ywārc yärtoṣ lk[ā]ntär wertsyaṃne : calle ṣ wesäṃ miṣenta lauk[e] tarkam eṅkalñe : warto-wṣeṃñai saimtsa wes śayem omte pintwātsa* 'because of avidity for tastes, rank and glory disappeared; because of attachment [to the material world], [those] half-pulled [to the world] are seen among the assemblies; and a burden [or 'impediment'?] to us [are our] fields; we will set far our avidity; in the refuge of a forest-dwelling we will live there by alms' (PK-AS-16.2a3^{C} [Pinault, 1989:155]).
●Often taken as phonetic simplification of *k$_{u}$calle*. However, since the only occurrences of *calle* are in Classical manuscripts, such a hypothesis is unlikely, as the only sure examples of such a simplification do not appear until Late manuscripts (Peyrot, 2008:183).
■If correctly identified as to form and meaning, it is presumably a derivative of *täl-* 'raise, lift,' (as if) from a PIE **telno-* (cf. Greek *téllō* 'rise [of the sun]' for the form and *tlênai* 'bear' for the meaning). ►See also **täl-**.

casi (n.) (?)
auś i ye casi (499b2^{C}).

cāk (n.) 'hundred quarts [dry measure]'
[cāk, -, -//cakanma, -, -] *wasa kantine yikṣye cāk wi tom* 'he gave for bread, [one] *cāk* and two *tau*' (433a11^{Col}), *yap wāltsa wi cakanma wi tau* 'he ground millet, two *cāk*s and two *tau* (459a5^{Col}).
■A borrowing from Chinese, cf. Old Chinese **d'iak* 'stone; hard; barren; measure of weight; measure of capacity (= 10 *dŏu*)' or its Middle Chinese descendant *dzi̯ak* (contemporary Chinese *shí*; Naert, 1965). Compare the borrowings for similar words denoting measurements, *tau* (= one-tenth *cāk*) and *ṣaṅk* (= one-tenth *tau*). While the Chinese antecedent for Tocharian *cāk* may be used of either weight or capacity, the antecedents of *tau* and *ṣaṅk* are exclusively measures of capacity. Since the three Tocharian words are used only to measure liquids or grain, it is almost certain that all three words were measures of capacity rather than weight. However, the possibility certainly remains that *cāk* was also a measure of weight for Tocharian speakers as was its antecedent in Chinese.

cākkär (n.) 'wheel; *cakra*, wheel as mystical symbol'
[cākkär, cakkarntse, -/-, -, cakkarwi/] *: sportoträ läklentaṣṣe cākkär* 'the wheel of

sufferings revolves' (11a7[C]), *[pe]laikneṣṣe cākkär se walke stamoy* 'may this wheel of righteousness long endure!' (313b5=S-5b3[C]); **—cākkär-lakṣāṃ** 'sign of the *cakra*' (109a7[L]); **—cākkär-ṣotri** 'id.' (365b4[A]); **—cakkartse*** 'possessing a *cakra*' (267b3[C]); **—[×]cakräṣṣe*** prtng to a *cakra* (THT-1859a4[A]). ■From B(H)S *cakra-* (cf. TchA *cākkär ~ cākrä*).

[×]cātir* (n.) 'sal ammoniac'

A Turkish word of possible TchB origin found in al-Kashghari (1984) as a dialect word in the Turki of Kucha.

cāne* (n.) 'cash' (a Chinese coin of small value with a square hole in its center or a unit of value equivalent to a cash); [pl.] 'money' [in general] (?)

[-, -, cāne//cāni ~ cāñi[Col], -, cāneṃ] *Śilarakite Āryawarmeṃ tsamo yṣuwarsa prekṣäṃ Sessatatte rine meskeṣṣeṃ cāneṃ aiṣlyi* [lege: *aiṣlye*] *tākaṃ* 'Ś. asks S. with the greatest friendliness [that he and] S. give the strung cash in the city' (492a1/2[Col]), *pañikte pakenta kalwa wi 2 ṣkäsār pläṅkāre cāneṃntsa śak-wi 12* 'Buddha obtained two [2] parts of six each were sold for 12 *cāne*s' (KLOST. 38,3[Col] [Couvreur, 1954c:90]), *tarya t$_u$mane wiltse [sic] piś känte pśāka-wi wässanmaś cāñi* '32,552 *cāne*s for the clothes' (Otani 3, 1/2[Col] [Thomas, 1954: 762]), *śtarce ikäṃne tuñ käryāmai traiysa 3* 'in the fourth [month], on the twentieth, I bought (a) *tuñ* for three [*cāne*s]' (PK-DAM.507.40-42a1[Col] [Pinault, 1994:102]), *wi wässanmaś cāñi piś-tumane ṣkas-yiltse wi-käṃnte ikäṃ-ok* 'coins for the two clothes [winter + summer outfits] are 56,228' (Otani 13.1.3-4[Col] [Ching, 2011:67]).

●In another part of the list of PK-DAM.507.40-42a1 (a) *tuñ* is bought for two *cāne*s. Its exact worth in Tang times is unknown (at least by me) but the fact that a flower might cost two or three *cāne*s while clothes, even if the wardrobe expenditures of the royal household for a year (the context of the Otani manuscript is unknown), might cost in excess of thirty-two thousand *cāne*s suggests that it was of small value, though perhaps not as small as in late Qing times (about two cents worth at the present value of the dollar). The relationship of this word with *k$_u$śāne*, q.v., another monetary unit, is unknown.

■A borrowing from Chinese, cf. Middle Chinese **dzian* (in Pulleyblank's notation) 'copper coin' [= Modern Chinese *qián*] (Naert, 1965). ►Also **k$_u$śāne**.

[×]cār* (n.) '?'

[//-, -, caranma] (PK-PK-AS-16.1a4[C] [CEToM]). ■From B(H)S *cara-* or *cāra-*, but in which meaning?

cāro, only attested in the compound: **cāro-korśo*** 'turban' (?):

//ṣṣe wantau āṣtsa cāro-korśai : 'having wound a turban over the head' (212a1[E/C]). ■Etymology unknown.

cāl* (n.[m.sg.]) '±oblation' (??)

[-, -, cāl//] *śanm[eṃ] w[ä]ntr[e]n[e] ot cai aiśaly[i] śaulaṣṣe ce$_u$ cālne wrocc[e] [k]$_u$s[e] ///* (AMB-b1/PK-NS-32b1[C], also Pinault, 2012:233-235). ●Pinault's discussion makes it clear that it should mean something like 'renunciation, remuneration, liberality' (≈ B(H)S *tyāga-*). ■If so, it might be 'that which is offered up, oblation,' from *täl-*, q.v.

cāvvi (n.) 'pepper (*Piper chaba* Hunter)' (a medical ingredient)

[cāvvi, -, -//] (497b6[C], P-3b5/PK-AS-9Ab5[E]). ■From B(H)S *cavi-*.

ˣCāsām* (n.) ‘Cāsām’ (PN in monastic records)
[-, Cāsāmtse, -] (Otani II-12a12^{Col} [Ching and Ogihara, 2012:81]).

cäṅk- (vt.) ‘please’
Ps. II /**cäṅk**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A -, -, cañśäṃ ~ cañcäṃ (cäñcan-me)//]: *entsesa attsaik eśne wawālaṣ mā cäñcan-me āyor aitsi* ‘through greed [their] eyes [are] covered; it does not please them to give a gift’ (K-6a2/PK-AS-7Fa2^{C}); Ko. I/II /**cäñc(**$^{\text{'ä}}$/$_{\text{e}}$**)-**/ [AOpt. //-, -, cäñcyeṃ].
■TchB *cäṅk-* reflects PIE **teng-* ‘think, feel’ [: Latin *tongeō* ‘nōsse, scīre,’ Gothic *þagkjan* ‘think, reflect on,’ Old Norse *þekkja* ‘perceive, recognize, know; make agreeable,’ OHG *denchen* ‘think,’ Old English *þencan* ‘id.’ (< **tongeye/o-* as in Latin *tongeō*), Gothic *þugkjan* ‘seem, appear,’ OHG *dunchen* ‘id.,’ Old English *þyncan* ‘id.’ (< **tŋgye/o-*), OHG *dank* (m.) ‘thanks, thought,’ Old English *þanc* (m.) ‘thought, sentiment, purpose,’ Albanian *tëngë* (f.) ‘resentment, grudge, ill-feeling’ (P:1088; MA:575; LIV:629)] (Pedersen, 1941:244-5, VW: 250). It should be noted that the Tocharian present is (as if) from a simple PIE thematic **tenge/o-* which is not matched in Latin or Germanic. ►See next entry and **taṅkw**.

cäñcare (~ ciñcare) (adj.) ‘lovely, agreeable, charming, delightful, tender’
[m: cäñcare, -, cäñcareṃ//] [f: cäñcarya, -, -//-, -, cäñcrona] *mäntrākka alokälymi cäñcare [täñ]* = B(H)S *evam ekāntakāntaṃn te* (251a1^{E}), *23 wñā-neś cäñcareṃ brahmasvarsa weksa* ‘he spoke to him with [his] beautiful brahmasvara voice’ (384b3^{C}), *cäñca[r]e* = B(H)S *priyam* (U-8a4/IT-228^{C}), *ciñcareṃ eñcareṃ mā eñcareṃ sparśmeṃ tetemu • ciñcareṃ …* [*ciñcareṃ* = B(H)S *iṣṭo*] (197b2^{L}); — **cäñcarñe** ‘pleasure’: *pyapyaints ācc[e] cäñcarñesa ṣeṣṣirkoṣ* ‘surpassed by the thick pleasure of flowers’ (237a1^{C}). ■Like its TchA equivalent *cäñcär*, an adjectival derivative based on the present stem of *cäṅk-*, q.v.

cämp- (vi.) ‘be able to’ [always followed by an infinitive]
Ps. I or II (= Ko.) /**cämpä́-**/ or /**cämp**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A campau, -, campäṃ// -, campcer ~ camñcer^{L}, campeṃ; AImpf. -, -, campi//; Ger. cämpalle*]: *mā cämpau ci klautkästsi wrocce r[ṣā]k[eṃ]* ‘I cannot make thee a great seer’ (127b2^{E}), *sū cämpan-m[e] laklene waste nestsi* ‘he can be a refuge in their suffering’ (77a2^{C}), ***:*** *kā ye[s ri]ntsi mā campcer pel=ostaṣṣe totkā-yärm [6]5* ‘why can you not renounce the prison of the house [even] a little?’ (5a1^{C}), *[6]5 ṣñār ekñentasa soytsi lāñco mā campe[ṃ* ***:]*** ‘by their own possessions can kings not be sated’ (22a3^{C}), ***:*** *mantanta ksa ṣp nāge campi pältak swese swāsästsi* ***:*** ‘never could any *nāga* make a drop of rain to fall’ (350a3^{C}), *mā wes cämpalyi erkattäṃñe kaltsi* ‘we [are] not capable of bearing ill-treatment’ (79a3^{C}); Ko. I/II [= Ps.] [A -, campät, -// -, -, campeṃ; AOpt. cämpim, -, campi// -, -, cämp(i)yeṃ]: *mā tw=ot [ca]mpät toṃ laṃsūna lāṃṭsi pelaikneṣṣana* ‘canst thou then not prepare the works of the law?’ (15b5=17b7^{C}), *aiśämñesā späntai wentsi cämpim-cä* ‘out of wisdom may I be able to speak to thee convincingly!’ (248b2^{E}); Pt. Ia /**cämpyä́-**/ [A cämpyāwa, cämpyāsta, campya// -, cämpyās, cämpyāre] *[i]ntriṣṣe samuddär mā soyässi cämyāwa* [sic] ‘I couldn’t satisfy the ocean of the senses’ (TEB-63-01/IT-5$^{C/L}$), *ma nta ksa campya srūkalñe taṅt[s]i* ‘nothing at all could anything stop death’ (46b3^{C}).

■ AB *cämp-* reflect PTch **cämp-* from PIE **temp-* '± stretch, exert an effort on' [: Lithuanian *tempiù* 'pull in length, stretch, extend,' *tìmpa* 'sinew,' TchA *tampe* 'force, ability,' Old Norse *þambr* 'swollen, thick' (< *'stretched out, distended'), and possibly such other words as Latin *tempus* 'time' (< *'stretch of time') collected at P:1064-1065; MA:187; LIV:626] (VW, 1939:127, Pedersen, 1941: 162, nt. 1, VW, 1976:249-250, though details of the extra-Tocharian cognates differ). ►See also next entry.

cämpamo (adj.) 'capable, able'

[m: cämpamo, -, -//cämpamoñ, -, -] *po-cmelaṣṣi pacera mā cämpmoñ* 'parents in all lives [are] not able' (A-1a2/PK-AS-6Ba2^{C}); —**cämpamñe** 'ability, power, magic power': *kos ñi cämpämñe tot weñe$_{u}$* 'as much as [is] my ability, so much will I speak' (248a2^{E}), *orotse cpī mäsketrä cämpamñe* 'great is his ability' (K-9a3/PK-AS-7Ia3^{C}); —**×cämpamñeṣṣe*** 'prtng to ability, power': (PK-AS-16.1b1 [CEToM], PK-AS-16.2-b4^{C} [Broomhead]); —**cämpamñetstse*** 'having ability, able': • *cai yakṣī orotstse-cimpamñecci* 'the *yakṣa*s of great ability' (506a3$^{C/L}$). ■An adjectival derivative of **cämp-**, q.v.

×cämpamñe, ►s.v. cämpamo.

ci, ►s.v. tuwe.

ciñcare, ►cäñcare.

citt* (n.) 'thought, spirit'

[-, -, citt//] *sälpiñ cittsa wolokmar* 'I dwell with a burning spirit' (TEB-64-05/IT-5$^{C/L}$). ■From B(H)S *citta-*.

cittakālyät* (n.) '± thing anticipated' (?)

[-, -, cittakālyät//] (405a8^{C}). ■From B(H)S *cittakalita-*?

Cittarakṣite (n.) 'Cittarakṣita' (PN in monastic records)

[Cittarakṣite, -, -//] (434a4^{Col}).

Cittavārg (n.) 'Cittavarga' (a portion of the Udānalaṅkara)

[Cittavārg, -, -//] (A-3a3/PK-AS-6Ga3^{C}).

cittābhisaṃskār (n.) ± 'conception of thought' (?)

[cittābhisaṃskār, -, -//] (200b1$^{C/L}$). ■If from B(H)S **cittābhisaṃskāra-* (not in Monier-Williams or Edgerton).

×Citrasene (n.) 'Citrasena' (PN in administrative records)

[Citrasene, -, -//] (SI B Toch. 12.2^{Col} [Pinault, 1998:16]).

citrāk (n.) 'white lead wort (*Plumbago zeylanica* Linn.)' (a medical ingredient)

[citrāk, -, -//] (497b7^{C}, W-17a5^{C}). ■From B(H)S *citraka-*.

Citre (n.) 'Citra' (PN of householder and in administrative records)

[Citre, Citrentse, -//] (40a3^{C}), (SI P/117.4^{Col} [Pinault, 1998:13]).

×Citrerapaśke (n.) 'Citrerapaśke' (PN in administrative records)

[Citrerapaśke, -, -//] (SI B Toch. 12.1-2^{Col} [Pinault, 1998:16]).

×Citraupte (n.) 'Citraupte' (PN in administrative records)

[Citraupte, -, -//] (PK-Cp 4.4/PK-DAM.507^{Col} [Pinault, 2002: 247]). ■A semi-Sanskritized borrowing from a Prakrit **citraütta-*, as if Sanskrit **citragupta-* (Pinault, 2002:248)?

Cina (n.) 'Cina' (PN in monastic records)

[Cina, -, -//] (459a4^{Col}). ●A short form of the following name?

ˣCinatewe (n.) ‘Jīnadeva’ (PN in administrative records)
[Cinatewe, -, -//] (SI P/117.8^{Col} [Pinault, 1998:15]).
Cinatyuti (n.) ‘Cinatyuti’ (PN in monastic records)
[Cinatyuti, Cinatyutintse, -//] (459a5^{Col}). ►See previous entry.
ˣCinasene (n.) ‘Jīnasena’ (PN in monastic and administrative records)
[Cinasene, -, -//] (SI B Toch. 11.14^{Col}, SI P/117.6-7^{Col} [Pinault, 1998:10, 13]).
ˣCinaute (n.) ‘Cinaute’ (PN in administrative records)
[Cinaute, -, -//] (PK-Cp. 26.5/PK-DAM.507^{Col} [Pinault, 2002: 247]). ■See next.
ˣCinaupte (n.) ‘Cinaupte’ (PN in administrative records)
[Cinaupte, -, -//] (SI B 12.2^{Col} [Pinault, 1998:16]). ■A semi-Sanskritized borrowing from a Prakrit **jīnaütta-*, as if from Sanskrit **jīnagupta-* (Pinault, 2002:248)? A form closer to the original Prakrit form is seen in the previous entry.
cintāmaṇi (n.) ‘fabulous jewel yielding its possessor all desires’
[cintāmaṇi, -, -//cintāmaṇinta, -, -] *kārūnäṣṣe cintāmaṇi* ‘the jewel of compassion’ (73b5^{C}), [in Manichean script] *čynt’m’nyy* (Gabain/Winter:11). ■From B(H)S *cintāmaṇi-* (cf. TchA *cintāmani*).
cipak (n.) ‘*Pentaptera tomentosa*’ (a medical ingredient)
[cipak, -, -//] (W passim^{C}). ■From B(H)S *jīvaka-*.
ˣcipanit* (n.) ‘?’
[-, cipanitäntse, -//] W-17b3^{C}.
ˣciprak (n.) ‘?’
[ciprak, -, -//] W-23b5^{C}.
ciṣṣe^{C-L} (adj.) ‘thy, pertaining to thee’
[m: ciṣṣe, -, ciṣṣe//] *ciṣṣe saimäś kloyomar* ‘I fall toward the refuge that thou providest’ (TEB-64-11/IT-5$^{C/L}$), *cine yāmu śrigupti yolo yāmor nautā-ne ciṣṣek saimtsa* (TEB-64-12/IT-5$^{C/L}$). ■An adjectival derivative of *ci* ‘thee’ (the accusative of *tuwe*, q.v.). For its chronological distribution vis-à-vis *tañ̈ñe*, see Peyrot (2008:95). ►See also **tañ̈ñe**.
ˣcukkr* (n.) ‘vinegar’
[-, -, cukkr/] Y-2b1$^{C/L}$. ■From B(H)S *cukra-*.
cukkrikäṣṣu* (n.) ‘distilled vinegar’
[cukkrikäṣṣu, -, -//] (Y-2b1$^{C/L}$ [= B(H)S *cukra-*]). ■A compound of *cukra-* + TchB *kaṣṣu*?
ˣcut (n.) ‘mango’
[cut, -, -//] 530a4^{C}. ■From B(H)S *cūta-*.
cūrṇ ~ cūrm (n.[m.sg.]) ‘(medicinal) powder’
[cūrṇ -, cūrṇ//-, -, curṇanma] *apsāltsa yāmu pīle kektseṃne curṇanmasa ṣälypentasa nano mīsa rättankeṃ* ‘[if] I make a wound by a sword in the body, with powders and salves the flesh will heal again’ (15b1/2=17b3^{C}), *se cūrṇä kewiye wentsa kante ṣpärkaṣṣälle* ‘this powder with cow urine [is] to be dissolved [at a ratio of] 100 [to one]’ (W-2a5^{C}), *cūrm* (Y-1a2$^{C/L}$); —**ˣcurṇanmaṣṣe*** ‘prtng to powders’: (IT-244b3^{C}). ■From B(H)S *cūrṇa-* (cf. TchA *curm*).
ˣce (affirmative particle) ‘yes’ (?)
Karmavācana at 14b2 and 16b1: *Tañ se wassi?* [Ans.] *ce ñi* ‘[is] this thy clothing? [Ans.] ‘yes [it is] mine,’ *tañ sā pātro?* [Ans.] *ce ñi* ‘[is] this thy begging

bowel? [Ans.] ‘yes [it is] mine.’ In questions of this sort the accusative singular masculine pronoun seems to have become an affirmative particle. ■/►See **se**.

ce(k), ►s.v. se.

ceṅk-, ►s.v. täṅk-.

ceccalor, ►s.v. täl-.

ˣCeṭika (n.) ‘Ceṭika’ (PN)

[Ceṭika, -, -//] (Broomhead). ■From B(H)S *Ceṭikā-* (cf. TchA *Ceṭikā*).

ˣCeṇuvaṃ* (n.) ‘Ceṇuvana (PN of a monastery)

[-, -, Ceṇuvaṃ//] *Raj[a]griścä Ceṇuvaṃ-saṅghrāmne mäskī[tär]* ‘he found himself at the Ceṇuvaṃ monastery near the city of Rājagri’ (THT-1179b2^{E}).

cetaṃ (n.) ‘soul, mind’

[cetaṃ, ceta[nä]ntse, -//] (200a5$^{C/L}$). ■From B(H)S *cetana-*.

cetiṣṣe* (adj.) ‘prtng to a shrine’ (?)

///ñe ñemtsa ṣpä • cetiṣṣe • tane • /// (507b1$^{C/L}$). ■In form an adjectival derivative from an unattested **ceti,* presumably B(H)S *ceti-* ‘object of veneration, shrine.’

cepy-, ►see tep(p)-.

ceyak, ►s.v. se.

W-3b2^{C}, Y-2a2$^{C/L}$.

celāmäññe* (adj.) ‘?’

[f: //-, -, celāmäññana] • *pañcwarṣikänta kakonta wrocceṃ stamäṣṣäṃ celāmäñ-ñana ain wat=āyornt=asta yettse* (290a1^{C}). ■A derivative surely of the next entry but its exact meaning and the exact method of derivation are unknown.

celeññ- (vi.) ‘appear’

Ps. XII /**celéññ**^{ä}/$_{e}$**-**/ [MP -, -, celentär//; MPImpf. // -, -, celeññiyentär]: *māka täṅwañe lkātsi celenträ* ‘it appears very lovely to look at’ (74a3^{C}), *cākkär svastik nandikāwart ṣotruna eneṅka celeñiyentär* ‘the cakra, swastika and *nandikavarta* signs appeared within’ (107a1^{L}).

■Etymology uncertain. VW (251) suggests a connection with the family of PIE **telh$_a$-* ‘lift, raise.’ Such a connection is possible but the meaning is rather distant and the exact morphology of the form of *celeññ-* is not matched by anything among the certain descendants of **telh$_a$-*. ►See **celāmäññe,** possibly **täl-**.

cew, ►see s.v. su.

ceśalle, ►s.v. täk-.

caitasike (a) (adj.) ‘prtng to the mind, mental, spiritual’; (b) (n.) ‘mind’

Adj. [m: caitasike, -, -//] (172a2^{C}); N. [-, -, caitasike//] (b) *[k$_u$se caitasikene] vutarkavicār su ytārine samyaksaṃkalp //k$_u$se caitasikene kā //// ytārine samyag-vyāyām //k$_u$se caitasikene smṛ̊ti su ytārine samya[ksmṛ̊ti]* (IT-15a1^{C} [cf. Carling, 2000:94]). ■From B(H)S *caitasika-*.

Caitike (n.) ‘Caitike’ (PN in caravan passes and graffito)

[Caitike, -, -//] (LP-14a2^{Col}, G-Qa-1.2^{Col}). ►See following entry.

Caiytiśka (n.) ‘Caiytiśka’ (PN in monastic records)

[Caiytiśka, Caiytiśkantse, -//] (461a1^{Col}). ●A diminutive of the preceding.

cok (n.[m.sg.]) ‘lamp’

[cok, -, cok//-, -, cokanma] *cok ñiś twāsäṣṣim* ‘may I light the lamp!’ (364a4^{C}), *yṣiñe cokiś ṣalywe* ‘oil for the night lamp’ (451a2^{Col}), *cok kekesorne* ‘in the extinguishing of the lamp’ (588b8^{E}); —**ˣcokaṣṣe** ‘prng to a lamp’: (THT-

2722a3[Col]). ●The form *coki* at THT-2702a1[Col], and -a2 suggests that forms such as *cokiś* (451a2) have been reanalyzed so as to create a new base form, *coki*.

■ AB *cok* reflect PTch **cok*. It has been suggested that we have a virtual PIE **dhēg*^{wh}*u*-, a derivative of **dheg*^{wh}- 'burn' (so Krause, 1943:32, and Pedersen, 1944:23). Against such a derivation, otherwise quite attractive, is that fact that Tcharian, from a very early date, seems to have generalized word initial *ts*- in this root, giving no basis for the initial *c*- of *cok* (*c* is the productive palatalization of Tocharian *t*). VW (252) reconstructs **tēgu*- and connects this word with Old English *þeccan* 'burn,' *fæcele* 'torch, lamp,' OHG *dahhazzen* 'flare up' (P:1057). However, Old English *þeccan* 'burn' appears not to exist (see the discussion in Bosworth and Toller) and *þæcele* may be merely a variant of *fæcele* 'id.' from Latin *facula*, all of which leaves Tocharian *cok* and OHG *dahhazzen* isolated.

More plausibly Lubotsky and Starostin (2003:263) suggest a borrowing from Chinese (contemporary Chinese *zhú* 'torch, candle; shine,' Middle Chinese [in their notation] *ćöuk* or [in Pulleyblank's] *tɕuwk*).

cotit, only attested as a part of a phrasal verb: **cotit yām-** 'accuse':

cotit yamaṣṣa-me toy aśiyana po lalāṃṣuwa stare 'he accused them [thus]: these nuns have finished everything' (PK-AS-18B-a2[C] [Pinault, 1984b:376]). ■From B(H)S *codita*-, past participle of *cud*-. ►See also the next entry.

codake (n.) 'objector (in disputations), adversary'

[codake, -, -//] *t*$_u$*sā mā wesk[e]m codake weṣṣäṃ* 'thus we do not speak, [rather] the adversary speaks' (197a2[L]). ■From B(H)S *codaka*-. ►See also the previous entry.

comp, ►s.v. samp.

corak (n.) 'fenugreek (*Trigonella corniculata* Linn.)' (a medical ingredient)

[corak, -, -//] (FS-a4). ■From B(H)S *coraka*-.

colorme* (n.) '?'

[//-, -, colormeṃ] /// *[tärkarwa]tstse i[pre]r ramt colormeṃtsa mant* /// (355b2[C]).

colye* (adj.) 'wild, savage'

[m: //colyi, -, coläṃ] *ṣkäss yälloṃṣṣeṃ coläṃ yakweṃ yātäṣṣatai* 'thou didst tame the six wild horses of the senses' (213a1[E/C]), *palkaso śai[ṣṣe po wnolmi] tatākaṣa yśelmeṃś cai colye • laks ra misāṃts kawāñ nakṣaṃ l[āre śaul]* 'Look (pl.) at the world! [all] these [beings] have become wild, [turned] towards the direction of desires. Like the fish loses [his] d[ear life] out of desire for meat …' (K-12b3/PK-AS-7Lb3[C];[CEToM]). ●According to CEToM, *colye* in the second example is to be interpreted as an error for the expected nominative plural *colyi*.

■Etymology uncertain. VW (252-253) suggests we have here a virtual PIE **tēlu*-, a derivative of **tel*- '± flat surface' [: Sanskrit *tala*- (nt.) 'surface,' Sanskrit *tálu*- (nt.) (< **tolu*-) 'gums,' Armenian *t'aɫ* 'district, region,' Greek *tēlía* 'board or table with raised rim,' Latin *tellūs* 'earth' (< **telnos* rebuilt morphologically after *rūs*), Old Irish *talam* (gen. *talman*) 'earth,' Old Norse *þel* (nt.) 'ground,' Old Prussian *talus* 'floor of a room,' Lithuanian *pãtalas* 'bed,' Old Russian *tьlo* 'ground,'etc. (P:1061; MA:247)]. VW assumes a semantic development similar to that seen in Greek *ágrios* 'wild,' an adjectival derivative of *ágros* 'field.' However, it should be noted that none of the known derivatives of **tel*- mean 'field' or the like, rather 'earth,' and 'earthly' would not seem to be

nearly so good a starting point for ‘wild’ as ‘pertaining to the field’ would (so also Hamp, p.c.). Perhaps it is possible to see in *col* a PIE **dʰwēs-lu-*, a cognate of Latin *bēlua* ~ *bellua* ‘beast, large animal’ < **dʰwēs-lu-ā-* (cf. *bēstia*) from the wide-spread **dʰeus-* ~ *dʰwes-* ‘breathe, be full of (wild) spirits’ (P:268-267; MA:82). Perhaps Latin *b-* is regular for PIE **dʰw-* when the **-w-* has not otherwise been absorbed (cf. *forēs* ‘doors’).

Cowaśke (n.) ‘Cowaśke’ (PN in graffito)
[Cowaśke, -, -//] (G-Su7^{Col}).

cowai (particle), only in the compound or phrasal verb: **cowai tärk-** ‘rob’:
cowai tärkanan/nträ ‘they are being robbed’ (THT-1859“b”1^{A}), *[:] c[owai tär]k[a]n[aṃ] ś[aumo] kos [c]wi [ritteträ]* ‘a man robs as much as he can gather to himself’ [*cowai tärkanaṃ* = B(H)S *vilumpati*] (22a2/3^{C}), *[tumeṃ no a]lyai[k c]owai tärknaṃ* [= B(H)S *vilumpanti*] *cowaicce* **:** *cowai tärkauca* [= B(H)S *viloptā*] *cowai tärkau mäske[tär 6]5* [= B(H)S *vilupyate*] ‘for, however, others rob the robber, the robber becomes the robbed’ = B(H)S *tato nye vilumpanti sa viloptā vilupyate* (22a3^{C}), *ñakta Puttisene ce [= kᵤce] sańkrām lkāṣi taiseṃ terisa [c]owai carka* ‘O lord, whatever monastery P. has visited, he has robbed in that same fashion’ (PK-DAM.507-a7/8^{Col} [Pinault, 1984a:24]); **—cowaitstse*** ‘± robber’ (see above).
■Etymology uncertain. Since *cowai* occur only in this compound its exact meaning cannot be tested from other contexts. Penney (1989:66) plausibly suggests that *cowai* is not at heart an adverb but rather the accusative singular of an otherwise unattested noun meaning ‘theft, robbery’ and that *cowai tärk-* is etymologically something on the order of ‘commit a robbery.’ Hilmarsson (p.c.) then plausibly connects this word with Gothic *þiufs* ‘thief,’ Old Norse *þjófr* ‘id.,’ Old English *þēof* ‘id.,’ OHG *thiob* ‘id.,’ and Old Norse *þýfi* ‘theft,’ Old English *þīefþ* ‘id.,’ OHG *thiuba* ‘id.’ (MA:543). The Tocharian word might represent **teup-eh$_a$-h$_1$en-*. The Germanic-Tocharian correspondence would be remarkable. Less plausibly, VW (253), assuming the meaning to be ‘away,’ takes it to be a frozen accusative singular of a noun whose nominative singular would have been **cowo*, a borrowing from an unattested TchA source, itself descended from a PIE **dēw-u-* and related to Sanskrit *dūrá-* ‘far off,’ Hittite *tūwa* (< endingless locative **duweh$_a$*) ‘far, in(to) the distance,’ *tūwats* ‘from afar,’ *tuwān … tuwān* (< **dweh$_a$m*) ‘here … there,’ Greek *dḗn* (< **dweh$_a$m*) ‘(for) a long time,’ all derivatives of a PIE noun **dweh$_a$-* ‘distance (in either time or space)’ for which one should see Melchert, 1984:30. (Cf. also Eichner, 1978:160, fn. 69.)

cau, ►s.v. su.

ˣ**Caukile** (n.) ‘Caukile’ (PN in administrative records)
[Caukile, -, -//] (SI P/117.8^{Col} [Pinault, 1998:15]). ►See following entry.

ˣ**Caukilaiśke** (n.) ‘Caukilaiśke’ (PN in administrative records)
[Caukilaiśke, -, -//] (SI B Toch. 12.3^{Col} [Pinault, 1998:16]). ●A diminutive of the previous entry.

ˣ**Cauṅkwi** (n.) ‘Cauṅkwi’ (PN in monastic records)
[Cauṅkwi, -, -//] (SI B Toch. 11.13^{Col} [Pinault, 1998:10]).

cautāṃ (n.) ‘honey’

[cautāṃ -, -//] *cautāṃ* = B(H)S *kṣaudra-* (Y-2b5$^{C/L}$). ■Etymology unknown. ►See also **mit**.

ˣCauṣi (n.) ‘Cauṣi’ (PN in monastic records)

[Cauṣi, -, -//] (SI B Toch.11.7^{Col} [Pinault, 1998:8]).

ckācko* (n.) ‘leg, (particularly) shin, calf’

[-, -, ckāckai/-, -, ckāckane/] *oṅkolma tañ lkātär saiwai ckāckaine* ‘a she-elephant is seen on thy left calf’ [in a top to bottom description after a mention of the thighs] (74b6^{C}), *caṇḍāli waikiññeṃ peṅkeṃpa* [sic] *tasemane mcuṣkantaṃts ckāckane ersaṅk śa///* ‘the outcasts [bound?] the princes’ legs, comparable to pieces of *waiki*’ (?) (589b5^{C}); **—ckāckaṣṣe** ‘prtng to the leg or shin’: *ckāckaṣṣe mrestīwe warsa päkṣalle* ‘shinbone marrow with water [is] to be cooked’ (W-5a5^{C}).

■Etymology uncertain. VW (252) suggests a reduplicated formation, like that seen in *pyāpyo* ‘flower.’ He takes it to be (as if) from a PIE **teukeh$_a$-teukeh$_a$-* and compares **teukeh$_a$-* to OHG *dioh*, Old Norse *þjó*, Old English *þēoh* (nt.) ‘thigh.’ The semantic side of the equation is of course excellent but the phonological side less so. The loss of PIE **-äu-* in both its occurrences in a putative **cäukā-cäukā-* is both surprising and *ad hoc*. Phonologically easier is Anreiter’s assumption (1984:64ff, with differing details) of a reduplicated derivative of **tek-* ‘run,’ namely **tekeh$_a$-tekeh$_a$-*. Very difficult is K. T. Schmidt’s suggestion (1980:40) of a relationship with Sanskrit *sakthi*, Avestan *haxti-* ‘thigh.’ Under this hypothesis, the Tocharian and Indo-Iranian words would be from a PIE **skakt-* with different metathesis and dissimilatory loss.

cke and **ckenta**, ►cake.

ˣCcākare (n.) ‘Ccākare’ (PN in monastic records)

[Ccākare, Ccākarentse, -//] (SI B Toch 9.2^{Col} [Pinault, 1998:4]).

cpi, ►s.v. su.

cmimra ‘?’

/// yśamna cmimra mlake/// (584b6$^{C?}$). ●Perhaps with Krause (1952:247) a misspelling for *cmimar* ‘may I be born.’

cmel, cmeltse, cmelṣe, and cmelaṣṣe, ►camel.

cmelñe, ►s.v. täm-.

cro(-) ‘?’

///ṣleṃts tsäṅkarwane cro/// (518a6^{C}).

cwi, ►s.v. su.

cwiññe (adj.) ‘belonging to him, his’

[m: cwiññe, -, -//] [f: //-, -, cwiññana] *kre[ntau]n[a]ne cwiññana* ‘in his virtues’ (15b2/3^{C}). ■A derivative of the masculine genitive singular *cwi* ‘his.’ ►See further s.v. *se*.

cwimp, ►s.v. samp.

• CH •

chandakanivartaṃ* (n.) a meter/tune of 4x12 syllables (rhythm: 5/7, or 7/5).
[-, -, chandakanivartaṃ//] {86b4^{C}}.

ˣchannakanivarttaṃ* (n.) name of a meter/tune
[-, -, channakanivarttaṃ//] (IT-78b2^{C}). ●A variant of the preceding?

ˣcchando (n.[m.sg.]) 'metrical formula, chant'
[cchando, -, -//] *se pravaritṣe cchando parna veṣle* 'the formula concerning the *pravāraṇa* is to be pronounced' (Vallée Poussin, 1913:846). ■From B(H)S *chandah-*.

• J •

jaṭ (n.[m.sg.]) 'braid'
[jaṭ -, -//] (TEB-59-27/SI P/1b^{C}). ■From B(H)S *jaṭā-*. ►See the next two entries.

jaṭilapūrvake* (adj.) 'formerly having a braid'
[m: //-, -, jaṭilapūrvakaṃ] (108b3^{L}). ■From B(H)S *jaṭilapūrvaka-*.

jaṭiläññe* (adj.) 'provided with a braid'; (n.) 'ascetic'
[m: -, -, jaṭiläññe//jaṭiläññi, jaṭiläññeṃts, -] *poyśi saswe jaṭilñe sāṅk päs wāya* 'the lord Buddha led the braided one away [to] the community' (108b2^{L}). ■A Tocharian derivative in *-ñña* from B(H)S *jaṭila-* (cf. TchA *jatilṣi* 'ascetic'). ►See previous entry.

ˣJanahitaiṣi (n.) 'Janahitaiṣi' (PN)
[Janahitaiṣi, -, -//] (Broomhead).

Jambudvīp (n.[m.sg.]) 'Jambudvīpa (India)'
[Jambudvip, -, Jambudvip//] (3a2^{C}): **—jambudvip(ä)ṣṣe*** 'prtng to Jambudvīpa' (217a4$^{E/C}$). ■From B(H)S *Jambudvīpa-* (cf. TchA *Jambudvip*).

ˣJayasene (n.) 'Jayasena' (PN)
[Jayasene, -, -//] (IT-216a1^{C}).

jar (n.) 'old-age'
[jar, -, -//] (180a3^{C}). ■From B(H)S *jarā-*.

jarāmaraṃ (n.) 'old-age and death'
[jarāmaraṃ -, -//] (149b5^{C}). ■From B(H)S **jarāmaraṇa-* (compound not in M-W or Edgerton).

jātak* (n.) 'story of a buddha's previous incarnation'
[//jātakänta, -, -] (104b6^{C}); **—jātakäṣṣe** 'prtng to a *jātaka*' (77a5^{C}). ■From B(H)S *jātaka-*.

jāti (n.) 'birth
[jāti, -, jāti//] (149b5^{C}). ■From B(H)S *jāti-*.

Jātiśroṇe (n.) 'Jātiśroṇa' (PN of a brahman)
[Jātiśroṇe, Jātiśroṇi, -//] (2b4^{C}).

jāmadigniñe (adj.) 'prtng to Jamadagni'
[m: jāmadigniñe, -, -//] (K-12a5/PK-AS-7La5^{C}).

ˣJitāri (n.) Jitāri' (PN of a buddha)
[Jitāri, -, -//] { IT-128b4[C]}.
jīvak, ►cipak.
jīvake (n.[m.sg.]) 'living being'
(373.b[C]). ■From B(H)S *jīvaka-*.
jīvanti (n.) '*cocculus cordifolia*' (a medical ingredient)
[jīvanti, -, -//] (497a1[C]). ■From B(H)S *jīvantī-*.
Jetavaṃ* (n.) 'Jetavana' (PN of a grove near Śrāvastī)
[-, -, Jetavaṃ//] (A-4a4/PK-AS-6Da4[C]).
jojjä '?'
kausa jojjä y·/// (424a1[C/L]).
ˣjñāṃ* (n.) 'knowledge'
[-, -, jñāṃ//-, -, jñānanma] (Broomhead). ■From B(H)S *jñāna-*.
Jñāti (n.) 'Jñāti' (PN of a woman)
[Jñāti, -, -//] *Jñāti-seyi* = B(H)S *Jñātiputrasya* (28b5[C]).
jñātike* (n.) 'relative, kinsman'
[-, -, jñātikeṃ//] */// jñātikeṃ wāpatsi watkaṣäṃ mā träṅko ///* '[if] he orders a relative to weave [it], [it is] not a sin' (IT-7b5[E]). ■From B(H)S *jñātika-*.
Jñānakāme* (n.) 'Jñānakāma' (PN in monastic records)
[-, Jñānakāmi, -//] (477a2[Col]).
Jñānakupte (n.) 'Jñānagupta' (PN in graffito)
[Jñānakupte, -, -//] (G-Su12[Col]).
Jñānaghoṣe (n.) 'Jñānaghoṣa' (PN in graffito)
[Jñānaghoṣe, -, -//] (G-Su33[Col]).
Jñānacaṃndre (n.) 'Jñānacandra' (PN in monastic records)
[Jñācandre, -, -//] (G-Su34.1.2[Col]).
Jñānamokṣe (n.) 'Jñānamokṣa' (PN in graffito)
[Jñānamokṣe, -, -//] (G-Su25.b[Col]).
Jñānawirye (n.) 'Jñānavīrya' (PN in graffito)
[Jñānawiryem -, -//] (G-Qa4.b.1[Col]). ►See also **Ñānawirye**.
jñānasaṃbhār (n.) 'a great amount of knowledge'
[jñānasaṃbhār, -, -//] (591b3[L]). ■From B(H)S *jñānasaṃbhāra-*.
Jñānasene (n.) 'Jñānasena' (PN in monastic records)
[Jñānasene, -, Jñānaseneṃ//] (PK-DAM.507-a3[Col] [Pinault, 1984b:24]). ►See also **Ñānasene**.
Jñānasome (n.) 'Jñānasoma' (PN in graffito)
[Jñānasome, Jñānasomentse, -//] (G-Qm6[Col]). ►See also **Ñānasome**.
Jñānasthite (n.) 'Jñānasthita' (PN of a Tuṣita-god)
[Jñānasthite, -, -//] (77a2[C]).
jñāpake* (n.) 'rule, law'
[-, -, jñāpake//] (197a2[L]). ■From B(H)S *jñāpaka-*.
jyotiraso (n.) a kind of jewel
(242b2[C]). ■From B(H)S *jyotīrasa-*.
jyotiṣpati (n.) 'love-in-a-puff (*Cardiospermum halicacabum* Linn.)' (MI)
[jyotiṣpati, -, -//] (W-2b3[C]). ■From B(H)S *jyotiṣmatī-*.

• Ñ •

[1]ñ enclitic pronoun of the first person singular.

►See **ñäś**.

[2]-ñ the ending of the causal

■Possibly we have here an archaic instrumental of an *n*-stem, namely *-niT* seen in (Vedic) Sanskrit *dakṣiṇít* 'with the right hand,' or, outside of *n*-stems, in *cikitvít* 'with attention, care,' or in the Hittite instrumental ending *-it* (for the Sanskrit and Hittite, cf. Melchert, 1984:98). One should note with Melchert that the *-it* occurs with both thematic and athematic nouns.

ñake (adv.) 'now' [*ñakesa wärñai* 'from now on']

94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä atyaṃts a[k]entasa **:** 'the life of men [is] now very short [like] the drop of dew on the tips of grass' (3b3/4[C]), *nauṣ su plyāwa alyeṅkäṃ ceṃ ñake ce$_u$ wes pälwāmo* 'earlier he lamented others, now we lament him' (46b2[C]), *k$_u$se no su Uttare mñcuṣke ṣai se ña[k]e Rāhule st[e]* 'whoever prince Uttara was, he is now Rāhula' (95a2[C]), *piṅkte meñe āra ñake ṣuktañce ṣkas meñantse-meṃ motte* [lege: *mante*] *ñwe mape śātre śwātär* 'the fifth month has ended; now from the seventh [day] of the sixth month on is new, ripe grain eaten' (461a4/5[Col]), *larauñe śaul kekts[e]nn[e] ... ñke ra cämpim mussi* [*ñke ra* = B(H)S *adyāpi*] 'may I be able to put aside love of life and body even right now!' (S-3a1/2[C]).

●Form, function, and position in its clause are discussed by Thomas, 1979.

■Presumably with VW (323) (as if) from PIE **ne-g^{h}o* where the **ne* is the same as that seen in Sanskrit *ná* 'likewise,' Old Latin *ne* 'as,' Lithuanian *nè* 'as,' Latin *ego-ne*, *tū-ne*, etc. or Greek (Thessalonian) *hó-ne*, *tó-ne*, etc. (P:320). This **-ne* would be related in some fashion to the pronominal **h$_1$(e)no-*. The **g^{h}o* is a particle of reinforcement often occuring after pronouns, e.g., Sanskrit *sá gha*, OCS *-go*, etc. (P:417). The entire **ne-g^{h}o* may be matched by Serbo-Croatian *nego* 'as' (in comparatives). ►See also **ṅke**.

ñakte (nm.) 'god' [voc. *ñakta* often used as respectful address to a king] [*ñakteṃts ñakte* is an epithet of the Buddha or of a maitreya]

[ñakte, ñäktentse ~ ñaktentse ~ ñakti (?), ñakte (voc. ñakta)/ñaktene, ñäktenaisäñ, -/ñakti, ñäkteṃts ~ ñakteṃts, ñakteṃ] *twe [ne]st ñakta* 'thou art, O Lord' (THT-2379, frgm. t b1[E]), *ñäktetsä* = B(H)S *-devānām* (251b1[E]), *[:] ñäkteṃts ñakte pūdñäkte lac lename[ṃ tso]ṅkaiko* 'the god of gods, the Buddha, went out of [his] cell at dawn' (5b3[C]), *ñakteṃ śāmnane* 'among gods and men' (30b4[C]), *te weweñ[o]rmeṃ ltaiś ñaktene* 'having said this the two gods left' (88b5[C]), *wärttoṣṣi ñakti* 'the forest gods' (364b7[C]), *ñakt[e]ntse* = B(H)S *buddha-* (U-11b1/IT-260[C]); **—ñäktetstse*** 'having gods' (PK-NS-306/305a3[C] [Couvreur, 1977:177]); **—×ñäkteññe*** 'divine': *ñäkteññana klainantsä* 'of divine women' (IT-163a4[E]); **—×ñäkte-yok*** 'godlike': *(ñä)kte-yokäṃ* (PK-NS-355a4 [CEToM]).

■TchA *ñkät* and B *ñakte* reflect PTch **ñäk(ä)te* but extra-Tocharian connections are not altogether clear. VW (326-327) suggests a derivation from PIE **h$_1$nek̂-* 'obtain, take' [: Sanskrit *aśnóti* 'attains,' *náśati* 'id.,' Lithuanian *nešù* 'carry,' TchB *eṅk-* 'take, seize,' etc. (P:316-318; MA:35)], i.e., **h$_1$nek̂to-* 'he who

brings, he who obtains.' He notes the semantic similarity (which stops well short of a semantic identity) with Sanskrit *bhága-* 'master,' Avestan *baga-* 'master, god,' derivatives of a verb seen in Skt, *bhájati* 'shares.' Alternatively Watkins (1974: 102) takes 'god' to be 'the libated one' (from PIE *$*ĝ^heu$-* 'pour' [P:447-448; MA:448]) with reference to Sanskrit *āhuta-* 'begossen' as an epithet of Agni.

Normier (1980:267ff.), however, is probably right in taking PTch **ñäk(ä)te* to reflect a virtual PIE *$*ni$-$*ĝ^huh_x$-to-* '± the one called down' (more particularly *$*ní$-$*ĝ^huh_x$-to-* with the retracted accent characteristic of nouns derived from adjectives). The vowel of the root syllable has been shortened to **-u-* (or the laryngeal was lost) in pre-Tocharian but after that the development is phonologically regular. Normier suggests that the laryngeal is lost as a result of the word's being a compound and comparing such formations as Sanskrit *suṣuti-* 'easy birth' from *sū-*. The existence of such "compositional loss" of laryngeals, at least when not before a vowel, is, however, controversial (Mayrhofer, 1986: 149-150). In any case, such an explanation for the Tocharian short vowel will not account for the short vowel in what by this hypothesis is the closest extra-Tocharian cognate, namely Germanic **guða-* (nt.) 'god' (< *$*ĝ^hutóm$*) (cf. P:413; MA:231). For this Germanic word and for related words with a short vowel in Celtic (cf. Old Irish *guth* (m.) 'voice' < *$*ĝ^hutus$*) and Gallic *gutuater*, the designation of a class of priests, which may be *$*ĝ^hutu$-*$*pḫ_ater$-* 'father (= master) of the invocation [of the gods]'), Normier adduces a general rule, "Dybo's Law," of pretonic shortening of **-ū-* and **-ī-* (usually from *$*-uh_x$-* and *$*-ih_x$-*) in Germanic, Celtic and Latin (e.g. Proto-Germanic **sumu-* compared to Sanskrit *sūnú-* or Proto-Germanic **wira-*, Latin *viro-*, Old Irish *fer* 'man' but Sanskrit *vīrá-* 'id.'). However, Dybo's Law is not without its problems and the more general question of aniṭ and seṭ roots awaits a unified solution. ►See also **ñäkciye**, **ñäkteñña**, **yñakteṃ**, **kauṃñäkte**, **pudñäkte**, **pañäkte**, **Bramñäkte**, **Ylaiñäkte**, **Śrīñäkte**, and, more distantly perhaps, **kwā-**.

ñakre* (n.) '± darkness' (?)

[-, -, ñakre//] */// epastyu śaiṣṣe lyuśśi ñakremeṃ :* 'adept one, at illuminating the world from darkness' (244b3[C]).

■If the meaning is correct, then this word is the exact equivalent of the otherwise isolated Latin *niger* 'black, dark,' both being from a PIE **niGro-* where the **-G-* may be either aspirated or not, palatal or velar (Isebaert, 1977[79]:382; cf. De Vaan, 2008:409 who rates *niger* as of "unknown etymology").

[1]**ñatke** (adv.) '± urgently, quickly' (?)

/// pr·ri ñatke karūnai plāska pūdñä[kte] /// (283a1[A]), */// wektse w[e]k tärkänaṃ ñätke kārāś yaṃ* 'he utters a loud voice and quickly goes toward the forest' [= 'pushes his way into the forest'?] (118b1[E]). ■If correctly identified as to meaning, a derivative of *nätk-*. Not apparently related to the following entry.

[×2]**ñatke*** (n.) '±dirt'

[-, -, ñatke//] *[e]nt[e] aṅkaiṃ-pilkontan[e] t[e]tr[e]ṅku ṣaiytä ñatke me[l]t[e]* [reconstruction mine] *ṣp[e]ltsa kektseñ kariṣ yamaṣatai* 'if thou wert beset with false thoughts; thou hast soiled [thy] body with dirt, dung, and mud" (KVāc-

12b1/THT-1105b1[C] [Schmidt, 1986]). ■Etymology unknown; no relationship with the previous entry. ►See also **eñatketstse**.

Ñatte* (n.) 'Ñatte' (PN in monastic records)

[-, Ñatti, -//] (463a5[Col]).

ñare (n.[m.sg.]) 'thread; (both sg. and pl.) fringe'

[ñare, -, ñare (ñrememṃ)//-, ñreṃts, ñareṃ (ñreṃmemṃ)] *95 mäkte ña[re] tne pännowo kos sarkimpa w[ā]p[a]trä ///* 'as here the stretched thread, as often as he weaves [it] with the warp/woof' (3b5[C]), *watkaṣṣi pi pañäkte niṣīdaṃ ñremeṃ kälymi raso tsa[mts]i* 'may the Buddha order [them] to increase the sitting-mat a span [in] the direction from the fringe' (IT-247a6[C]), *ñreṃmeṃ* 'from the border/ fringe' (IT-210b4[C]); **—ˣñreṣṣe** 'prtng to thread': *ñreṣṣe peṅke* 'a bit of thread' (KVāc-9b4[C] [Schmidt, 1986:7]).

■Etymology uncertain. VW (1941:77, 1976:324) takes *ñare* to reflect a PIE **nero-* and related to the otherwise isolated Baltic group represented by Lithuanian *neriù* 'thread a needle' or *narỹs* 'joint, articulation' (P:257-956; MA: 573). It is also possible to see in it a PTch **ñärwe-* (cf. *ṣmare* 'fat' < **smerwo-*) and thus the equivalent of Latin *nervus* 'sinew, tendon, nerve.' As Meillet and Ernout explain (1967:439), in *nervus* (< **nerwo-*) we have a popular deformation of **neuro-* still to be seen in Greek *neûron* 'id.' and related to the widespread PIE *$*(s)neh_1$-* 'weave, spin' (P:973) and its nominal derivative *$*(s)neh_1$-$wr̥$* 'sinew, tendon' from which, by backformation was formed the derived verbal root *$*(s)neh_1w$-* (i.e., *$*(s)neh_1$-$wr̥$* is reanalyzed as *$*(s)neh_1w$-$r̥$*) A connection with *$*(s)neh_1$-* was proposed for *ñare* by Meillet in Hoernle, 1916:381. In any case, not a derivative of *närs-* 'press, urge,' q.v. (Krause, 1952:254). ►See also **ṣñor**.

ñaś (pronoun) 'I, me'; plural: **wes** 'we, us'

[ñaś (~ ñäś, ñiś), ñi, ñaś (~ ñäś, ñiś)/wene, -, wene/wes, wesäñ[E-C] ~ wesäṃ[C] ~ wesi[L-Col], wes[E-C] ~ wesäṃ[L-Col]].

■The formation of the first person singular pronoun in Tocharian is as thorny a thicket of morphology and phonology as one can find there. TchA is practically unique in Indo-European in distinguishing a masculine and feminine first person singular pronoun, as *näṣ* (m.) and *ñuk* (f.). Neither matches, in any obvious way, the unisex TchB pronoun *ñaś*. Starting from the enclitic *-ñ*, we note that there is general agreement that this must represent a PIE accusative **me*/**mé* or reduplicated **méme* (see the discussion of Cowgill, 1965:170). PIE **méme* remains as such only in Indic (Sanskrit *máma*). In Balto-Slavic and Iranian we find the dissimilated (Avestan *mana*) and in Greek and Latin we have derived genitives showing dissimilatory loss (Latin *meus* and Greek *emós*). In Greek the same dissimilation must be seen in the accusative *emé*.

Tocharian too starts from zero-grade **mne*. This **m(e)ne* became **m(ä)ñä* > **mñä* > **ñä*, whence the initial *ñ-* was extended throughout the paradigm (VW: 315, with previous literature). The TchB nom./acc. *ñaś* must be in Indo-European terms **mné ge* (cf. Greek *emé ge* and Gothic *mik* from **me ge*); this Tocharian-Greek-Germanic equation goes back to G. Schmidt (1978). The genitive singular must be **ñä* + the genitive ending *-i* (< PIE **-eis*). In pre-Tocharian A a nominative **yäku*, regularly from **eĝō-$h_x$om* (= Greek *egṓn* and is similar to Sanskrit *ahám* from **eĝ-$h_x$om*; cf. also the second person sg. **tuwe* (B

t(u)we and TchA *tu* from **tū-h$_x$om*), was conflated with **ñä*, originally only accusa-tive, to give **ñäku* whence feminine *ñuk* (P:291, 702; MA:454). Cf. Jasanoff (1989), though details differ. TchA *näṣ* and *nāñi* remain opaque to me though Jasanoff has suggestions for them (also Kloekhorst, 2008:111). For the chronological distribution of the oblique forms of the plural, see Peyrot (2008: 120-121). ►See also **-^{1}ñ**, **ñiññe** and **ñśaṣṣe**.

■TchA *was* and B *wes* are normally taken to reflect PTch **wes*, a conflation of the PIE nominative first person plural stem **wei-* and the oblique **nos* (generalized to the nominative in Latin *nōs* and Albanian *na* < **nos*), thus only accidentally looking like the PIE second person plural oblique stem **wos* (VW:547, following Petersen, 1935:205, and Pedersen, 1941:133ff.) The PIE word-final **-s* is preserved here in a monosyllable (as in *ṣkas* 'six' from **s(w)eḱs*). The dual *wene* is (as if) from PIE **woh$_1$* (similarly rebuilt from **noh$_1$*) plus the regular dual ending *-ne* (< **-noh$_1$*) (P:758; MA:454).

Ñānattewe (n.) 'Jñānadeva' (PN in graffito)
[Ñānattewe, -, -//] (G-Qm7^{Col}).

Ñānawirye (n.) 'Jñānaīrya' (PN in graffito)
[Ñānawirye, -, -//] (G-Qa4.a^{Col}). ►See also **Jñānawirye**.

Ñānasene (n.) 'Jñānasena' (PN in graffito)
[Ñānasene, -, -//] (G-Qm7^{Col}). ►See also **Jñānasena**.

Ñānasome* (n.) 'Jñānasoma' (PN in graffito)
[-, Ñānasomi, -//] (G-Su14^{Col}). ►See also **Jñānasome**.

ñās, ►see ñyās.

ñāss- (vt.) 'share'
Pt. II /**ñássā-**/ [A //-, -, ñāssare] **:** *pakaccāne kattākeṃ epiṅnkte lämās temeñ ñāssare cey śwer meñi päs takāre* • 'during the rainy season they [= the monks] sat among the householders; they [= householders] shared; four months were up' (331a5/b1^{L}), *k$_u$ce ñāssa ///* 'which he shared' (?) (PK-NS-266a4 [CEToM]). ■Etymology unknown; not related to *ñäsk-*. On the basis of its meaning we would expect a **nes-* 'cut' or the like, but no such verb root appears to have existed. ►See also **ñāsso**.

ñāsso (n.) 'share, portion, inheritance'
[ñāsso, -, ñāssa//] *s[e] [lege**:** k$_u$se] ñasso [ṣäp] cewsa* = B(H)S *yoṃśaś cānena* [*yoṃśaś = yo aṃśaś*] (547a2^{C}), */// kete pelkiñ ñāssa uppāl ñaskeṃ po ñāssa sanai tināṙ* 'on whose behalf they demand one blue lotus [as] share; the entire share of one coin…' (or '… each one shared a single coin'?) (THT-1168b4^{C} [cf. Malzahn, 2007b:242]). ■From earlier **ñāswā-*; whether that is a derivative of the verb *ñāswā-* or what underlies the latter is impossible to tell. ►See **ñāss-**.

ñātse, ►ñyātse.

ñäkciye (adj.) 'divine, clestial, heavenly' [*ñäkciye śaiṣṣe* 'heaven]
[m: ñäkciye, -, ñäkciye//ñäkc(iy)i, -, ñäkc(i)yeṃ] [f: ñäkciya, -, ñäkc(i)yai/ ñäkciyane, -, -/ñäkcīyana, -, ñäkcīyana] *ñäkcye ksa śaiṣṣe* 'some divine world' (IT-47a3^{E}), *ñäkcye ... śaiṣṣene* = B(H)S *svarge* (14a6^{C}), *ñäkcyai* = B(H)S *divya-* (23a3^{C}), *ñäkcye śaiṣṣeś* = B(H)S *devalokam* (23a3^{C}), **:** *tūsa pilko ñäk[c]iye yän-m[āṣṣäṃ]* 'thus he achieves divine insight' (523a6^{C}), *ñäkcyenne yśelmen[n]e* =

B(H)S *divyeṣu kāmeṣu* (U-4b3^{C}/IT-152b3 [cf. Thomas, 1972a:230, fn. 21]), *ñäkciye* = B(H)S *devako* (U-18b6^{C}). ■An adjectival derivative of *ñakte*, q.v.

ñäkteñña (n.) ‘goddess’

[ñäkteñña, -, -//] *ñäkteññana klainantsä* ‘of the goddesses and women’ (or ‘of the divine women’?) (IT-163a4^{E}), *ś[a]na ñäkteñña weṣṣäṃ* ‘the woman, the goddess, speaks’ (88b3^{C}). ■In form the feminine of the adjective *ñäkteññe* ‘divine’ (s.v. *ñakte*) but likely understood synchronically as *ñakte* + *-ñña*. Cf. also TchA *ñäkteññā* ‘id.’

ñäś, ►ñaś.

-ñäṣṣe (adj.) ‘-seeking, exerting (?)’

[m: -ñäṣṣe, -, -//] [f: //-, ñäṣṣanaṃts, -] /// *nervvaṃ-ñäṣṣe* /// [if not *nervaṃ ñäṣ-ṣe[ñca]*] ‘nirvana-seeking’ (140b2^{A}), /// *ñäṣṣanaṃts* = B(H)S *ceṣṭānāṃ* (IT-16b5^{C}). ■An adjectival derivative of *ñäsk-*, q.v. For the formation one should compare *-paṣṣe* from *pāsk-*.

ñäsk- (vt.) Act: ‘demand, require’; Middle: ‘seek’ [*akālk ñäsk-* ‘cherish a wish’]

Ps. II /**ñäsk**$^{\text{'ä}}$**/**$_{\text{e}}$**'-**/ [A ñaskau, -, ñaṣṣäṃ// ñäskem, -, ñaskeṃ; AImpf. -, -, ñaṣṣi//; MP ñäskemar, ñaṣtar, ñaṣtär// -, -, ñäskentär; MPImpf. ñäṣṣimar, ñäṣṣitar, ñäṣṣītär// -, -, ñäṣṣiyentär; *nt*-Part. ñäṣṣeñca; *m*-Part. ñäskemane; Ger. ñäṣṣalle* ~ ñiṣṣalle]: *mapi ca[mpät] c[e]*$_{u}$ *pito rīntsī k*$_{u}$*ce ñiś ñäskau-cmeṃ* ‘thou canst not indeed renounce the price that I require from thee, or canst thou’ (100a1^{C}), *tumeṃ su Upa-nandeṃnmeṃ kampāl päst ñ̇ñaṣṣi* [sic] ‘then he demanded the cloak back from U.’ (337b1^{C}), *18 śrāddhe ṣek ñaṣträ kre[ntäṃ] l[k]ātsi* ‘a believer always seeks to see good [ones]’ (23a6/7^{C}), *: aṅkaiṃ ytārasa* [lege: *ytārisa*] *mokṣ cai ñäs-kentär* ‘they seek extinction/deliverance by a false path’ (30a7^{C}), *: ce akālk ṣek ñäṣṣī[tär] ///* ‘he always cherished this wish’ (28b8^{C}), *ñäṣṣälle* (THT-2379, frgm. a-b2^{E}); Ko. II (= Ps.) [A ñaskau, -, -//; MP ñäskemar, -, -//]: *paine toṃ ātpi āyor ñäskau-ne* ‘I will require both his feet [as] a gift’ (AMB-b2/PK-NS-32b2^{C}); Pt. I /**ñäṣṣä́-**/ [A -, -, ñaṣṣa (ñiṣṣā-me)//]: *: ñaṣṣa Śreṣṭhakeṃ kakāte-ne akālkäś* • ‘he besought Ś. [to come forward] and invited him to a wish’ (22a5^{C}), *///ne ñäṣṣāre* • *tumeṃ Śuddhoda[ne] ///* (IT-130b4$^{C/L}$). ●Thus to be read rather than *wäṣṣāre* (see Peyrot, 2010:461, fn. 819).

■TchB *ñäsk-* reflects PTch **ñäsk-* (as if) from PIE **nes-sḱe/o-*, a derivative of **nes-* ‘± move (back) toward or seek out a good state or position’ or ‘± approach/get near in anticipation’ (Malzahn, p.c.) [: Greek *néomai* ‘return home, Sanskrit *násate* ‘unite with, approach, Old English *genesan* ‘save’ (P:766-767; MA:484)] with the *-sḱe/o-* extended throughout the paradigm (as also in the case of *nāsk-* ‘bathe, swim,’ *pāsk-* ‘guard,’ *tresk-* ‘chew,’ etc. [one might notice, too, that all these verbs have a full rather than zero-grade of the root]). PIE **nes-* is represented by Sanskrit *násate* ‘approaches, resorts to [a person]; copulates,’ Greek *néomai* ‘go/come (back) [home],’ Gothic *ganisan* ‘recover, get well; be saved,’ Sanskrit *níṃsate* ‘touch closely, kiss; salute,’ Greek *nῖ́somai* (somewhat irregularly from **nínsomai*) ‘go/come (back).’ This connection, which seems to be routinely accepted from the Germanic side (Feist and Lehmann for Gothic) as well as from the point of view of Indic (Mayrhofer), is doubted, for semantic reasons, by Frisk (1970:305). However, the morphologically exact three-way equation of **nes-e/o-* and the even more probative two-way equation of **ninse/o-*

would seem to be unassailable (cf. Beekes, 2010:1008). All the attested meanings can be derived from that given above (which differs from that given by Pokorny [766] 'sich vereinigen, geborgen sein') by relatively straightforward processes of semantic change. In Germanic it has narrowed to 'go back to a good state' while in Greek it has narrowed to 'go back to a good place.' In Indic we have broadening from 'go/come toward a good state/place' to 'go toward, approach, resort to' and in Tocharian to 'seek (out).' Not (with VW:324) from a PIE **mneskʰe/o-* from **men-* 'think' for both semantic and morphological reasons (where would the **-e-* of such a form come from?). ►See also **neske**, **-ñäṣṣe**, **ñasso** and possibly **ñyās**.

ñi, ►s.v. ñaś.

ñikañce, ►ñkañce.

ñikciye, ►ñäkciye.

ˣñigrot (n.) 'banyan' (*Ficus bengalensis*)

[ñigrot, -, -//] *[91] Supratiṣṭhit ñem nigrot [ṣai] stanāṃts wlo* 'S. was a banyan, the king of the trees' (3a7^{C}). ■From B(H)S *nyagrodha-*.

ñiññe$^{E\text{-}C}$ ~ **ñiññeṣṣe***^{C} (adj.) 'my, prtng to me'

[ñiññe, -, ñiññe//] *po läklentaṃts kselñeṣṣe sak källoyeṃ piś cmelṣi ñiññ=akālksa* 'by my wish may those of the five births achieve the good fortune of extinguishing all sufferings' (S-7b3/PK-AS-5Db3^{C}), */// nesäṃ ñiññe* • = B(H)S *nāsti mamāyitam* (U-25a7^{E}/IT-164a7]), (210a3), (PK-AS-7a6K^{C} [CEToM]); —**ñiññeṣṣe***^{C} 'id.': *ñiś ñiññeṣṣeṃ wäntarwa weśeññai-yärm eñcīmar* (S-5b5/PK-AS-5Bb5^{C}). ■An adjectival derivative of *ñi* 'my' (the genitive of *ñaś*, q.v.). For the chronological distribution of *ñiññe* vis-à-vis *ñśaṣṣe*, see Peyrot (2008:95). ►See also **ñśaṣṣe**.

Ñirot (n.) 'Nirodha' (PN of a prince)

[Ñirot, -, -//] (294a3$^{C/L}$). ●This is a late text with late *ñi-* for classical *ni-* (Peyrot, 2008:90-91).

ñu (number) 'nine'

*ṣuk[t] okt śak wat satāṣṣä[ṃ] **:** ṣkas piś ñu wat no ṣaṃṣtär* 'seven, eight, or ten he exhales; however, he counts six, five or nine' (41a8/b1^{C}), *trice meṃ-ne ñune* 'in the third month, on the ninth [day]' (LP-31a2^{Col}); —**ñu-ñu** 'by nines': *ñu ñu pakenta tsarästär* 'it is divided into shares by nines' (591a3^{L}) [see also *ñuwār*]; —ˣ**ñu-kalpaṣṣe*** 'ptng to nine kalpas' (296b2^{L}); —**ñu-meñantse-ne** 'on the ninth of the month' (433a28^{Col}).

■ AB *ñu* reflect PTch **ñäwä* from PIE **(h$_1$)néwn̥* or possibly **(h$_1$)néwm̥* (on which see below) [: Sanskrit *náva*, Avestan *nava*, Armenian *inn* (< **enwn̥*), Greek *ennéa* (rebuilt after the ordinal **enwn̥to-*), also Albanian *nëndë* (< **(h$_1$)newn̥ti-*), Latin *novem*, Old Irish *nói n-*, Gothic *niun*, Lithuanian *devynì*, OCS *devętь* (= Albanian *nëndë*, with the initial, as in Baltic, by dissimilation from the following **-n-* or by influence of the word for 'ten' **dékm̥*, or both) (P:318-319; MA:403)] (Sieg/Siegling, 1908:927, VW:328-329). It is usually assumed that the final sound was **-n̥* and that the **-m̥* presupposed by Latin *novem* (cf. the ordinal *nōnus*) and TchB *ñumka* 'ninety' is by analogy to **septḿ* 'seven' and **dékm̥* 'ten.' ►See also **ñunte**, **ñumka**, and **ñuwār**.

ñunte (adj.) ‘ninth’

[m: ñunte, -, ñuñce//-, -, ñuñceṃ] *ñuñcentsa* (IT-157a4[E]), *śkänte-ñunte* ‘nineteenth’ (123b4[E]), *ñuñce meṃ-ne* ‘in the ninth month’ (LP-11a2[Col]).

■From PIE **(h₁)newn̥tó-* [: Greek *eínatos* (< **enwn̥to-*), Gothic *niundo*, Lithuanian *deviñtas*, OCS *devętъ*, and, morphologically more distant, Sanskrit *navamá-*, Avestan *naoma-* (both < **newemó-*), Old Irish *nómad*, Welsh *nawfed* (both < **neumeto-*), and Latin *nōnus* (< **neweno-*) (P:319; MA:403)]. Cf. Winter, 1991:138-139. ►See also **ñu**.

Ñuṃṣṣu(-) ‘?’

/// palāmai ṣpä : ñuṃṣṣu/// (584a8[C?]).

ñumka[E-C] **~ ñuṅka**[C-L-Col] (number) ‘ninety’

: ñumka klautkents=ākalṣlyets ytariṃ toṃ waiptār akṣāre : ‘they announced, all separately, the paths in ninety ways to [their] students’ (28a5[C]); **—ñumka-ṣe** ‘91’; **—ñumka-ṣkas**: ‘96’; **—ñumka-okt** ‘98’; **—ñumka-ñu** ‘99’.

■TchB *ñumka* is the best evidence we have that the PIE word for ‘nine’ was **(h₁)néwn̥* rather than **(h₁)néwn̥* (see the discussion s.v. *ñu*). A PIE **(h₁)newn̥komt* would give regularly *ñumka* (for the development of *-ka* see the discussion s.v. *täryāka*). On the other hand, the *-m-* may reflect the analogical interference of **dékm̥*. TchA *nmuk* shows mysterious depalatalization and rebuilding after *oktuk* ‘eighty’ (cf. Smith, 1910:132, VW:319, Winter, 1991:121-122). ►See also **ñu**.

ñultse (number) ‘nine thousand’

keṃ ñor ṣukt nrainta toṃ tmān[e] ñul[tse] kwärsarw=eṅkwa keṃ : ‘beneath the earth [are] these seven hells, nine thousand leagues surrounding the earth’ (45b3[C]). ■A compound of **ñu** + **yaltse**, qq.v.

ñuwār (adv.) ‘by nines’

ñ$_u$wār pake[nta] puttaṅktär ‘it is shared out by nines’ (591a4[L]). ■From *ñu* ‘nine, q.v., + the distributive suffix *-ār*. ►See also **ñu-ñu**, s.v. **ñu**.

ñuwe (a) (adj.) ‘new’; (b) (n.) ‘day of the new moon’; (c) (n.) ‘novice/neophyte’

[m: ñuwe, -, ñweṃ//] [f: -, -, ñuwai//ñwona, -, -]

(a) *ñweṃ prastrāṃ yā[kwameṃ]* ‘a new bedroll from wool’ (316b4[E/C]), *ñwemape śātre śwātär* ‘newly ripe grain is eaten’ (461a5[Col]), *cewä śerkwameṃ wente yamaṣle cew wentesa ñuwe kuntiśke taṣale* ‘from this cord a covering [is] to be made; over this covering a new little pot [is] to be put’ (M-3b2/PK-AS-8Cb2[C]); **—Ñuwa Riye*** ‘New City’ (presumably in the vicinity of Kucha, though Chinese records speak of ‘New Cities’ near both Agni and in Kroraina), attested in the derived adjective **ñwai-riṣṣe*** ‘inhabitant of Ñuwa Riye’ (SI B Toch. 12.1[Col] [Pinault, 1998:16]).

(b) *ñweṃne trukāle Sumaiśe wasa kantine yikṣye* ‘on the newmoon-[day] S. gave [as his] share flour for bread’ (433a6[Col]), *piś kṣuṃntsa ñuñce meṃne • ñweṃne* ‘in the fifth year of the regnal period, in the ninth month, on the day of the new moon’ (LP-11a2[Col]).

(c) *ñwona* ‘female novices/neophytes’ (THT-1860a3[A]).

■TchA *ñu* and B *ñuwe* reflect PTch **ñäwe* from PIE **néwo-* [: Sanskrit *náva-*, Avestan *nava-*, Greek *néos*, Latin *novus*, Old Lithuanian *navas*, OCS *novъ*, Hittite *newa-*, all ‘new’; more distantly Gothic *niujis*, Lithuanian *naũjas* ‘new’ (<

neuyo-*), or Armenian *nor* 'new' (< **nowero-*?), etc. (P:769; MA:393, Beekes, 2010:1009)] (VW, 1941:77, 1976:328). ►See also **ñwemaṣṣe, **ñwetstse**, and **Ñwetakke**.

ñem* (n.[f.pl.]) (a) 'name' [*ñem tā-*, *ñem ai-*, *ñem klāw-* 'to name']; (b) X *ñem(tsa)* 'X by name'; (c) X *ñem* 'of X sort'

[-, -, ñem//-, ñemnaṃts, ñemna] (a) *ñem ersna kselñemeṃ* 'from the extinction of name and form' [= B(H)S *nāmarūpaniro*] (157b1[?]), *[śānta] ñem tässānte* 'they gave [her] the name Ś.' (349b5[C]), *kete ñemntsa pwarne hom yāmäṃ su mā walke na ṣṭa* 'in whosoever's name one will make an oblation in the fire, he [is] not long destroyed' [= 'it is not long before he is destroyed'] (M-1b5/PK-AS-8Ab5[C]), *ñemne* = B(H)S *saṃjña-* (Y-3b1[C/L]); (b) *rājarṣi ṣey Gaye ñem om mäskeñca cwi ñemtsa wartto klāwa* 'there was a seer, Gaya [by] name there [and] the woods were called by his name' (108b2[L]); (c) *śomo ñ[e]m [wno]lme* 'a being of the human sort' [= 'a human being'] (496a1[L]); — **-ñematstse*** 'having [such-and-such] a name': *ñake palsko ṣärpalñe-ñemace pratihar[i sä]lk[āte-meś]* 'now the wonder having the name of thought and explanation was drawn out for you' (108b7[L]), *[U]ttare-ñemase soy* '[his] son, Uttara by name' (401a2[L]) [for the formation, see Winter, 1979]; —**ñem-kälywe** 'fame, renown': *ñem-käly[w]e* (IT-206b3[E]), *keklyauṣormeṃ krent ñem-kälywe wroccu wlo tañ* 'having heard of thy good fame, O great king' (AMB-b4/PK-NS-32b4[C]) (cf. TchA *ñom-klyu*); —**ñem-kälyweṣṣe** 'prtng to fame': • *ñem-kälyweṣṣe mahursa ṣäñ tärne yaiytu 152* 'thine own head decorated with the diadem of fame' (214b1/2[E/C]); —[×]**ñem-kälywetstse*** 'having fame, good reputation': (IT-115a1[C?]); —[×]**ñem-klāwi** 'renowned, famous': (IT-175a3[C]); —**ñem-klawissu*** 'famous, glorious': *ñem-klawisont* (IT-106a5[E]), *ñem-klawisonte* (IT-92b2[C]); —[×]**ñem-wrātalñe** 'name and form': *ñem-wrātalñe ṣärmats[e]* 'having *nāmarūpa* as cause' (IT-133b2[C]).

■TchA *ñom* and B *ñem* reflect PTch **ñēmä* (the rounding of PTch **-ē-* to *-o-* in TchA is regular in the neighborhood of a labial), (as if) from PIE **h_1nēmn̥*, a variant of the more usual **$h_1$nomn̥* 'name' [: Sanskrit *nā́ma* (nt.), Avestan *nāma* (nt.) (the Indo-Iranian forms could be from either **$h_1$nomn̥* or **h_1nēmn̥*—whatever its origin, the *-ā-* has been extended throughout the paradigm along with fixed accent on the root syllable [if that was not original]), Armenian *anun* (< **$h_1$nomno-*?), Greek *ónoma* (nt.) (assimilated from **énoma*), Albanian *emër* (m.) (< **h_1n̥men-*), Latin *nōmen* (nt.) (with the long vowel by conflation with **(g)nōmen* 'sign'—cf. *cognōmen* 'surname' [Cowgill, 1965:156]), Old Irish *ainmm n-* (nt.), Welsh *anu* (< **h_1n̥mn̥*), Gothic *namo* (nt.) (< a "collective" **$h_1$nomōn*), Old Prussian *emnes* ~ *ennens* (m.) (< **h_1n̥men-*), OCS *imę* (< a "collective" **h_1n̥mēn*), Hittite *lāman-* (with dissimilation of the initial nasal), all 'name' (P:321; MA:390)] (Sieg/Siegling, 1908:927, VW:327). For a different reconstruction, see Beekes (2010:1085).

It is difficult to reconstruct the original paradigm for this word. Cowgill himself (1965:156) ventures proterokinetic paradigm with a nom.-acc. sg. **$h_1$nómn̥*, gen. **h_1n̥mén-s* (> Old Irish *anme*) parallel to the **dóru* 'wood, tree,' **dréus* that lies behind Sanskrit *dā́ru*, *drós*. To the evidence of Celtic for such a weak stem should probably be added that of Anatolian. In the latter group we find Hieroglyphic Luvian *at(a)man-* 'name' and probably Lycian *adâma(n)-* from

**a(n)dman-* < **anman-* < **(h$_1$)n̥(h$_3$)mn̥-* (Melchert, p.c.). Also possible would be an acrostatic paradigm with a nom.-acc. sg. **h$_1$nómn̥*, gen. **h$_1$némn̥s*. Perhaps arguing for an original acrostatic paradigm is the strong evidence for a weak grade with *-mn-* rather than *-mén-*, e.g., Sanskrit instr. sg. *nāmnā*, Gothic nom.-acc. pl. *namna*, Hittite gen. sg. *lamnas* (but note the other Anatolian data presented above), etc. (see Beekes, 1969:230). In these cases we need assume only that the vowel timbre of the nom./acc. sg. was extended to the weak cases. From either **h$_1$n̥mén-s* or **h$_1$némn̥s* a new nom.-acc. sg. **h$_1$nḗmn̥* could be constructed.

ñemek (n.) 'harvest'

[ñemek, -, -//] *śaktalye iṅauṃ kästwer katnau ñaś ñemek takoy-ñ aśle [ṣek]* 'day and night I scatter/sow seed [in the hope that] it will lead to a harvest for me' (205a3$^{E/C}$).

■(As if) from a PIE **nēm-ok-om* (nt.), a derivative of **nem-* 'take' [: Greek *némō* 'deal out, dispense; pasture, graze,' *némesis* (f.) 'retribution,' *nómos* (m.) 'usage, custom; law,' *nomós* (m.) 'place of pasturage; habitation,' *nomízō* 'use customarily; consider as; enact,' *nōmáō* 'deal out, distribute,' Gothic *niman* 'take,' *andanēm* (nt.) 'taking,' OHG *nāma* 'robbery,'Old Norse *nám* (m.) 'taking, learning,' Lithuanian *núoma* (f.) 'rent, hire' (*namaĩ* [m.] 'house, dwellings,' given by P, probably does not belong here but rather reflects **dom-* [Hamp, p.c.]), etc. (P:763-764; MA:564)]. It is noteworthy that both Tocharian and Germanic show reflexes of a vr̥ddhied **nēmo-* 'a taking.' Otherwise VW:325.

ñerwe (adv.) 'today'

/// ñerwesa mante śak-wi pik$_u$l=eṃṣke : 'from today on for twelve years' (350a3^{C}), */// ce$_u$ kautāsta ñerwe :* 'thou hast split it today' (520a2^{C}); —ˣ**ñerweka** 'id': (PK-NS-47-b5$^{?}$ [Broomhead]).

■Etymology uncertain. VW (326) assumes a putative PIE **ne-yeh$_1$r-wo-* where *ne-* is the same demonstrative element seen in *ñake* 'now,' *ye/oh$_1$r-* is 'period of time, year' seen in Germanic *year* and Greek *hṓra* 'period of time, year; hour' [also *hṓros* 'time, year,' Avestan *yārə* (nt.) 'year,' Russian Church Slavonic *jara* 'spring,' Hieroglyphic Luvian *ari-* 'time' (Melchert, 1989:41, fn. 28), and Latin *hornus* 'of this year,' if an adjectival derivative of **hōiōrō* 'in this year' (P:296; MA:654)] and if *-wo-* is a secondary suffix. (For **ne-* Hamp [p.c.] suggests as possible alternatives **ni-* or **h$_1$eni-*.) Semantically we would have **'at this time' > 'today.' VW points to OHG *hiuru* (< *hiu jāru*) which in Austrian German has given *heuer* 'in this year' with its derived adjective *heurig* 'of this year, current.' VW's suggestion works phonologically if we can assume an early contraction of **eyē-* to **-ē-*.

ñor (adv.) 'below, beneath, under; down' [*ñorameṃ* 'out from under(neath)']

: nigrot [s]t[ā]m ñor ṣek su mäskīträ 'he was always to be found beneath the banyan-tree' (3b3^{C}), *asāṃmeṃ ñor klāya* 'he fell down from the throne' (93a5^{C}), /// *tverene* [sic] *lyinālle ṣat kolyi ñor ṣuktañce kauṃ lyutasken-ne* '… [is] to be stuck in the door, a sliver of hoof below, [on] the seventh day they leave him' (M-3b1/PK-AS-8Cb1^{C}); —**ñoru-wär** 'downstream': *se ṣamāne plākisa aśiyana-[mpa o]lyine ṣamäṃ kaucū-wär olyi āśäṃ ñoru-wär wat parna totte kat[k]al-ñesa pāyti* 'whatever monk by agreement sits in a boat with nuns and guides the

boat upstream or downstream except [it is] to cross to the other shore, *pāyti*' (*ñoru-wär* = B(H)S *adho-gāmin-*) (PK-AS-18B-b4/5^{C} [Pinault, 1984b:377, 2008: 84]); —**ñorīye*** (adj.) 'lower': */// ñorīya kātso orottsa tākaṃ tesa päst ṣamäṃ* '[if] the lower belly is big, by this it subsides' (W-14a6^{C}).

■Etymology uncertain. Semantically and morphologically attractive is Hilmarsson's connection of this word (1986:297-304) with the otherwise isolated Greek adjective (attested only in the feminine) *neíaira* 'lower' (*hē neíaira* 'abdomen' [cf. TchB *ñoriya kātso*], *neíatos* 'lowest,' *neióthe(n)* 'from the bottom,' *neióthi* 'at the bottom, under, beneath'). He takes *neíaira* to be a derivative of a **nē(w)ar* from PIE **neh$_1$wr̥*. This **neh$_1$wr̥* would give B *ñor* regularly (cf. the same development in *ṣñor* 'sinew' from **sneh$_1$wr̥*). The semantics and phonology of this suggestion seem very good, no matter what cognates, if any, exist in Indo-European for this word. Alternatively one might follow Meillet in Hoernle (1916:380, also VW:328) and connect *ñor* with that group represented by Greek *énerthe(n)* 'beneath,' Greek *éneroi* 'inferi,' Greek *nérteros* 'lower,' the Germanic family represented by English *north*, and a group in Baltic represented by *neriù* 'plunge, dive into,' *nėróvė* 'water nymph' (P:765-766; MA: 611; and Hilmarsson, 1986:76). In this case *ñor* would reflect a PIE **nēru*. ►See also the next entry.

ñormye (adj.) '± lower'

[m: ñormiye, -, ñormiye//] *[ñor]my[e] bhūmimeṃ vairāk yaṃ • ñormye bhūmi///* (185b1^{L}), */// auṣämiye ñormiye wassi ///* 'upper and lower clothing' [or 'outer and under clothing'?] (332.1a^{L}). ■An adjectival derivative of *ñor*, q.v., but except for *auṣämiye*, q.v., the formation in *-miye* is otherwise unattested. ►See also **ñor**.

ñkante* (n.) 'silver'

[-, ñkantentse, ñkante//] *yasa ñkante wrākaññeṃ wmera makci priyeṃ* 'they themselves were wearing jewels of gold, silver, and pearl' (PK-NS-18A-a2^{C} [Thomas, 1978a:239]).

■TchA *nkiñc* and B *ñkañte* are usually taken (with Rahder, 1963:107, also VW: 634) to be borrowings from Archaic Chinese **ngiɛn* 'silver' provided with Tocharian suffixes. Hilmarsson (1986:202) suggests that the PTch **-änte* that probably lies behind the B *-nte* and the further derived *-ñc* of A are by analogy to a lost **ārkänte* 'silver' from PIE **h$_2$erĝn̥tom*. However, remembering that what is transcribed as *ng-* in the Archaic Chinese is actually not a cluster but a dorsovelar nasal, the phonological equation becomes much less appealing. We might expect **ŋy-* to have given Tocharian **ñ- tout court*. Witczak (1990b), with more plausibility, suggests that we have PIE **h$_2$reĝn̥tóm* (as in Sanskrit *rajatám* 'silver') that underwent progressive assimilation to **h$_2$neĝn̥tóm* whence *ñkante* regularly (P:64; MA:518). ►See also **ñkañce**.

ñkañce* (adj.) 'silvern'

[m: -, -, ñikañce^{L}//ñkañci, -, ñkañceṃ ~ ñikañceṃ^{L}] [f: -, -, ñkañcai//ñkañcana, -, ñkañcana] *ñkañca[na]* (IT-14a2^{E}), *ysāṣṣeṃ ñikañceṃ wmera* 'gold and silver jewels' (109a4^{L}). ■An adjectival derivative of *ñkante*, q.v. The forms with *ñi-* are late (Peyrot, 2008:57).

ñyās^{E-C} **~ ñās**^{C} (n.[m.sg.]) 'desire, longing for' [*ñyās ñäsk-* 'seek eagerly']

[ñyās, -, ñyās//] *ñyasa[meṃ]* = B(H)S *chanda-* (7a2^{C}), *: pelaikneṣṣe śaul śpālmeṃ cauk twe ñyāssa ñäṣṣitar* • 'thou didst seek this excellent righteous life

eagerly' (231b1$^{C/L}$), ***:*** *cwī saṃtkenta ślek saṃtkīnau ñässa ñṣalle [sic]* ***:*** 'the doctor and likewise his medicines [is] eagerly to be sought' (286b4^{C}), *ñäs tanmästä[r]* = B(H)S *cchandaṃ janayati* (537b2^{C}); **—ñyasassu** 'desirous' (294a5$^{C/L}$).

●The shape *ñyäs* would appear to be the older one. *Ñäs* is the result of a simplification of initial *ñy-* to *ñ-*, primarily in the eastern part of the TchB-speaking area (Hilmarsson, 1991b:137) in late manuscripts (Adams, 2006, Peyrot, 2008:63-64).

■Not a borrowing from TchA *ñäs* 'id.' (Winter, 1961:279), but rather the reverse. This *ñyäs* (gender and plural unknown) probably is a borrowing from either Sogdian or Parthian *ny'z* 'need' (Van Windekens, 1940:149, Tremblay, 2005: 439). Malzahn (2007b), on the other hand, takes this word as reflecting an earlier **näs-* (from PIE **nōsu*, **nōsi*, or **nōsom*), a nominal derivative of the **nes-* which underlies Tch *ñäsk-*, q.v. Malzahn further suggests that the initial *ñy-* results from the analogical extension a initial palatalization from *ñäsk-*. While **näs* and *ñäs* were in competition, *ñyäs* arose as a "hypercorrection" of the innovative pronunciation. However, the chronological distribution of the two variants would argue against such a conclusion.

ñyātse^{E-C} **~ ñātse**$^{C-L}$ (nnt.) 'danger; plague, distress'

[ñyātse, -, ñyātse//-, -, ñyatsenta] ***:*** *mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe* ***:*** *epe wat no śaulantse ñyātse ñi ste nesalle* ***:*** 'perchance will there be for me a falling from [my] great, royal throne?, or is there to be a danger to my life?' (5a4^{C}), *toṃ mā tākoṃ śaiṣṣene mā ṅke tsaṅko[y] pudñäkte* ***:*** *toṃ ñyatstsenta wikässiś poyśinta tne tseṅkeṃtar* [lege: *-tär*] '[if] these were not in the world, the Buddha would not arise; buddhas arise here to vanquish such dangers' (5a6/7^{C}), *ñātse* [= B(H)S *īti*] • *snai ñātse* [= B(H)S *anīti*] (543a5^{C}); **—ñyatseṣṣe** 'prtng to danger, dangerous': *tsäkṣträ śaiṣṣe empele ñyatseṣṣe ce$_u$ puwa[r]ne* 'the world burns in this horrible, dangerous fire' (295a8^{A}); **—ˣñyatsessu*** 'having danger': (PK-AS-7K-a6^{C} [Broomhead]); **ñyatsetstse*** 'having danger,' only in the compound **makā-ñyatsetstse*** 'having great need' (35b1^{C}); **—ñya(t)sassu** '± dangerous': *ceṃts welñeś ṣek ñyatsasu krentäṃ etswai nessiśco rmamñe eru* (S-5b6/PK-AS-5Bb6^{C}).

●The shape *ñyātse* would appear to be the older one. *Ñātse* is the result of a simplification of initial *ñy-* to *ñ-*, primarily in the eastern part of the TchB-speaking area (Hilmarsson, 1991b:137) in late manuscripts (Adams, 2006).

■Etymology uncertain. Related to TchA *ñātse*, probably because the A form is borrowed from B. Extra-Tocharian cognates are uncertain. Plausible is Hilmarsson's suggestion (1991b:137-139) that the nearest relatives of *ñyātse* are to be found in Germanic [: Gothic *neiþ* (nt.) 'ill-will, envy,' Old English *níþ* (nt.) 'enmity, hate, combat,' OHG *níd(h)* 'enmity, hate, combative fury, etc.' (all < Proto-Germanic **nīþa-* (nt.)] and Celtic [: Old Irish *níth* (gen. *nítho*) 'combat, combative fury' (< **nítu-*), Welsh *nwyd* 'passion']. Hilmarsson equates the Tocharian and Germanic forms as **nih$_x$tyo-* and **nih$_x$to-* respectively. I would be more comfortable, since the semantic match is not exact in any case, reconstructing pre-Tocharian **nih$_x$-eh$_a$-tyo-*. (Rightly rejected is VW's suggestion [324] of a putative PIE **mn-iyeh$_a$-tyo-*, a derivative of PIE **men-* 'compress.')

ˣÑwetakke (n.) ‘Ñwetakke’ (PN in monastic records)
[Ñwetakke, -, -//] (SI B Toch 9.2^{Col} [Pinault, 1998:4], also SI P/117.7^{Col} [Pinault, 1998:13] where the *nwetakke* of the text is clearly a misprint when compared to the facsimile where <ñwe> is certain). ■Presumably a derivative of some sort of *ñuwe* ‘new,’ q.v.

ˣñwemaṣṣe (adj.) ‘new’
[ñwemaṣṣe, -, -//] *ṣuktañce ṣkas meñantse-meṃ motte* [lege: *mante*] *ñwemaṣe śātre śwātär* ‘from the seventh of the sixth month on new grain is to be eaten’ (461a5^{Col}). ●For form and meaning, see Ching and Ogihara, 2012:87, fn. 15. ■A derivative of *ñuwe*, q.v.

ñwetstse* (a) (adj.) ‘new’ [*ñwecce klutk-* ‘renew’]; (b) (n.) ‘novice’
[-, -, ñwecce//-, ñwecceṃts, -] (a) ***:*** *war yokaiṣṣe witskaṃ waiwäṣṣäṃ-ne n$_{ä}$nok ñwecce klutkäṣṣä[n-n]e [92]* ‘the water of thirst wets it and makes it new again’ (11b3^{C}); (b) *weña pūdñäkte ... **:** tarya śpālmeṃ ślokanma ñwecceṃts traike wikässi[ś 74]* ‘the Buddha spoke the three excellent *śloka*s to drive away the confusion of the novices’ (5b7^{C}); **—ñwetstsäññe** ‘± youth’ or ‘novelty’?: (360a1^{C}), *śaul ñwetsäññe kättaṅkäṃ po onolmeṃts* ‘life and youth (?) pass for all men’ (PK-AS-17A-a1/2^{C} [Pinault, 1984c:168]); **—ñwetsäññeṣṣe** ‘± new, youthful’ (?): *mā ñwet[sä]ññeṣṣe ·ai ·e///* (128b5^{E}). ■An adjective in *-tstse* derived from *ñuwe*, q.v.

ñśaṣṣe* ~ ñśaññeṣṣe*$^{C\text{-}L}$ (adj.) ‘± prtng to me, my’
[m: -, -, ñśaṣṣe//] *nauṣ ra preśyaine ñśaṣṣe treṅkältsa śaul rintsate* (109b4^{L}), *ñśaññeṣṣe* (PK-AS-7Ka6^{C} {CEToM]). ■An adjectival derivative of *ñaś*, q.v. For the chronological distribution of *ñśaṣṣe* vis-à-vis *ñiññe*, see Peyrot (2008:95). ►See also **ñiññe**.

• Ṭ •

ṭikkakāre (n.) ‘commentator’
[ṭikkakāre, -, -//] (197a2^{L}). ■From B(H)S *ṭīkākāra-*.

ṭepankar, ►Dīpankar.

• T •

taka (~ tkā) (adv.) ‘then; certainly’
/// eśnesa meṅkitse [su] <•> tkā ra [t]rīśäṃ aiśaumye ‘he [is] lacking eyes; thus the wise man will go astray’ (293b1^{C}), *taka rano anaiwatse srukalñeṣṣe ime onolmets* ‘certainly the thought of death [is] unpleasant to creatures’ (K-11a5/PK-AS-7Na5^{A}), *kaun-yaṣi anahār ṣmale taka arkwañaṣṣa tāno puwarne hom yamaṣäle* ‘day and night [one is] to sit [in] abstinence, then an *arkwaña*-seed [is] to be put in the fire [as] an oblation’ (M-1b5/PK-AS-8Ab5^{C}).

■From PIE **tu* 'and, but, then' [: Sanskrit *tú* 'however, but'] + Tocharian *-kā*, a particle of reinforcement (VW:491).

takaru (~ tagar) (n.) 'crape jasmine (*Tabernaemontana* coronaria R. Br. or Ervatamia *coronaria* Stapf.)' or 'Indian valerian (*Valeriana wallichii* DC)' [Chopra] (a medical ingredient)

[takaru ~ tagar, -, -//] *tagar palāśäṣṣe piltasa* = B(H)S *tagaram palāśapatreṇa* (308b5^{C}). ■From B(H)S *tagara-* (from a Middle Indic dialect where *-am* > *-u*?). ►See also **takur?**

takarṣke (adj.) 'faithful, believing, pious; clear, unsullied; gracious'

[takarṣke, -, takarṣkeṃ//takarṣkaṃ (~ takarṣkañ), -, -] [f: //takarṣkana, -, -] *takärṣka[ñ]* (= [?] B(H)S *paṇḍitāh*) (IT-52b2^{E}), *pelaikne klyauṣtsi nauṣ pete-ñ tak[arṣkeṃ palskosa]* 'give me early to hear the law with clear spirit' (100a6^{C}), *takarṣke ñiś* = B(H)S *abhikrānto haṃ* (541a2$^{C/L}$), *takarṣke* = B(H)S *prasanno* (PK-NS-107b2^{C} [Thomas, 1976b:106]), *takarṣkaṃ* [sic] *mäskentär* = B(H)S *viprasīdanti* 'become serene, calm' (-b3^{C} [ibid.]), *takärṣe* [sic] = B(H)S *prasanna-* (SHT-146 [Malzahn, 2007b]); —**takarṣkäññe** 'belief, faith, piety; clarity; graciousness': *pelaikn=akṣiṃ karttse palkas cewne persat takarṣkñe 51* 'look with favor on the announcers of the law, evoke belief in it!' (19a2^{C}), *takarṣkñe* = B(H)S *śraddhā* (23a2^{C}), *: takarṣkñesa tne pel=ostaṣṣe rintsi yā[taṃ :]* '[if] he through faith is capable here of giving up the prison of the house' (50b2^{C}), *mā tu pañäktene takarkṣäññentse* [sic] [*takarṣkäññentse* = B(H)S *-prasādasya*] (307a2^{C}), *takarṣkäṃñe ṣañäññecce* = B(H)S *prasādanīya[ṃ]* (541b8$^{C/L}$), *takärṣke* = B(H)S *viprasanna-* (IT-979a2$^{?}$ [CEToM]); —**takarṣkäññetstse** 'faithful, believing, pious; gracious, attractive, fair': [= B(H)S *prāsādika-*] (541b8$^{C/L}$).

■An adjectival derivative of *tāk-* 'be' (s.v. *nes-*) whose original meaning must have been 'true' or the like (cf. *atākatte* 'unreal, false'). The meanings 'clear' and 'gracious,' etc., are probably calques on the B(H)S *prasanna-* 'believing in; clear; gracious' (VW:492). For the formation one should compare *pautarṣke*, *mäntarṣke*, and *mällarṣke*, all adjectives derived directly from verbal stems. ►See also **tāk-** (s.v. **nes-**) and **atākatte**.

takälñe, ►täk-.

takur (n.) a medical ingredient

[takur, -, -//] In a list of medical ingredients (W-34b2^{C}). ●The same as **takaru**?

ˣTakeri (n.) 'Takeri' (PN in monastic records)

[Takeri, -, -//] (THT-4000, col 2 -a6$^{?}$).

tagar, ►takaru.

taṅki (adv.) 'very, fully'; ([indeclinable] adj.) 'full, blocked'

tparyane taṅki wartsane āṃtsne 'high, very broad shoulders' (73a5/6^{C}), */// perpette premane ra aṅkaiṃ yamalle ṣp melyi taṅki mäskeṃnträ* • 'like [one] bearing a burden [he will] vomit; [his] nose is stuffed' (IT-306a2^{C} [cf. Carling, 2003a]).

■TchA *täṅki* and B *taṅki* reflect PTch **täṅkäi* from a PIE **tŋ̥k-* '± thick' + a PTch suffix **-i* [: Sanskrit *tanákti* 'pulls together,' Sanskrit *takrá-* (nt.) 'buttermilk' (< **tŋ̥kló-*), Afghan *tat* 'thick' (< **tahta-* < **tŋ̥kto-*), Middle Irish *técht* 'co-agulated' (< **tenkto-*), Old Norse *tél* 'buttermilk' (< **tenklo-*),

Lithuanian *tánkus* ‘thick, copious,’ etc. (P:1068; MA:516)] (VW, 1964b:614, 1976:502).

taṅkw (n.[m.sg.]) ‘love’

[taṅkw, -, taṅkw//] *täṅwsā* (THT-1450, frgm. a-b3^{A}), *täṅwä* (IT-163a5^{E}), *yokaiṣṣe ce kraupe weña tū ñke taṅsa päklyauṣso :* ‘he spoke this section about desire; hear it now with love!’ (8a7^{C}), *weksa sr[a]kañce kwoytär-ne taṅsa snai kärsto* ‘he cried out to him with a hoarse voice with love, without interruption’ (85a1^{C}); **—täṅkwañ̃ñe** ‘pleasing, lovely, kind’: *täṅwañ̃ñu* (voc.) (THT-1536, frgm. c+e-a1^{A}), *täṅkwañ̃ñe omteṃ poyśi nes[a]ñ[ñ]e yamaṣate* ‘there the Buddha took [his] favorite spot’ (108b3^{L}), • *tāw no māka täṅwaṃñ̃ñai Bārāṇasi rīne* ‘in this much beloved city of Benares’ (359b1^{C}), *ṣmare yetse täṅwañ̃ñe wnolmentse ṣek cpī mäsketrä* ‘smooth and lovely is always the skin of such a being’ (K-10a3/PK-AS-7Ja3^{C}), (IT-139b6$^{C/L}$); **—täṅkwäñ̃ñañ̃ñe** ‘desirableness, loveliness’ (394b5^{A}); **—täṅkwaṣṣe** ‘prtng to love’ (339b4^{A}); **—täṅkwassu** ‘dear, beloved’: *pātär mātärne täṅwassu ṣaim* ‘I was dear to father and mother’ (412a3^{C}); **—täṅkwatstse*** ‘± having love,’ only in the derived abstract noun: **täṅkwtsäñ̃ñe*** [sic] ‘± love’ (515a7^{A}).

■TchA *tuṅk* and B *taṅkw* reflect PTch **täṅkwä* (for the vowel in TchA one should compare *yuk* ‘horse’ from PTch *yäkwe* [> B *yakwe*, q.v.]). This **täṅkwä* is (as if) from PIE **tn̥g-wn̥*, a verbal noun from PIE **teng-* ‘think, feel’ (Krause, 1943:29, Pedersen, 1943:209-210, VW:518). Further discussion at *cäṅk-*, q.v. ►See also **täṅkwañ̃-**.

tañ, ►s.v. tuwe.

taññe* (adj.) ‘thy, pertaining to thee’

[m: -, -, taññe//] *taññe cau yaitko[r] ///* ‘this thy command’ (90b1^{C}). ■An adjectival derivative of *tañ*, the genitive of *tuwe* ‘thou,’ q.v. ►See also **ciṣṣe**.

tatākar, ►s.v. nes-.

Tati (n.) ‘Tati’ (PN in graffito)

[Tati, -, -//] (G-Qm11^{Col}).

tattari (n.) a very large number

ṣe tattari [●it could also be read *tantari*] *piś-känte cmelane* (400a2^{L}). ■Etymology unknown.

Tathāgatavārg* (n.) ‘Tathāgatavarga’ (a portion of the Udānavarga)

[-, -, Tathāgatavārg//] (313b3=S-5b1^{C}).

tanalle ‘?’

/// traiwo tanalle /// (W-13a2^{C}). ■In form it would appear that we have gerund II formed from a stem /tänā-/. Perhaps a metaphorical use of *tän-* ‘attack,’ i.e., ‘the mixture is to be beaten vigorously.’ ►See also **tän-**?

tanākko (nf.) ‘grain; spot’

[tanākko, -, tanākkai//] *śwālyai [pai]yyeññe mokocintse āntene tuciyai tanākkai lkāṣṣäṃ* ‘he sees a yellow spot on the tip of the big toe of the right foot’ (580b2^{L}), [list of ingredients] *tānakkai tānakkai tsämṣalle* ‘grain [by] grain [it is] to increase’ (Y-1b3^{C}). ■A derivative of *tāno* ‘grain,’ q.v. (contra VW:642).

tanāpate (n.[m.sg.]) ‘benefactor, patron, giver of alms, contributor’

[tanāpate, tanāpatentse, tanāpateṃ//tanāpati, tanāpateṃts, tanāpateṃ] • *tanāpatentsa ostwasa ekñintasa entseño mäntañyentär ṣemi :* ‘some became evil-

minded out of envy/longing for patrons, houses, and possessions' (31b7^{C}), *tanāpate ksa ṣamāneṃ aśiyana ṣpä śwātsiś kakāte* 'a certain patron invited monks and nuns to eat' (IT-248b2/3^{C}); **—tanāpattäññe** 'prtng to a patron' (517a2^{C}). ■From B(H)S *dānapati-*.

tanā-mot, ►s.v. tāno.

tane ~ tne (adv.) 'here, (there)' [an unmarked, often neutral, locative]

: *eṅwentse tane tetemoṣepi peret ko[yne tänmasträ no]* [*tane* = B(H)S *iha*] (16a5^{C}), *kᵤse tne cmīträ mā srūko[y]* 'whoever is born here, would not die' (46b2^{C}), *te keklyau[ṣo]rmeṃ Araṇemiñ lānte pit maiwāte-ne k[eṃ]tsa klāya • tane orottsa kwasalñeṣṣa weśeññа klyauṣāte* 'having heard this, the gall of King A. shook [= he fell unconscious] and he fell to the ground; there was a great voice of woe heard' (85b4/5^{C}), *Mokṣawarme tane śem tuntse ṣotri* 'M. came here; thereof the sign' (G-Qm13^{Col}), *mäksū no yāmor mäkcewsa tne onolmi nraintane cmenträ solmeṃ omte śaul śāyeṃ* 'however, what is the deed through which beings here, [if] they are born in hells, will live there [their] whole life?' (K-2b4/PK-AS-7Bb4^{C}); **—tnek** 'id.' (*täne + kä*): ***:*** *olypo ost lamam tnek wes āyo[r aitsi cämpem :]* '[if] we sit/remain longer at home, we could give a gift there' (50a7^{C}), ***:*** *nrai[ṣṣe lwāññe] pretenṣe tnek nai kṣanti kälale* <•> 'for hellish [being], animal or *preta*, only here [is] forgiveness achievable' (554b5/6^{E}).

●For a full discussion of meaning, form, and function, see Thomas, 1979. ■Probably in origin the neuter deictic pronoun *te* plus the locative *-ne* preserved as such in *tene*, q.v. *Täne* (> *tne*) is the expected unstressed form (cf. *päst* [unstressed] and *pest* [stressed]), while *tane* is the secondarily restressed form (Melchert, p.c.). ►See also **tene** and **te**.

tanaulyko* (nf. [?]) '± fly'

[-, -, tanaulykai//tanaulykaṃ (< tanaulykañ*), -, -] ***:*** *tanaulykaṃ ramt sekwetse pīle ra ptark[aso] ///* 'leave the suppurating wound [which you are buzzing around] like flies' (48a5^{C}). ■Etymology unknown. See VW (492) for a suggestion (*tanau-* from PIE **(s)ten-* 'make a sound' and *lykā-* 'thief').

tant* (n.[f.pl.]) '± power, dominion'

[-, -, tant//täntanma, -, -] *täntne yaneṃ srukallentse 21* 'they come into the dominion of death' (304a4^{E}), *[pi]ś-känte aśokäṃñana tantanma oro///* 'Aśoka's 500 powers/dominions' (415b2^{L}).

■Possibly a derivative of PIE **ten-* 'pull, extend' [: Sanskrit *tanóti* 'extends, spreads; stretches [a chord], bends [a bow],' Greek *tánutai* 'stretches, strains,' *teínō* 'stretch, pull tight,' (dialectal) Albanian *ndënj* 'expand, pull,' Latin *teneō* 'have, hold,' Old English *þenian* 'stretch out, extend,' Lithuanian *tìnti* 'swell,' etc. (P:1065-1066; MA:187)]. More particularly we have a PIE **tn̥ti-* 'extension' as seen in Greek *tásis* (f.) 'stretching, tension; extension; intensity, force,' Sanskrit *táti-* (f.) 'mass, crowd, the whole mass; ceremony.' (Cf. VW:501, though the details are completely different.) ►See also possibly **tanalle**.

tanneṃ (adv.) 'herewith, on this occasion, hereby, thereby'

akalṣälyi weskeṃ upādhyāya kᵤse wesäñ tanneṃ yamaṣä[l]le 'the disciples say: what [is] to be done by us about it?' (81a4/5^{C}), *tanneṃ allekä ksa yāmor* (IT-155a3^{C}). ■Etymology uncertain. This word must be related in some fashion to the demonstrative pronouns seen in *te*, *tu*, or *tam* but the exact history is obscure.

tanmäṣṣuki (n.) ‘one who engenders’

[tanmäṣṣuki, -, -//] *tarya vedantats putkau tanmaṣuki viṣai mā nesäṃ* ‘separated from the three-fold veda there is no engenderer of the range of the senses’ (197b3/4^{L}). ■A *nomen agentis* from *täm-*, q.v.

ˣtapañca ‘?’

///·āre cäñcre ṣek tapañca /// (IT-1082$^{?}$). ●A nomen agentis from the subjunctive stem (*tāp(p)ā-*) of *tep-*, q.v.?

tapatriś* (n.) ‘the thirty-three gods’

[-, -, tapatriś//] (99a2^{C}). ■From Khotanese *ttāvatrīś-* (< B(H)S *trayastriṃśa-* or Pali *tāvatiṃsa-*).

tapani ‘?’

tapani ysā/// (563a2^{C}).

tapaseṃ ‘?’

///kace tapaseṃ /// (208a1$^{E/C}$).

tapākiśka* (n.) ‘± little mirror’

[-, -, tapākiśkai//] (417b4^{L}, 534b2^{C}). ■A diminutive of the following entry.

tapākye (nf.) ‘mirror’

[tapākye, -, tapāki//] *kauṃ tapāki ramt ñ[ä]kcy[ai]* ‘the sun like a divine mirror’ (73a1^{C}); **—tapakiṣṣe** ‘prtng to a mirror’: ‖ *ñake nano tapakiṣṣe yerpe[sa tarya śiriṃ lkāṣṣäṃ]* ‘now again he sees three stars by means of a mirror-orb’ (IT-10b2$^{C/L}$).

■TchA *tāpaki* and B *tapākye* reflect PTch **tāpākäi̯ē*. Presumably a derivative of *tāpp-* (s.v. *tep(p)-*), if that has been correctly identified semantically as ‘appear.’

tapovaṃ-wartto* (n.) ‘a grove in which religious austerities are performed’

[-, -, tapovaṃ-wartto//] (90a1^{C}). ■A compound of B(H)S *tapovana-* and TchB *wartto*, q.v.

tapre (adj.) (a) ‘high’; (b) ‘fat’

[m: tapre, -, täpreṃ/tparyane, -, -/-, -, täprenäṃ] [f: tparya, -, -//] (a) *tāu onkorñ[ai] srañciyeṃ tappre kauś yey* ‘they boiled the porridge and it went high up’ (107a1^{L}), *[tä]prenäṃ ṣleṃts tsäṅkarwa maistär se :* ‘he overtops [?] the peaks of the high mountains’ (355b3^{C}); (b) *kātso mā tparya mā rukausa* ‘the stomach, not fat, not lean’ (75a3^{C}); **—täprauñe*** ‘height’: *pernerñeṣe Sumersa täprau-ñentats [tä]rne[ne] śmasta* ‘thou hast taken thy place on the summit of the heights on top of glorious Mt. Sumeru’ (203a4/5$^{E/C}$), *täprauñent[a]* = B(H)S *samucchrayāḥ* (IT-114b1^{C}).

■TchA *tpär* and B *tapre* ‘high’ reflect PTch **täpäré-* from a putative PIE **dʰub-ró-* ‘deep’ (what is deep when viewed from above may be taken as high when viewed from below, cf. Latin *mare altum* or English *high seas*) a derivative of PIE **dʰeub-* ‘deep’ [: Gothic *diups* and English *deep*, Illyrian *dúbris* ‘thálassa,’ Lithuanian *dubùs* ‘deep, hollow,’ *dumbù* ‘become hollow, sink inward,’ OCS *dъbrъ* ‘abyss,’ *dъno* (< **dъbno-*) ‘ground,’ Alb *dēt* ‘sea’ (< **dʰeuboto-*), etc. (P:268-269; MA:154)], TchA *täp-* ‘be(come) high,’ and perhaps TchA *tsopats* ‘great, large’ if from < **dʰēubotyo-* (Krause and Thomas, 1960:52, VW:509, 535). Normier (1980:260) would add Greek *buthós* (nt.) ‘depth’ which he takes to be from **thubós* by analogy to *bathós* ‘id.’ of a different origin. An echo of

the earlier meaning ‘deep’ within Tocharian itself is provided by the derivative *tparṣke* ‘shallow’ (< *‘little deep’). ►See also **taupe**, **tparṣke**, and perhaps **täp-**.

tamāl (n.) ‘mangosteem (Garcinia xanthochymus Hook. or Xanthochymus pictorius)’

[tamāl, -, -//] (275a2[A]). ■From B(H)S *tamāla-*. ►See also next entry.

tamālapaträ (n.) ‘the leaf of *G. Xanthochymus* Hook.’ (a medical ingredient)

[tamālapaträ, -, -//] (W passim[C]). ■From B(H)S *tamālapattra-*. ►See previous.

ˣTamonute (n.) ‘Tamonuda’ (PN of a buddha)

[Tamonute, -, -//] (IT-128b1[C]).

tamne, ►s.v. sam(p); tam(p), ►s.v. samp.

tayiyak ‘?’

tayiyak /// (112b2[L]).

taram (n.) ‘thorny trefoil (*Fagonia cretica* Linn. or *Fagonia arabica)*’ (MI)

[taram, -, -//] (591b2[L]); **—taramäṣṣe** ‘prtng to *F. cretica*’ (W-26a3[C]); **—taramätstse** ‘possessing *F. cretica*’ (497a6[C]). ■Etymology unknown.

taruṇadivākar* (n.) a meter of 19/19/10/19 syllables [a/b/d: 7/7/5, c: 5/5]

[-, -, taruṇadivākar//] (85a5[C], 100b1[C]).

tarkañetstse, ►s.v. tarkāñe.

tarkalñe, ►s.v. [1]tärk-.

tarkāñe ‘± conduct,’ in the phrase **ārtte tarkāñe*** ‘indifferent conduct,’ only in the derived adjective: **ārtte tarkañetstse** ‘having indifferent conduct’:

/// ārtte tarkañetstse mäsketräṃ se su ārtte tarkāñe upekṣ s[te] (197a4[L]). ■A nominal derivative of *[1]tärk-*, q.v., probably for *tarkalñe*

tarkāntsa* (n.) ‘carpenter’

[-, -, -//tarkāntsaṃ (< tarkāntsañ*), -, -] *or namseṃ tarkāntsaṃ ṣañ añm y[ātäskeṃ]* [*tarkāntsaṃ* = B(H)S *takṣaka-*] (PK-NS-107b1[C] [Thomas, 1976b: 106]).

■A *nomen agentis* which, like the similar *wapāntsa* ‘weaver,’ derived from the subjunctive stem *wāpā-*, must be from the unattested subjunctive of *[2]tärk-* ‘± twist,’ q.v. (Thomas, 1976b:110). Malzahn (TVS) would prefer to construct a separate *tārk-* ‘work with wood’ to underly this agent noun.

ˣtarkänt- (adj.) ‘twisted’

[m. //tarkäñc, -, -] */// tarkäñc aśawe(ñ) ///* ‘the twisted and rough [ones]’ (PK-AS-6Ib2[C] [CEToM]). ■An adjectival derivative of *[2]tärk-*.

tarkär (n.[m.sg.]) ‘cloud’

[tarkär, -, tarkär//-, -, tärkarwa] *tärkärmeṃ* (IT-163a3[E]), */// [sā]ṅkämp=eṣe l[aṃ] nākiṣṣe tärkarmeṃ :* ‘he will emerge with [his] community from the cloud of reproach’ (16a2[C]), *26 yätka-me walo lyutsi po ypoymeṃ wīka tarkär śakkeñ-ñeṃtso tsama yarke po[yśintse :]* ‘the king ordered all of them to leave the realm; the cloud over the Śākyas disappeared and the honor of the Buddha grew’ (18a2[C]); **—tärkarwaṣṣe** ‘prtng to clouds: */// tärkärwaṣṣe prewtkemeṃ* • ‘from the prison of clouds’ (514b5[A]); **—tärkarwatstse** ‘having clouds’ (355b2[C]); **—ˣtärkarñe** ‘±cloudiness’ (?) (IT-1112b2[?]).

■TchA *tärkär* and B *tarkär* reflect PTch **tärkär*, (as if) from PIE **d^hr̥g-r-u-*, a verbal noun from **d^herg-* [: Lithuanian *dérgia* ‘there is bad weather,’ *dárgana*, *dárga* ‘rainy weather, bad weather of any sort,’ Old Russian *padoroga* ‘± stormy weather,’ Middle Irish *derg* ‘red,’ Old English *deorc* ‘dark,’ etc. (P:251-252;

MA: 477)] (Fraenkel, 1962:103, VW:503)]. The Tocharian-Baltic connection is particularly striking semantically.

tarne (n.[m.sg.]) 'crown of the head; peak, summit'

[tarne, -, tarne//] *pernerñeṣe Sumersa täprauñentats [tä]rne[ne] śmasta* 'thou hast taken thy place on the summit of the heights on top of glorious Mt. Sumeru' (203a4/5$^{E/C}$), *tarnene krorīyai* 'the horn on the crown of the head' (580b4^{L}), *tärnememṃ paine täṅtsi* 'from crown of the head to feet' (IT-14a4^{E}), Gabain/ Winter:12 ([in Manichean script] *t'rnynyy* [= *tarnene*]).

■Etymology uncertain. VW (1963b:42, 1976:493) sees in this word a PIE **dr̥h$_x$no-* like the Sanskrit participle Sanskrit *dīrṇá-* 'broken' (present Sanskrit *dr̥ṇāti*) and Welsh *darn* 'piece, fragment.' As to the semantics he points to German *Scheitel* 'crown of the head', *scheiden* 'separate'or Swedish *skäl* 'crown of the head' beside Swedish *skilja* 'separate.' However, the primary comparanda of *tarne* would appear to be Yazgulami *tern* 'crown of the head' (and a bit more distantly Khotanese *tāra- ~ tāri-* 'id.' and Modern Persian *tār(e)* 'id.') and Hittite *tarna-* 'id.' (for the Tocharian-Hittite equation, see Poetto, 1976; see also Kloekhorst, 2008:846). Certainly *tern*, etc., argues for a PIE initial **t-* rather than **d-*. Possibly the Tocharian and Hittite forms could be united under the formula **tr̥h$_x$no-* (Melchert, p.c., for the Hittite—the Hittite could also be from **tr̥no-* or **ter(h$_x$)no-* or **tor(h$_x$)no-*). The Yazgulami might be (very tentatively) **tōrh$_x$nyo-* (and the other Iranian **tōro-*).

Tarmacandre* (n.) 'Dharmacandra' (PN)

[-, Tarmacandrentse, -//] (495a3^{Col}).

ˣTarmatte (n.) 'Dharmatta' (PN in administrative records)

[Tarmatte, -, -//] (SI B Toch. 12.3, 6^{Col} [Pinault, 1998:16]). ■From B(H)S *Dharmatta-*.

ˣTarmamittrorśa* (n.) 'Dharmamitra-orśa' (PN)

[-, -, Tarmittrorśai//] (Ogihara-Pinault-a3 [Ogihara and Pinault, 2010]).

Tarmawirñe (adj.) 'prtng to Dharmavīra'

[m: Tarmawirñe, -, -//] *Tarmawirñe Iskil* 'Dharmavīra's Iskil' (LP-15a2/3^{Col}). ●This may be an example of a Tocharian patronymic, but one could also imagine other kinds of relationships between Dharmavīra and Iskil (e.g., master and servant).

ˣTarmasene (n.) 'Dharmasena' (PN in administrative records)

[Tarmasene, -, -//] (SI P/117.6^{Col} [Pinault, 1998:13]).

ˣtarme (n.[m.sg.]) 'master of horses' (?)

[tarme, -, -//] *parwe kṣuṃntsa Kṣemārcune [sic] lānti piṅkce meṃne Ñwetakke yikweñe tarme yparwe Kippāntse śaiyye wasa* 'in the first regnal year of king K., in the fifth month, Ñ., the horse-*tarme*, first gave K. an ovicaprid' (SI B Toch. 9.12-13^{Col} [Pinault, 1998:4]). ●Possibly the designation of some official.

tarya, ►trai.

taryopavicār* = taryā + upavicār (n.) 'three ranges of the senses' (?)

[//-, -, taryopavicāränta] (173a1^{C}). ■If correctly identified, we have TchB *tarya* 'three' (s.v. *trai*) + B(H)S *upavicāra-*.

taryyältse (~ täryältse ~ tarältse ~ tarltse ~ tar(s)se) (number) 'three thousand'

maiwa [keṃ ta]r[y]yäl[ts]e po śaiṣṣenne 'the earth shook in all three thousand

worlds' (274b6[A]), *tarältse* [sic] (563a1[C]), *tarältse* (PK-AS-16.2b4[C] [Pinault, 1989:155]; —[×]**taryyältsecce*** 'having 3,000': *tarltsecceṃ* (PK-NS-34 Peyrot, 2008:226]). ■A compound of *tarya* (see *trai*) and *yaltse*, q.v.

[×]**tarśauna**, ▶tārśi.

tarśke* (n.) 'potsherd' (?)

[//tarśkañ, -, -] *kärweñi yare tarśkañ salañce mäskenträ pākri* 'rocks, gravel, potsherds [?], and salt-earth appear' (K-8b4/PK-AS-7Hb4[C] [CEToM]). ●The meaning is Lévi's. ■Certainly in form a diminutive and possibly a derivative of PIE **der(h$_x$)-* 'split.' Thus the 'little split off piece.' ▶See also **tsär-**.

tars (n.[m.sg.]) '?'

/// [ta]rs ra yänmoṃ cewk palsko /// (517b3[C]), *//// cau tars śār aipṣalle ste ///* (598b2[L]). ●The apparent concatenation of *tars* with *śār* in 598b2 allows the possibility that *tars* might be '±below' to match *śār* 'above.'

tarstwa* (n.[f.pl.]) '± ulterior motives, mental reservations' (?)

[//-, -, tarstwa] *ompalskoññe päst praṅkäṣṣäṃ natknaṃ lauke aiśamñe yarke peti ñaṣtär sū **:** ṣkas toṃ tarstwasa ṣek sū yaskastär* 'he blocks up meditation completely, pushes away wisdom, and seeks honor and flattery; he constantly does his begging with those six *tarstwa*' (33b2/3[C]). ■Etymology unknown. VW (493) suggests a connection with PIE **tres-* ~ *ters-* 'tremble.'

taluñca (n.) a medical ingredient

[taluñca, -, -//] (505a1[C/L]).

[×]**talpäññe** (adj. ?) '?'

talpäññe [sic] (gloss in SHT-1738 [Malzahn, 2007b]). ●For *talpälñe*?

tallāñciśke* (adj.) 'miserable' [only referring to two?]

[//-, -, tallāñciśkaṃ] *tallāñciśkaṃ pātär mātär rīntsāmte pest* 'we completely renounced [our] miserable father and mother' (273a5[A]). ■The diminutive of **tallāw**, q.v., based on the unattested dual **tallāñc* (Winter, 2000:131).

tallārñe* (n.) 'misery'

[-, -, tallārñe//] ***:** erkatñe tallārñe snai keś wärpanaträ tne piś toṃ cmelane 25* 'ill-fortune and misery without number he enjoys here the five births' (42b3[C]). ■A derivative of *täl-*, q.v., whose shape has been influenced (in the matter of the geminate *-l-*) by the following entry.

tallāw (adj.) 'miserable, unfortunate, unhappy'

[m: tallāw, tallānte, tallānt//tallāñc, tallāntäṃts, tallāntäṃ] [f: tallauntsa, -, tallauntsai//-, -, tallānta] • *skwassu nesau paplāntau yes tallāñc läklessoñc 36* 'I am fortunate and happy, you [are] miserable and suffering' (31a2[C]), *snaice tallānt ikemeṃ ṣamāni tatākaṣ* • 'they had become monks from a poor, miserable place' (31b5[C]).

■TchA *tālo* and B *tallāw* reflect a PTch **telā-w-* or **tellā-w-*. If the former, the *-ll-* for *-l-* of the TchB word is on the analogy of the present stem of *täl-* 'carry, bear; lift.' If the latter, the simplification of the **-ll-* sequence would be regular in TchA and the presence of **-ll-* is the result of analogy to the present tense of the corresponding verb, but at a PTch date rather than in pre-Tocharian B. Given the semantic distance of *tallāw* from the underlying verb *täl-* an earlier analogical influence of *täl-* on the derived adjective might be more likely than a later influence. (As if) from PIE **toleh$_a$-*, a derived verbal noun from **tel-* (cf. Greek

-tolé in *anatolé* ‘east’) + the possessive suffix *-w(e)nt-* (for the phonological development of *-*w(e)nt-* in Tocharian, see Adams, 1988c:131). The etymology goes back to Duchesne-Guillemin (1941:163). See also VW: 496-497, though details differ. ►See also the previous two entries, the following entry, and **täl-**.

tal(l)e* (n.) ‘load, burden’

[-, -, talle//]: *///sa tälle tälläṣṣäṃ* • (514a9[A]), *tusāksa ñäke täle ptälle-ñä* ‘in just such a manner now lift my burden!’ (PK-AS-12Da5[A] [Thomas, 1979:43]), */// kca sa kca tälle tällästrä* (389b4[E]). ●A derivative of *täl-*, q.v., used only in *figura etymologica* with *täl-*, or as the first member of the compound *tällaikantsa*, q.v.

tavatriś, ►tapatriś.

ˣtasemanetstse* (adj.) ‘resembling’

[m: -, tasemaneccepi, -//tasemanecci, -, -]: *k$_u$ce-tasemanecci* [= BHS *yādṛśāh*] (Or. 15009/335b4 [Tamai, 2009:663]). ■An adjectival derivative of the participle *tasemane* (s.v. **tā-**).

tā, ►s.v. se.

tā- (vt.) ‘place, set’ [*keś tā-* ‘consider, take into account,’ *ñem tā-* ‘name,’ N-*mpa tā-* ‘compare with’]; MP ‘be compared’

●*Tā-* is the traditional, if inaccurate, shape given to two lexical units in Tocharian B: (1) the suppletive *täs-/tättā-*, and (2) the *durchkonjugiert tās-* (cf. Normier, 1980:266). The two verbs are apparently identical in meaning, though we should point out that only *tās-* is attested, when joined with a noun in *-mpa*, with the meaning ‘compare with’ (lit. ‘set with’).

(1) täsā́-/tättā́-: Ps. II /**täs^{ä}/$_{e}$-**/ [A // -, -, taseṃ; MP -, taṣtar, -// -, -, tsentär]: *yakṣats ṣarnene taṣtar-ñ* ‘thou placest me in the hands of *yakṣa*s’ (84a1[C]); Ko. /**tättā́-**/ [A -, -, tattaṃ// -, -, tattaṃ; MP -, -, tättātär// -, -, tättāntär; Inf. tättātsi]: ***:*** *mā ñiś kc=ālyek cot* [lege: *tot*] *nrai lkāsko* [sic] *wrocce kos krentäṃntsa tattaṃ nāki atākatte neṣamye* ***:*** ‘I see no other hell so great as when they lay reproach and untrue rumor on the good’ (17a6/7[C]), *k$_u$se mā pästa tättāträ wase* ‘who does not put aside poison?’ (35b3[C]), *[:] rse[rsa] träṅkonta ṅke nakanm= ālyaucesa tättāntär māka* ***:*** ‘[if] out of hate many impute sins and moral failures on one another’ (27a6[C]), */// eñcil tätāsi yātkast[a]* ‘thou didst order the imposition of a levy’ (IT-258a1 [cf. Peyrot, 2010:359]) ; Opt. /**täccí-**/ [MP taccimar, -, -//]: *[empalkaitte tākoym ṣpä śaul indrinta ke]k[t]s[e]ñän mā taccimar* ‘may I be untormented and may I not consider life, senses, or bodies!’ [*taccimar = keś taccimar*] (S-8a5/PK-AS-4Ba5[C]); Ipv. III /**pätés- ~ pätā́s-**/ [ASg. (p)tes. Pl. ptasso; MPSg. ptasar]: */// pr[e]ntse yente käskan-me mant ṣañ śāmna keś ptes twe* ***:*** ‘in an instant the wind scatters them; so consider thine own people!’ (46a7[C]); Pt. III /**tesä(sā)- ~ täsäsā-**/ [A -, -, tessa ~ tesa// -, -, tesar[C] ~ tesare[Col]; MP -, -, tässāte// -, -, tässānte]: *13 wnolmi tallāñco naksante ṣañ añm eroṣ pilko aṅk[aiṃ] ṣeyeṃ tesar ṣ nāki krentäṃtsa* ***:*** ‘suffering beings made themselves reproached; they had evoked false insight and lay blame on the good’ (17a6[C]), *prāp mahur āssa tässāte* ‘he set the jewel-crown on his own head’ (109a5[L]), *[Śānta] ñem tässānte* ‘they gave [her] the name Ś.’ (349b5[C]); PP /**tättā́-**/: *paine epiṅkte tarne tättā$_u$* ‘having placed the crown of the head between [his] feet’ (361a7[L]); **—tättārmeṃ**; **—tättālñe**, only in **keś tättālñe** ‘judgment’: ***:*** *śāmna[ṃ]ts śaul ṣai ṣkas-tmane pik$_u$la A[ra]nemiñ tākā* [sic] *keś tättālñe* ***:***

mäntarṣkeṃ [lege: *-e*] *śaul śāmnats ñke* ‘the life of men was 60,000 years [but] to king A. was this judgment: evil now [is] the life of men’ (3b1/2^{C});
(2) tās-: Ps. II /**tās**$^{'ä}$/$_{e}$**-**$^{'}$/ [A tāsau, -, tāṣäṃ (tāṣäṃ-ne)/-, tasaitär, -/ -, -, tāseṃ; MP -, tāṣtar, tāṣtär//; MPImpf. -, -, taṣītär// -, -, taṣīyentär; *nt*-Part. taṣeñca; *m*-Part. tasemane; Ger. taṣalle]: *mā ṣ keś [t]āsau ṣañ la[kle]* ‘and I do not consider my own suffering’ (85a6^{C}), */// [yäl-ñä]ktentse tskertkanempa tasaitär* ‘those two are compared with the calves of the gazelle god’ (74a5^{C}), *tāṣtär pelaikne śaulan-masa käryau se [= k$_{u}$se]* ‘the law which he has bought with lives is established’ (G-Su1-c^{Col}), *[ā]ntpi päśne sā$_{u}$ taṣītr ālīn[e]* ‘she placed the palms of [her] hands on [her] breasts’ (84b5^{C}), *śāmñana āsta taiysa kwrāṣäṃ ṣekaṃñe enepre tāṣträ* • *se akessu śmaśānike ste* • ‘thus he places human bones and likewise skeletons before [himself], eventually he is a *śmaśānike*’ (559a5/b1^{C}), *ṣaḍvarginta patraiṃ māka kraupiyenträ* • *päst taṣīyeṃträ mā paribhog yamaṣyenträ* ‘the *ṣaḍvargika*s gathered many alms-bowls; [but] they laid [them] aside and made no use of them’ (337b4^{C}); • *tu epiyāc klormeṃ mā tasemāne rano* = B(H)S *tat saṃsmṛtya virūpe pi* (251a3^{E}), *kenämpa tasemane* = B(H)S *pṛthivīsadṛśo* (PK-NS-107b3^{C} [Thomas, 1976b:106]) [●this paradigm is only present and not sometimes subjunctive; see Peyrot, 2010:358-359]; Ipv. I /**pättāsā-**/ [MPPl. pättāsat]: *[ṣañ] yāmornta pättasat* (575a7^{C}); Pt. Ib /**tāśā-**/ [MP tasāmai, tasātai, tasāte// -, -, tasānte]: *[ṣamāne]ntsa wawārp[au] grahanman[e] m[e]ñe ra ṣpäk tāsātai 13* ‘thou hast placed thyself surrounded by monks as the moon [is surrounded] by the planets’ (221b1$^{E/C}$); PP /**tātā́sā**-/.

■The complexity of this paradigm in TchB is mirrored in TchA. In the latter language we have *tā-* in the subjunctive (the abstract *tālune*), the optative (3rd. sg. *tāwiṣ*) and the preterite participle *to*. This *tā-* is the equivalent of TchB *tättā-*, shorn of its anomalous, from the Tocharian point of view, reduplication. (Note that TchA *tā-* is to B *tättā-* as TchA *yā-* ‘travel’is to B *iyā-* [< PIE **yiy(e)h$_{a}$-*].) Further in TchA we find *täs-* together with *tās-* but, unlike in TchB, here they form a suppletive conjugation with *tās*$^{'ä}$/$_{a}$*-* (= B *tās*$^{'ä}$/$_{e}$*-*) as both present and subjunctive, an imperative *ptas* (= B *ptes*), and preterite (3rd. sg.) *casäs* (≈ B *tessa*).

B *tättā-* and dereduplicated TchA *tā-* reflect PTch **tättā-* from PIE **d^{h}id^{h}(e)h$_{1}$-* [: Greek *títhēmi* ‘put, place,’ Sanskrit (with analogical vowel in reduplicated syllable) *dádhāti* ‘puts, places,’ and the possibly reduplicated Lycian infinitive Lycian *ttãne* ‘to put, place’ (cf. the clearly unreduplicated variant *tãne*—the Lycian data is from Mopurgo-Davies, 1987: 221); also (without reduplication) Old English *dōn* (1st. sg.) ‘do,’ OCS *děti* ‘to place, set; say,’ Lithuanian *dė́ti* ‘place, set,’ Latin *-dere* in *ab-dere* ‘take away,’ *con-dere* ‘build, found; establish,’ *crē-dere* ‘believe,’ Armenian *dnem* ‘set, place’ (as if < **d^{h}eh$_{1}$-ne/o-*), Hittite *tēzzi* ‘says,’ Lycian *tadi* ‘places, puts’ (< **d^{h}eh$_{1}$ti*; cf. Melchert’s [1989:41]); with élargissements: Latin *facere* ‘do’ (< **d^{h}ḫ$_{1}$-k-*), Hittite *dāi* ‘places, sets’ (< **d^{h}éh$_{1}$i-ei*, cf. 1st. sg. *tehhi* < **d^{h}éh$_{1}$i-h$_{2}$ei* and 3rd. pl. *tiyanzi* < **d^{h}h$_{1}$y-énti* [Jasanoff, 1979]), etc. (P:235-237; MA:472)]. Ever since Petersen (1933:17) AB *tā-* has been seen as a descendant of PIE **d^{h}eh$_{1}$-* ‘place, put’ (cf. VW:494-495).

More particularly, PTch **tättā-* reflects a reduplicated present with a generalized zero-grade (cf. with the same generalization of the zero-grade in an

athematic present *yam* ‘I go’ [TchA *yäm*], [as if] from < *h_1i-mi* rather than the more original *$h_1$ei-mi*). Thus, say, a 3rd. sg. middle *$d^hi\acute{d}^hh_1$-tó-r* would regularly produce the attested TchB *tättātär*. As always the initial consonant of the reduplicating syllable in Tocharian agrees in palatalization or its lack with the initial consonant of the root. Except for the difference in enclitic particle creating “primary” endings, this *tättātär* matches Greek *títhetai* exactly (cf. also Sanskrit *dhatté*). The optative in B, *täccī-*, is directly from PIE *$d^hi\acute{d}^hh_1$-ih$_1$-*. Thus the attested *taccimar* is more or less exactly equivalent to Greek *titheímen* or Sanskrit *dadhyāma*. (In Greek we see generalization of the stem vowel originally proper to the singular, e.g. 3rd. sg. *titheíē* [phonetically *tithéyyē*] from *$d^hi\acute{d}^hh_1$-yeh$_1$-t* while in Sanskrit we see the generalization of the full-grade of the optative suffix, i.e., *-*yeh$_1$-* has replaced the *-*ih$_1$-*.) This paradigm of subjunctive *tättā-* and optative *täccī-* is as archaic as anything in the Tocharian verbal system and fully as archaic (if not in certain respects more so) as anything found much earlier in Greek and Indic.

PTch *täs- reflects an earlier *$d^h{}_e$s- < *d^h-s- < *d^hh_1-s- with the same loss of interconsonantal *-h$_1$- we see in the Hittite iterative *zikkizzi* ‘he puts, places (again)’ from *d^h-sḱe-ti*. We might also compare the Sanskrit 3rd. sg. middle *dhatté* which also shows loss of *-h$_1$- between consonants in this root. Presumably in *täs-* (< *d^h(h$_1$)s-) we have an old *-*se/o-* iterative which by PTch times had given rise to a complete indicative paradigm, relegating the original present to subjunctive use.

PTch *tās- presumably reflects the same kind of generalized iterative paradigm seen in *täs- though built on the PTch stem *tā-*. Typologically one might compare the Lycian (3rd. pl.) iterative *tasñti* which it would be possible to derive from PIE *d^hh_1-sḱo-nti* (cf. B *tāseṃ* as if from PIE *d^hh_1-so-nti*). However, such Lycian iteratives are very productive and are generally derived from the strong stem of a root if there is a difference between strong and weak. Thus Lycian *tas-* is likely to represent a virtual PIE *d^heh_1-sḱe/o-* (Melchert, p.c.). In a variation on this, Normier (1980: 266) suggests that *tās-* is the dereduplicated equivalent of the Sanskrit desiderative *didhiṣa-* (< *$d^hi\acute{d}^hh_1$se/o-*). However, the recency of its formation within Tocharian itself seems certain by reason of its independence from TchA *tāsk-* ‘id.’ (The latter a *sḱe/o*-iterative beside the *se/o*-iterative seen in *tās-*.) ►See also **tāsi** and **tasemanetstse**.

tāk-, ►s.v. nes-.

ˣTākko* (n.) ‘Tākko’ (PN of a place)

[-, -, Takkai//] *kaumaiṣṣi wsar y tākkaiṃ mallantsas-meṃ ñu-kṣunaṣṣe stane kesa* [lege: *keśsa*] *yältse okäṃnte ṣuktamka* ‘the inhabitants of the Pool gave 1,870 for a quantity of ninth regnal year *stane* from the vintners in Tākko’ (Bil 2.2/THT 4062[?], Schmidt, 2001:20).

tāks- (vt.) ‘± chop up, grind up’ (?), ‘dash to pieces’ (?), or ‘destroy’ (?)

Ko. V /**tā́ksā-**/ [MPOpt. tāksoym, -, -//]: *[ṣañ ṣa]rsa lykaśke tāksoym śaiṣ-ṣ[e]ntse mithya[dṛṣṭi po]* ‘with my own hand may I chop up fine/destroy all false insight in the world’ (85b1^C); Pt. I /**tāksā́-**/ [-, -, tāksa* (taksā-c)//]: */// [k$_u$se] kleśanma taksā-c ... ce$_u$ wināṣ[k]au :* ‘whoever destroyed thy *kleśa*s, I honor him’ (IT-272b3^C).

■Etymology uncertain. If the meaning is actually ‘chop’ or the like, it would be hard not to relate this word to one of the widespread IE words for ‘axe’ [: OHG *dehsa* ‘axe, hatchet,’ OHG *dehsala* ‘adze, hatchet,’ Avestan *taša-* ‘axe,’ Russian Church Slavonic *tesla* ‘axe,’ OIr *tāl* ‘axe’]. However, the ‘axe’ words are surely derivative from a root that is traditionally reconstructed as **tekþ-* [: Avestan *tašaiti* ‘builds, cuts, finishes,’ Latin *texō* ‘weave, entwine, put together,’ Lithuanian *tašaũ* ‘hew,’ Greek *téktōn* ‘carpenter,’ Sanskrit *tákṣan-* ‘carpenter,’ etc. (P:1058-1059)]. But **tekþ-* would be from earlier **tetk̂-* whose shape would be expected to remain in Tocharian (cf. discussion s.v. *keṃ*). But Hittite has *taks-* ‘devise, produce’ which must be from **tok/k̂-s-* (cf. Beekes, 2010:1460) and, indeed, only Greek requires a reconstruction **tetk̂-* as opposed to **tek/k̂s-*. *Non liquet*. Otherwise VW (642), a borrowing from B(H)S *takṣ-* ‘fashion out of wood, create.’

tājj (n.[m.sg.]) ‘?’

/// krunaṣṣe tājjä /// (624a4^{C}).

tāte, ►see nāte.

tāno (nf.) ‘seed, grain’

[tāno, -, tāna//tanāñ, -, -] ***:*** *ywārtsa tāna kwäñcītṣai kwäñcit yarm wat* **:** ‘the measure of half a sesame-seed or a sesame-seed’ (41b4^{C}), *uppäläṣṣana tanāñä* ‘lotus seeds’ (ST-b2/3/IT-305b2/3^{C}); **—tanāṣṣe** ‘prtng to grain or seed’ (W-40a5^{C}); **—tanā-mot** ‘± grain-alcohol’ or ‘beer’ (?): *su cpi mäsketrä tanā-mot ramt solme nukowa* [lege: *nukowä*] (407a3/4^{E}); **—tana-tanāmotäṣṣe*** ‘prtng to *tanā-mot*’ (407a1^{E}); ●For meaning compare also **wässok**.

■From PIE **d^{h}oh$_{x}$neh$_{a}$-* [: Sanskrit *dhānáḥ* (f.pl.) ‘grain,’ Khotanese *dāna-* (f.) ‘grain,’ Modern Persian *dāna* ‘id.’ Lithuanian *dúona* ‘bread’ (Mayrhofer, 1963: 98; MA:237)] (Meillet, 1914:397, VW:497). Pârvulescu (1988:51) takes these words to be in origin derivatives of **d^{h}eh$_{1}$-*. The putative PIE **d^{h}oh$_{1}$neh$_{a}$-* would have been ‘wealth, treasure’ from earlier ‘what is put, deposited.’ The semantic distance, however, is very great. Al-Kasghari (1884) takes the dialectal Turkish *tana* ‘grain of coriander’ to be a borrowing from Persian *dāne*. However, the geographical distribution of *tana* (Uč and Arγu [southern Kazakhstan]) would suggest a Tocharian origin instead. ►See also **tanākko**.

tāpp-, ►see tep(p)-.

Tārmarakṣite ‘Dharmarakṣita’ (PN in graffito)

[Tārmarakṣite, -, -//] (G-Su39^{Col}). ►See also **Dharmarakṣite**.

tārśi* (n.) ‘deception’

[//-, -, tarśauna] *snai kuhākäṃñe snai tarśauna pelaiknene ṣemaikne ompostäṃ sparttāṃtsa sū pañäkte-käṣṣintse palsko yänmāṣṣeñca mäsketrä* • (558b1-3^{C}); **—tārśītstse*** ‘± deceptive’: *tesa rmer kā kentsa tā$_{u}$ lyaka lykäñ ce$_{u}$ tārśī[cce]* ‘why thus did he see on the earth this deceptive thief?’ (133b5^{Á}).

■TchA *tārśoṃ* and B *tarśauna* reflect PTch **tārć(y)eunā* or **terć(y)āunā*. That it is ultimately related to PIE **terk-* ‘twist’ (see *^{2}tärk-*) seems obvious (Duchesne-Guillemin, 1941:164, VW:498), but the exact morphological connection remains a bit uncertain. (Hilmarsson [1988:38] starts from a PIE **torkih$_{a}$* [nt. pl. or collective sg.] which gave **terśā* to which the plural ending **-ūnā* was added.)

tārśai '?'
/// n$_{ä}$nok spärkenträ • tārśai okt- - mpai yuṣauwñe mā r·e/// (213a4$^{E/C}$).

tārhkāṇe* (n.) 'tarkhan' [Turkish title]
[-, -, tārhkāṇeṃ//] (289b5$^{C/L}$). ■From Uyghur. Cf. also Sogdian *trγ'n ~ trx'n* (/tarkān/)

tāl (n.) 'Palmyra palm, sugar palm [*Borassus flabelliformis* Roxb. = *B. flabellifer* Linn.],' only attested in the compound, **tāl-stām***:
[tā]l-stamats[e] piltam[pa tasemane] = B(H)S *tālapatraṃ cīvaram* (320a1$^{E/C}$). ■From B(H)S *tāla-*.

tālis (n.) 'Indian plum (*Flacourtia jangomas* (Lour.) Raeusch. = *F. cataphracta* Roxb.)' (a medical ingredient)
[tālis, -, -//] (501a7^{C}). ■From B(H)S *tālīśa-*.

ˣtāw- (vb.) '?'
Imp. /**pätáwā-**/ [AImp. pl. ptāwas] *///parksat ñī snai keś ptāwas ///* '… ask me! *Tāw* without number…!' (IT-253a3^{C}). ■Malzahn (TVS) hesitantly suggests a possible relationship with *täp-* 'proclaim.'

tāwak, ►s.v. su.

tāś (n.) '± commander'
[tāś, -, -//] *makte tāś ākṣa* 'the commander himself has announced [it]' (LP-6a2^{Col}).
■The TchA plural *tāśśi* 'chiefs, commanders' and B *tāś* may reflect a PIE **tāgyu-*. The nearest relative would seem to be Thessalian Greek *tāgós* 'commander, ruler, chief' (Duchesne-Guillemin, 1941:167, VW, 1941:137, 1976:499); cf. Beekes, 2010:1444, 1455. The Thessalian *tāgós* must, in turn, be related to *tássō* (aor. stem *tag-*) 'put in order, line up, arrange,' *tágma* 'ordinance, command, etc.' In Indo-European terms the verb could represent **th$_{2}$g(-ye/o)-* and the noun **toh$_{a}$gyu-* with the later substitution in Greek of the mildly productive *-a- ~ -ā-* ablaut in place of the moribund *-a ~ -ō-*. Outside of Greek and Tocharian it would seem that we have the Nisa Parthian title *tgmdr* which Bailey (1985:98) takes to be *tagma-dāra-* 'order-giver' and Lithuanian **patogùs* 'convenient, comfortable' and *sutógti* 'get married; ally oneself' (P:1055; MA:472). However, the semantic distance between Tocharian, Greek, and Iranian on the one hand and Baltic on the other is larger than one would like. ►Also **ywārt-taś** and **ṣle-taś**.

tāṣṣ-, ►tāsk-.

tās-, ►tā-.

tāsi* (n.[f.pl.]) 'receptacle'
[//-, -, tasanma] *śtwara tasanmane ite ite motä-yokaiṃ taṣalle* '[one is] to set those thirsty for alcohol on four very full containers' (M-3a4/PK-AS-8Ca4^{C}). ■A nominal derivative of *tās-* (see s.v. *tā-*) as *wāki* is to *wāk-* and *nāki* is to *nāk-*.

tāsk- (vt.) '± tread on'
Ps. II /**tāsk'^{ä}/$_{e}$-**/ [-, - tāṣṣäṃ//]: *postäṃ tāṣṣä<ṃ> ///* 'afterwards he steps' (THT-1312a3^{A}); Ko. Vb /**tā́sk'ā-**/ [Inf. tāṣṣatsi] *karpa no keṃntsa ṣäñ m[a]ts[i] reksa pûdñäktentse tāṣṣatsisa* 'he descended, however, to earth and spread out his own hair to be tread on by the Buddha' (365a4^{A}).
●The subjunctive form is difficult. It must be analogical to that of the preterit, itself formed by adding *-ā-* to what was originally the third singular imperfect

**tāṣṣä* from **teh$_a$-sḱe-t*. The same formation is apparently seen in *wākṣā-*, s.v. *wāk-*.

■Is this word at least the typological equivalent of Luwian *taza-* 'continue to stand, remain' (Mopurgo-Davies, 1987:213-214, for the meaning) from PIE **(s)t(e)h$_2$-sḱe/o-* (Melchert, 1987:198-201, for the development of PIE **-sḱ-* to Luwian *-z-*) from **(s)teh$_2$-* 'stand'? The Tocharian and Anatolian words most probably are independent creations since in Tocharian it is eventive while in Anatolian it is stative or continuative. In any case, not with VW (499) from PIE **tōk-sḱe/o-*, a derivative of **tek-* 'run, flow.' ►See also **täk-** (s.v. **nes-**), **ste/stare** (s.v. **nes-**), and **stäm-** (s.v. **käly-**). See Adams, 1993b:37-38.

täk- (vt.) 'touch, feel with the hand; fetch, procure'

Ps. II /**cek**$^{'ä}$/$_{e}$$^{'}$**-**/ [A -, -, ceśäṃ// -, -, cekeṃ; *nt*-Part. ceśeñca; Ger. ceśalle]: *ṣamānentse yśel[mi pä]lskone tsaṅkaṃ kwipe-ike ke$_u$wco kalltärr-ne* [sic] *tu kretswesa yaṣtär tune swāralyñe yamastär kr[ā]ke läṃ-nne saṅghā-träṅko kätäṅkaṃ kr$_u$i mā krāke laṃ-nne koss tu māka kretswesa ceśaṃ* [sic] *tot sttul[ā]ṃ-träṅkonta kätäṅkäṃ* '[if] desires arise in the mind of a monk and his shame-place [i.e., penis] stands tall and he stimulates it with a rag, and thus he makes pleasure for himself, and [if] filth [= semen] emerges, he commits a *sanghā*-sin; [but] if no filth emerges no matter how much he touches it with a rag, so he commits *stulāna*-sins' (334b2-6$^{E/C}$), *wär śār parsnān tesa ceken-ne ṣärsa* 'they sprinkle water all over; then they touch it (him?) with the hand' (121a6^{E}); Ko. I /**tékä- ~ ták̃ä-**/ [A -, -, tekäṃ* (tekäṃ-ne)//; AOpt. taśim, -, taśi// -, -, taśyeṃ]: */// tarya wsen[ta] taśim-me :* 'may I touch/procure three poisons for us' (355a5^{C}), *pelaikne kektsentsa no taśi* = B(H)S *dharmaṃ kāyena vai spṛśet* (305b5^{C}), *kosauk srukalyñeṣṣ=īme ma taśi-ne tot ma mrauskate* 'as long as the thought of death did not touch him, so long did he not grow weary of the world' (K-11b2/PK-AS-7Nb2^{A}); Impv. III /**(pä)tek-*** ~**(pä)täkā-**/ [MPSg. takar]: */// [Vaiśra]vaṇ[e wa]lo weṣṣäṃ täkār täkār • tän[e] ///* (PK-AS-12Ga1^{A} [Thomas, 1979:9]); Pt. IIIa /**tekä-* ~ tekäsā-**/ [A -, -, teksa//]: • *su no orotse kektsentsa* • *antapi kenīsa keṃ teksa* • 'however, he [being] large of body touched the ground with [his] knees' (HMR-2a5/IT-247a5^{C}); **—takälñe** 'touch, contact': *takälñe ... takälñentse* [= B(H)S *sparśa-*] (156b3^{C}), *kartse lkātsine takälñene ṣpä wlaiśke yetse* 'in seeing good and in touching the soft skin' (K-10a2/PK-AS-7Ja2^{C} [CEToM]); **—tetekor** '± touch'; **—tetekorṣṣe** '± prtng to touch': *ytariṣṣe tetekorṣṣe ṣpä palskalñe ṣarpi* (511b3^{L}). ●Note that, when contrasted with *yäs-* in sexual situations, *täk-* results in no orgasm while *yäs-* does.

■TchB *täk-* reflects PTch **täk-* whose nearest extra-Tocharian cognates are Germanic, notably Gothic *tekan* 'touch' and Old Norse *taka* 'take' (whence English *take*). It is particularly noteworthy that the long-grade thematic present formation (like those seen in *klyaus-*, *klep-* or *täṅk-*, qq.v.) of TchB is exactly matched by Gothic *tekan* and the (PIE) *o*-grade present (Tocharian subjunctive) is exactly matched by Old Norse *taka*. Projected into PIE we would have **dēg-* and **dog-* (whose initial and final mediae violate our expectations of PIE root structure constraints) (MA:595).

Further connections are more difficult. Semantically it would be natural to connect these Tocharian and Germanic word with the isolated Greek aorist

participle *tetagṓn* 'having taken,' its Latin relative *tangō* 'touch' (whose perfect, *tetigī*, would appear to be the exact formal equivalent of Greek *tetag-* despite the latter's being an aorist), Old Low German *thakolōn* 'stroke,' and Old English *þaccian* (with expressive gemination?) 'stroke gently, clap on the back.' However, this latter group of words reflects a PIE **tag-* whose initial consonant does not match that required by Germanic *tēkan*/*taka* and whose vowel does not match that of Tocharian *täk-*/*tek-*/*cek-* (**tag-* should give ***tāk-*). De Vaan (2008:606-607) reconstructs **t(e)h₂g-* but that would seem to make an explanation of the Germanic very difficult. However, the desire to group all these together is an understandable one. Ringe (1988-90:1-05-115) argues that the Germanic-Tocharian resemblance is due to borrowing, but who borrowed from whom is impossible to decide. Earlier discussion of some portion of this etymology are Meillet, 1914:19, Lane, 1959:160, VW:504-5. Cf. also Mottausch, 1993:156. ►See also **teki**.

täṅk- (vt.) 'check, stop, hinder'

G Ps. II /**ceṅk**$^{'ä}$/$_{e}$**-**/ [A // -, -, ceṅkeṃ; MP -, -, ceṃśtär//]: *mā=psāl mā māskwo srūkalñe [ce] ceṃśträ* 'neither sword nor obstruction hinders this death' (45b4/5^{C}), */// no ceṅkeṃ mäntaññeṃ krent ṣamāññe* **:** 'they hinder and destroy, however, good monasticism' (IT-155b1^{C}); Ko. I /**téṅkä-** ~ **tā́ṅkä-**/ [Ko. -, -, teṅkäṃ* (teṅkäñ-c)//; MP. -, -, teṅtär//; AOpt. -, -, tañci//; Inf. taṅktsi]: */// [mā] yakne ñäś teṅträ* 'the manner does not hinder me' (THT-1178b4^{C}), *mäkte camcer eṅkalntse warkṣäl taṅtsi* **:** 'how could you check the energy of suffering?' (9a2^{C}), *ma nta ksa campya srūkalñe taṅt[s]i* 'nothing at all could stop death' (46b3^{C}), *toy śak pāytinta ekaññeṣṣe śaulaṣṣe ñātse taṅktsiś stare* 'these ten prohibitions are to check the danger of possessions and life' (330a4^{L}); PP /**täṅkúwe-**/: (PK-NS-45a2$^{?}$).

K Ps. VIIIb /**tā́ṅks**$^{'ä}$/$_{e}$**-**/ [A -, -, taṅkṣäṃ//; AImpf. taṅkṣim, -, -]: */// prakār vairāk taṅkṣäṃ* (198b4).

■ AB *täṅk-* reflect PTch **täṅk-*, probably from PIE **teng*^{h}- 'pull back' [: OCS **tęgnǫti* 'pull,' *ras-tęgnǫti* 'distrahere,' Lithuanian *tingùs* 'lazy,' *tingė́ti* (*tìngiu*) 'be lazy,' Old Norse *þungr* 'heavy,' *þyngia* 'load down' (P:1067; MA:264; cf. LIV:657; Cheung, 2006:391-392)] (Duchesne-Guillemin, 1941:179, VW, 1941: 135, 1976:502). The present *ceṅk*$^{'ä}$/$_{e}$- is a vr̥ddhied present such as is seen in *klyaus-* or *klep-*, qq.v. ►See also **etaṅkätte, täṅktsi**, and **teṅke**.

täṅkw-äññ- (vt.) 'love, have compassion for'

Ps. XII /**täṅkwā́ññ**$^{'ä}$/$_{e}$**-**]/ [AImpf. -, täṅkwañ̃it, -//; *nt*-Part. täṅkwañ̃eñca]: *kenantse saswe ṣayt* [sic] *täṅkwañ̃et* [lege: *-ñ̃it*] *wnolmeṃ* • 'thou wert lord of the earth and thou didst love beings' (297.1b3^{L}), *täṅwañ̃eñca ṣek* 'who [is] always loving [*täṅwañ̃eñca* = B(H)S *anukampin-*] (29a4^{C}), *täṅwaṃñ̃eñcai palskosa* 'with loving spirit' (IT-246b1$^{C/L}$); Ko. XII (= Ps.) [A -, täṅkwat, täṅkwaṃ//; Inf. täṅkwantsi]: *[: po śaiṣṣe twe] täṅwät k$_{u}$ce ṣäp k$_{u}$se ci täṅwä<ṃ> 19* 'thou dost love the whole world, let alone [him] who loves thee' (245b2^{A}), *śaiṣṣe täṅwantsiśc ślokne ṣerpsa ce arthä* 'for the love of the world he explained this meaning in a *śloka*' (K-3b1/PK-AS-7Cb1^{C}); Ipv. V /**pätäṅkwā́ññ-**/ [Sg. ptäṅkwañ̃ne]: *1 ptäṅwäññe ṣäñ śamñeṣṣe ///* (515b6^{A}); PP. /**tetäṅkwäññ o-**/ (PK-NS-16.4-Ba5$^{?}$ [TVS]); **—täṅkwalyñe*** '± mercy, love; loveliness': */// täṅwal-

ñ[e]sa śak-wi pakenta /// (149a1^{C}), • *mā [tu] onolmenne täṅkwalyñentse* • ‘of mercy to creatures’ (307a7^{C}), *täṅwaññe eśnaisäñ sakw aiṣṣeñca* ‘giving loveless and good fortune to the eyes’ (PK-AS-7Gb3^{C} [CEToM]). ■A denominative verb from *taṅkw*, q.v., (as if) from PIE **tn̥kwn̥-ye/o-* to the verbal noun **tn̥k-wn̥*.

täṅktsi (~ **täktsi**$^{L,\ Col}$) (postposition) ‘up to, till; including, even’ [NOUN-*meṃ* … NOUN *täṅktsi* ‘from … to’]

tärnememeṃ paine täṅtsi ‘from crown of the head to the feet’ (IT-14a4^{E}), **:** *ṣäṃṣalñe ṣe wī trai śtwer piś śak täṅtsi* **:** ‘[this is] counting: one, two, three, four, five, up to ten’ (41a8^{C}), *ṣamāne ... kauṃ-yaptsi täṅtsi aśiyana enästrä pāyti* ‘[if] a monk instructs nuns till dusk, *pāyti*’ (PK-AS-18B-a3^{C} [Pinault, 1984b:376]), *kr[e]nta śwatsanma kanti täṅktsi* ‘good foods, even bread’ (375b5^{L}), *seṃ pᵢśākka-ṣe cakanma ok taum yap piṅkce ikäṃ-ṣe täṅktsi śawāte* ‘this 51 *cāk*s and eight *tau* barley was eaten up to the twenty-first of the fifth month?’ [so Winter, 2000:134)] (461a3^{Col}). ■Historically the infinitive of *täṅk-*, q.v.

täṅkwaññäññe, ►s.v. taṅkw.

ˣtäṅkwassu, ►s.v. taṅkw.

tätik (n.) the name of a salve

[tätik, -, -//] (P-3a7/PK-AS-9Aa7^{E}).

tätkwañceṃ ‘?’

///n tätkwañceṃ (A-3a4/PK-AS-6Ga4^{C} [CEToM])

tätt-, ►tā-.

ˣtän- (vb.) ‘attack, set upon’

PP /**tänó-**/: /// *wārṣṣeṃtsa tnauwa* /// ‘[the women are] attacked by robbers’ (THT-1539 frgm. b-b3^{C}). ●Meaning assured by translation context (Malzahn, p.c.). ■Etymology unknown; ►see also **tanalle**?

tänyamāṣ, ►dhanyamās.

täṃts- (vt.) ‘scatter, disperse, tear off’

Ps. IXb /**tántsäsk**^{ä}/$_{e}$**-**/ [A -, -, taṃtsäṣṣäṃ//]: *mäkte tne lāñe nakṣäṃ sarmana taṃtsäṣṣäṃ pya[py]aiṃ kauṣäṃ okonta* ‘as the flood here destroys seeds, scatters/tears off the flowers, and kills the fruits’ (33b7^{C}); Ko. IX (= Ps.) [A -, -, taṃtsäṣṣäṃ// -, -, taṃtsäskeṃ]: • *ṣaiweññai ta[ṃ]tsäṣṣäṃ* • *po duṣkär* • ‘[if] he scatters the seed (?); all [is] *duṣkara*’ (331a1^{L}), *cey nke laitkeṃ kautaṃ pyapyaiṃ taṃtsäskeṃ* ‘[if] they cut down the vines and scatter the flowers’ (589a3^{C}).

■TchB *täṃts-* reflects a PTch **tän(ä)s-* or **tŭn(ä)s-* but extra-Tch cognates, if any, are unclear. VW (1962a:181, 1976: 501) suggests a connection with PIE **tens-* ‘pull, tug’ [: Sanskrit *taṃsayati* ‘draws back and forth,’ Gothic *at-þinsan* ‘pull toward,’ OHG *dinsan* ‘pull, carry along,’ Lithuanian *tę̃sti* (*tę̃siù*) ‘continue, go along; stretch, lengthen; drag out, delay, put off,’ *tąsýti* (*tąsaũ*) ‘pull, tug; stretch, extend’ (P:1068-69; MA:187)]. However, the semantic connection does not seem very close. Semantically better is Hackstein’s suggestion (2001:19) of a relation-ship with Latin *tundere* ‘beat, strike, thump.’ Even better semantically is to take *täṃts-* as reflecting a PIE **dʰu-n-s-*, a nasal infixed present to the root **dʰeus-* ‘fly about (like dust), strew with dust.’ This **dʰu-n-s-* (subjunctive **dʰwens-*) appears in Sanskrit *dhvaṃsati* ‘decays, perishes, falls to dust,’ *dhvasirá* ‘dusty, sprinkled,’ OHG *tunist* ‘wind, storm, breath, dust,’ Old English *dūst*

'dust' (see P:268 for these and many other cognates without the infixed *-*n*-; MA:388). ►See also perhaps **to**, **tute**, **taur**, and **tweye**.

täp- (vt.) '± announce, proclaim'

Ps. IXb /**täpä́sk**$^{'ä}$**/**$_{e}$**-**/ [MP -, -, tpastär//]; Ipv. II /**päccäpā-**/ [Sg. päccapa]: ***:*** *wek[ts]e päccapa piś toṃ ślokanma pudñäkt[entse] ///* 'loudly announce these five *śloka*s of the Buddha!' (16a3^{C}); Pt. IV /**tä́päṣṣā-**/ [A -, -, tapäṣṣa//]: (405b7^{C}).

●One might note the TchA equivalent *täp-* also occurs in a very limited number of places. Perhaps the clearest is at A-66b2 *wäl āmāśās kākkropuräṣ cesmäk ārtaśśi anaprä ypeyaṃ tpässi wotäk* 'the king, having assembled his ministers, ordered them to announce before the suitors' [then follows the text of the announcement]. At A-359a26 we have *cac[pu]///* = B(H)S *vighuṣṭa-* 'cried or proclaimed abroad.' An imperative occurs at A-345b5 *pritwäs ptāñäkte enäṣ-luneyaṃ **:** ptäpsäs wlalune///*.

■ AB *täp-* reflect PTch **täp-* or **tŭp-* but extra-Tocharian connections are uncertain. It may be from PIE **d*$^{(h)}$*eup-* '± resound loudly' [: Latvian *dupêtiês* 'resound heavily,' Serbian *dupiti* 'strike (of noise),' Greek *-(g)doûpos* 'dull, heavy sound' (P:221-222; MA:534; cf. Beekes, 2010:350)] (VW, 1941:502, 1976:502). On the other hand, Normier (1980:260) suggests a derivation from PIE **(s)tub*^{h}- 'praise' [: Sanskrit *stóbhati* 'utters a joyful sound, shouts in praise,' *stobhayati* 'praise in successive exclamations, celebrate,' Armenian *t'ovel* (if < **toub*^{h}*eye/o-*) 'sing songs']. However, the Armenian *-o-* is not a regular match for PIE **-ou-*. It may be that the Tocharian and Armenian words can be grouped together as **teb*^{h}-. If so, there may be an inner-Tocharian cognate in TchB *tep*, q.v. Finally, it may be the causative verb corresponding to TchA *täp-* 'be(come) high.' The meaning would them be a narrowing from 'make high' or the like. It might even be that PIE **d*^{h}*eup-* 'resound heavily,' found in Balto-Slavic, and **dheub-* 'deep,' found elsewhere, are root variants like **peiḱ-* and **peiĝ-*. ►See also perhaps **tapre** or even perhaps **tep**.

täprauñe, ►s.v. tapre.

täm- (vi/t.) **G** 'be born'; **K** 'beget, engender, produce'

G Ps. Xa /**tänmä́sk**$^{'ä}$**/**$_{e}$**-**/ [MP -, tänmastar, tänmastär// -, -, tänmaskentär; *nt*-Part. tänmaṣṣeñca; *m*-Part. tänmaskemane; Ger. tänmaṣṣälle]: ***:*** *kärstau rano stām tākaṃ nano wtentse tänma[strä] ///* 'even [if] a tree is cut down, it will be born again' [*tänmasträ* = B(H)S *jāyate*] (11a6^{C}), ***:*** *āyorsa śāte yñakteṃ yśāmna su tänmasträ **:*** 'rich by [his] giving, he is [re-]born among gods and men' (23b4/5^{C}), */// [ā]ntpi nraine t*$_{ä}$*nmaskenträ **:*** 'both are [re-]born in hell' (16b7^{C}), *tänmaṣṣeñca* 'one who is reborn' (PK-AS-7Bb1^{C} [CEToM]), *täṃmäṣle* [sic] *srukallesa* 'by birth and death' (142b3^{A}); Ko. III /**cämé-**/[MP // cmemar, cmetar, cmetär// -, -, cmentär; MPOpt. cmīmar, -, cmītär//; Inf. cmetsi; Ger. cmelle (alternative Ger cmalle*)]: *cmäl[le] ///* (146b6^{A}), *cmalye yapo[yne]* 'in the country [where one is] to be born' (424a3$^{C/L}$); *mant källauṣṣi yelyi cmentär ontsoytñeṣṣe pīlene* 'so the worms of [desire for] profit will be born in the wound of insatiability' (33b1^{C}), *cmīmarä* (IT-44b2^{E}), *k*$_{u}$*se tne cmīträ mā srūko[y]* 'whoever might be [re-]born here should never die' (46b2^{C}), *cmelle* = B(H)S *jāti-* (U-2a3); Pt. IIIa /**témäsā-**/ [MP temtsamai, temtsatai, temtsate// temtsamte, -, temtsante]: *sw [a]śrāddhe sruka=ntweṃ nrain=empelye temtsate* 'the unbeliever died and immediately was

[re]born in a terrible hell' (4a6[C]); PP /**tetemu-**/: *ywārc srukenträ tetemoṣ kā* [lege: *ka*] 'they die in mid[life], scarcely born' (1a7=2a1[C]), *tetemoṣepi* = B(H)S *jātasya* (16a5[C]); **—cmelñe** 'birth, act of being born': ***:*** *serke cmelñe srukalñents= eṃṣketse nautalñe yāmtsi 23* [*cmelñe* = B(H)S *jāti-*] (30a3[C]), *[nesa]lyñentse ṣärmameṃ camel cmel[ñentse ṣärma]meṃ ktsaitsäññ[e]* 'because of being [there is] birth; because of being born [there is] old-age' (149b1[C]), *[c]melñe* = B(H)S *jātaka-* (547a6[C]), *cme[lñe]* = B(H)S *-bhava-* (PK-NS-306/305b5[C] [Couvreur, 1970:177]); **—cmelñeṣṣe** 'prtng to birth': *cmelñeṣṣai katkauwñai* 'the joy of birth' (155b5[C]); **—cmelñetstse*** 'having birth,' in the compound: **snai-cmelñetstse** 'one without birth': (188b2[L]).

K Ps. Xb /**tā́nmäsk**[ʾä]**/**$_{e}$**-**/ [A tanmäskau (?), tanmäst, tanmäṣṣäṃ// -, -, tanmäskeṃ; MP -, -, tanmästär//; *nt*-Part. tanmäṣṣeñca]: *takarṣkñe no ṣarm okone perākñe tanmṣäṃ* ***:*** [sic] 'faith engenders belief in cause and effect' (23a5[C]), *ñās tanmästä[r]* = B(H)S *cchandaṃ janayati* (537b2[C]), *tanmäṣṣeñcai pelaikn[e]* 'producing the law' (TEB-59-29/SI P/1b[C]); Ko. Xb (= Ps.) [MPOpt. -, -tanmäṣṣitär//; Inf. tanmästsi; Ger. tanmäṣ(ṣäl)le*]: *ṣamāññene larauñe tanmästsiś[c]o* 'to engender love of monasticism' (12b6[C]); PP /**tetā́nmäṣṣu-**/: *śtwāra mahābhūtänta śtwāra mahābhūtäntaṃts tetanmäṣṣuwa* (192b1/2[C]).

■ AB *täm-* reflect PTch **täm-* but extra-Tocharian cognates are uncertain. At one time or another PTch **täm-* has been connected with PIE **tem-* 'cut' (Pedersen, 1941:189), **dem-* 'build' (Smith, 1910:17, Pedersen, 1944:21 [**dem-* is clearly the ancestor of AB *tsäm-* 'grow, increase,' q.v.]), or **d*^{h}*eh*$_{1}$- 'place, put' (Lane, 1945:19), more particularly an otherwise unattested byform of the latter, **d*^{h}*em-* (Winter, 1962:27 [one might compare **stem-*, ancestor of AB *stäm-* 'stand,' beside **steh*$_{2}$-]). None of these explanations is compelling from either the semantic or morphological point of view. VW (500-501) is rightly agnostic.

Perhaps the phonological, morphological, and semantic considerations are best answered by connecting Tocharian *täm-* with PIE **tem-* 'arrive' otherwise seen only in Greek *témei* 'arrives, reaches' (a *hapax leg.* in Homer) and its reduplicated aorist *tetmeîn* (van Windekens *apud* Beekes 2010:1472-1473; cf. MA:35; LIV:624). That *tem-* is old in the history of Greek seems assured by the presence of a reduplicated aorist, a moribund type in the oldest attested Greek, and not one at all likely to be built analogically to a new verbal root. PIE **tem-* 'arrive' would be the telic counterpart of atelic **g*^{w}*em-* 'come.' The latter of course has become the term for 'be born' in Baltic [: Lithuanian *gemù*]. PTch **cäm*^{ä}*/*$_{e}$- would be the exact equivalent of Greek *téme/o-*, while the nasal present of both A and B would be a PTch innovation, like the nasal present to **k*^{w}*äm-* 'come.'

►See also **tanmaṣṣuki**, **camel**, **temeñ**, and **atāmo**.

[1]tär- (vt.) '± plead, implore' (?) or 'comfort, soothe' (?) [so Winter, 2000:134]

Ps. Xa /**tärrā́sk**[ʾä]**/**$_{e}$**-**/ [*m*-Part. tärraskemane]: *ylāre kaklautkau tärraskemane rekisa Uttareṃ m[ñcuṣ]k[e]ṃ[ś weṣṣäṃ]* 'he turned flaccid [= he swooned] and with pleading word he speaks to prince Uttara' (85a3[C]).

■If the first possible meaning is correct, the closest relative of B *tär-* is, as Melchert points out (p.c.), Hittite *tariyanu-* 'entreat, implore.' This word is ultimately identical with another Hittite *tariyanu-* 'cause to exert; exhaust

oneself.' Both meanings are semantic specializations of an earlier 'pester, importune, worry [as a dog does a bone].' Both Hittite *tariyanu* and pre-Tch **tärnā*- are derivatives of PIE **ter*- '± speak' seen otherwise in Hittite *tar*- 'speak' and Lithuanian *tarˇti* 'say, speak' (P:1088-1089; MA:535).

×²tär- (vi/t.) '±radiate, spread out/apart' (?)

Ps. II /**tär**$^{'ä}$/$_{e}$**-**/ [-, -, caräṃ* (craṃ-ne)//] */// pest lnäṣṣäṃ-ne :: alyaucemeṃ cets wrots[a] pr[o]sko so[k]t cr[aṃ-me :]* 'he leaves their … Their great fear ±separates them from one another' (THT-1193a1, as read by Malzahn, p.c.) [●The reciprocal pronoun *alyaucemeṃ* demands an antecedent, usually the subject, but possibly the direct object, in the same clause. By its form *prosko* must be the subject, thus the virtual certainty of reconstructing the enclitic direct object *-me*. There is no trace of the *-t-* in *sokt*, but the reduction of a cluster *-ktcr-* to *-kcr-* would be trivial and assuming that reduction allows one to reconstruct a known word. I take it as an adverb; if it is a subject noun coordinate with *prosko*, then we should reconstruct *cr[eṃ-me]*. Either way, we seem to be dealing with a transitive verb of motion and we might translate, 'their great fear lastingly spreads them apart from one another']; Pt. Ia /**cärā-**/ [//-, -, cirār (sic)] *po klokastanmeṃ cir[ā]r kälymi[ṃ]* 'from every pore/follicle they radiate [in every] direction' (?) (PK-NS38+37a1^{C} [Pinault, 1988a:149ff]) [●Without knowing anything of the larger context, it is hard to know exactly what the subject of the verb is here. If no metaphor is involved, the most likely subjects would be 'beads of sweat' or 'hairs.' If metaphoric, then the likely subject is 'rays' (as assumed by Pinault). In any case, it is almost certainly an intransitive verb of motion].

●It is certainly unusual to have a verb which is ambivalently both intransitive and transitive in Tocharian, but not absolutely unknown. See discussion s.v., *tällaikantsa*.

■Probably from PIE **terh*$_2$- 'come through, cross' (Pinault, 1988a). Morphologically it is the exact equivalent of Sanskrit *tárati* 'cross over,' but is atelic rather than telic (just as in later Indic *tárati* has the [different] atelic meanings, 'swim,' 'float').

¹tärk- (vt.) 'let go; let, allow; emit, utter; give up; stop, desist [+ inf.]' [*cowai tärk-* 'rob,' *ārtte tärk-* 'neglect,' *eweta tärk-* 'set to fighting']

Ps. VIb /**tärkā́nā**-/ [A tärkanau, tärkanat, tärkanaṃ (tärknāṃ-ne)// tärkanam, tärkanacer, tärkanaṃ; AImpf. tärkanoym, -, tärkanoy//; MP. -, -, tärkanatär// -, -, tärkanantär; *m*-Part. tärknāmane; Ger. tärkanalle]: *cowai tärkänantär* 'they are robbed' (THT-1859b1^{A} [TVS]), *yokye-kleś mā tärknan-ne klaiksatsi nta :* 'the thirst-*kleśa* never lets [it] wither' (11b3^{C}), */// [mā ṣpä tä]rkoṣne* [= B(H)S *mukte*] *tarkoy* [= B(H)S *pramuñcet*] *[n]o cau tär[k]nāmane* [= B(H)S *muñcamāno*] *śanmästrä mā no mäntrākka klyomoṃ tärkanaṃ* [= B(H)S *pramuñcanti*] *tärkauw* [= B(H)S *muktā*] *tākaṃ aknātsa[ntsa] ///* 'having uttered [an evil word], one should not utter [it again]; the one having uttered it is bound [i.e., in a bind]; [for] the noble ones do not utter [such and think]: it will be uttered [only] by fools' (19b8^{C}), *[c]owai tärknaṃ cowaicce : cowai tärkauca cowai tärkau mäske[tär 6]5* 'he robs the robber; the robber becomes the robbed' (22a3^{C}), *saṃvar ṣamāññe āśäṃ ostw-ostä tärknaṃ aklyilñe śak-wi klautkeṃtsa* 'he leads monkish propriety from house to house and gives up the study of the twelvefold ways' (33b2^{C}), *sū*

naumīye päst [t]ärkanalle ‘that jewel [is] to be given back’ (337a3/4[C]), *ṣañ wrat lau tärkanacer* ‘you release your own vow[s] far’ (108a7[L]), *kaṣake Puttamitre parra yaṃ • caumpa śāmna ikäṃ • kercapaṃ trey • yakwe ṣe • te parra tārka • tentsa auṣap mā tärkanat* ‘the Kashgarian. P. goes through; with him 20 men, three asses, one horse; let through this [group]; more than this do not let [through]’ (LP-1a2/6[Col]), ; Ko. V /**tā́rkā ~ tā́rkā-**/ [A tārkau, -, tārkaṃ// tarkam, -, tarkacer, -; AOpt. tarkoym, -, tarkoy// -, -, tarkoṃ; Inf. tarkatsi; Ger. tarkalle]: *śerwi werkene lwasaś wiyai tärta<ṃ> nta* • ‘hunters in the hunt will release *wiyai* toward/strike fear in [?] the animals’ (THT-1193a3[A]), ***:** spelke mai tarkacer k$_u$lātsi* ‘may you not suffer [your] zeal to fail’ (28a1[C]), *mā wer śono wṣi-ñä nta tarkoym trańko* ‘may hate and enmity not dwell in me! may I let go of/forgive sin!’ (S-4b3/PK-AS-4Ab3[C]), *55 kreṃt tarkoy reki mantanta tarko[y yo]lain reki* ‘may he utter a good word and never utter an evil word!’ (19b3[C]), *weñmo ptāka-ñ onolmeṃ[ts ta]rko-ñ trańko* ‘be my advocate to beings! may they release my sin!’ (TEB-64-03/IT-5[C/L]), *kete no āñme wī aulareṃ eweta tarkatsi* ‘to whomever [is] the wish, however, to set to fighting two companions’ (M-3a7/PK-AS-8Ca7[C]); Ipv. I /**pätā́rkā- ~ pätā́rkā-**/ [Sg. (p)tārka; Pl. ptarkaso]: ***:** mā r=asān-meṃ laitalñe ceṃ sklok ptārka pälskomeṃ **:*** ‘nor [is] there a falling from the throne; release this doubt from [thy] spirit!’ (5a5[C]), *triśalñenta po wnolmets ārte tārka* [sic] ‘be indifferent to the errors of all beings’ (296a2[L]), ***:** tanaulykaṃ ramt sekwetse pīle ra ptark[aso] ///* ‘leave the suppurating [lit: ‘of pus’] wound [you’re flying around] like flies!’ (48a5[C]); Pt. Ia /**cärkā́- ~ tärkā́-**/ [A cärkāwa, cärkāsta, carka (~ circa)// -, -, cärkāre (~ cirkāre); MP -, -, tärkāte// -, -, tärkānte]: ***:** ñäś tallā$_u$ wnolme pw=ālloṅkna cärkāw=ārtte wäntarwa* ‘I, a miserable being, neglected all other things’ (45a2[C]), *[ysā-yo]kñana swañcaiyno po kälymintsa cärkāsta maiytarṣṣana* • ‘thou didst release the golden rays of friendship everywhere’ (221a5[E/C]), *ṣpane cirkā-nesa ksartse klyantsa* • ‘he released sleep upon her [and] at dawn she fell asleep’ (THT-1249a1[?]), *k$_u$ce se cärka kektseñä* ‘since he released his body’ [i.e., ‘entered into Nirvana’] (THT-1859a5[A]), *cirkāre* (IT-37a2[E]), *[m]ewīyai tärkānte* ‘they released [their] tiger’ (423a4[C/L]); PP /**tärkó-**/: ***:** rerīnu saṃvar tärkau ṣamāññe snai līpä[r **:]*** ‘having renounced the zeal, having let go of monasticism without anything left over’ (44b6[C]); **—tärkormeṃ**: ***:** po larenäṃ tärkormeṃ twe ñi lare añmaṣṣe **:*** ‘having left all loved [ones] thou [art] dear to my soul’ (241b4[E]); **—tarkalñe** ‘± release’: *ārte tarkalyñe* ‘neglect’ (102a6[C]), *tarkalñe* = B(H)S *ut-sedha-* (Y-3a5[C]); **—[×]ma-wär-tärkālle** ‘not accessible to water’: *ma-wär-tärkalye īkene* ‘in a place not accessible to water’ (IT-7a2[E]); **—tarkatsi** ‘±release’ (nominalized infinitive): *[śanmā]nmameṃ tarkatsitse* [lege: *tarkatsintse*] *pe[lykiñ]* ‘for the sake of release from bonds’ (SHT-2250 [Malzahn, 2007b]).

■ AB *tärk-* reflect PTch **tärk-* from PIE **TerK-* seen elsewhere only in Hittite *tarna-* ‘let, release, permit’ (< **tarkna-* with the same simplification of cluster seen in *harmi* (**harkmi*, root *hark-* ‘have, hold’). This etymology goes back to Benveniste (1932:142, also VW:503). Neither the Tocharian nor the Hittite side of the equation allows us to know the nature of the two obstruents of this root (MA:481; LIV:635; Cheung, 2006:380; Kloekhorst, 2008:847). Pokorny (1959: 258) suggests that this Hittite-Tocharian correspondence is another reflex of his

*$d^h ereǵ^h$- ‘twist, wind’ but the semantic connection is not compelling. ►See also **tärkauca** and **tarkāñe**.

²tärk- (vt.) ‘± twist around; work (e.g. wood)’

PP /**tetárkuwe-**/: *pässaksa pässakṣṣe palīsa wat oppiloṃcceṃ tetarkuwa wat* = B(H)S [*mālāguṇaparikṣiptā api*] [for the reconstruction of this line, see s.v. *oppīloṃ*] (542a4^{C}); **—tetärkuwermeṃ** (617b5^{C}). ●The derived *nomen agentis*, *tärkāntsa*, presupposes a Class V subjunctive /**tārkā-** ~ ***tārkā-**/.

■TchB *²tärk-* reflects a PTch **tärk-* from PIE **terk$^{(w)}$-* ‘twist’ [: Sanskrit *tarkú-* ‘spindle,’ Sanskrit *tarkayati* ‘conjectures, guesses, speculates about,’ Greek *átraktos* (m./f.) ‘spindle; arrow,’ *atrekḗs* ‘strict, precise, exact’ (< *‘what is not twisted’), Albanian *tjerr* ‘spin’ (< **térknō*; PIE **-e-* should have given Albanian *-ja-* in a closed syllable as here but *-je-* has been restored on the model of other verbs), Latin *torqueō* ‘twist, wind; hurl violently; torment’ (< **tr̥k-w-eye/o-*), OCS *trakъ* ‘bond, girdle,’ TchA *tark* ‘earring,’ Hittite *tarku(wa)-* ‘dance (in a twisting manner)’ whose infinitive is *tarkuwanzi* from **terk^{w}-* rather than **tarkumanzi* from **terk-w-* (cf. P:1077; MA:572; de Vaan, 2008:624; Hittite from Melchert, p.c.; and now also Kloekhorst, 2008:842)] (VW:503; see also VW, 1977a:147-148). ►See also **tärkāntsa**, **carke**, **tarkänt-** and possibly **tarśauna**.

tärkaṭuka (n.) ‘the three species (i.e., black pepper, long pepper, and dry ginger)’ (a medical ingredient)

[tärkaṭuka, -, -//] (P-3a6/PK-AS-9Aa6^{E}). ■From B(H)S *trikaṭuka-*.

ˣtärkarñe, ►s.v. tarkär.

tärkauca (n.) ‘one who releases’

[tärkauca, -, tärkaucai (voc. tärkaucai)//tärkaucañ, -, -] *cowai tärkauca* = B(H)S *vilopta-* (22a3^{C}), *saswa ... po tränkonta tärkaucai* ‘O lord, releaser/forgiver of all sins!’ (TEB-64-03/IT-5$^{C/L}$). ■A *nomen agentis* from the subjunctive stem of *¹tärk-*, q.v.

Tärtvisara* (n.) ‘Tärtvisara’ (PN in carvan passes)

[-, -, Tärtvisarantse, -//] (LP-30b1^{Col}).

ˣtärppāl (n.) ‘the three myrobalans’

W-31b6^{C}. ►**träphāl**.

täryāka (number) ‘thirty’

wace meṃne Puñaiyśe aṣkār lac payka [sic] *täryāka tuntse te ṣotri* (G-Su26^{Col}), *triyāka* (Ogihara and Pinault, 2010); **—täryāka-wi** ‘thirty-two’: *lkāntar-c* [sic] *kektsenne täryāka-wī lakṣānänta* ‘the thirty-two *lakṣaṇa*s are seen on thy body’ (76b5^{C}); **—täryāka-ṣkas** ‘thirty-six’: = B(H)S *ṣaṭtriṃśati* (16a8^{C}); **—täryāka-ṣukt** ‘thirty-seven’ (212b2$^{E/C}$).

■TchA *taryāk* and B *täryāka* reflect PTch **täryākā*. The vowel of the first syllable of the A form is analogical after that of *śtwarāk* ‘forty’ (cf. PTch **treyä* ‘three’ whose first vowel is analogical after **ćätwerä* ‘four’). PTch **täryākā* comes ultimately from a PIE undeclinable **trih$_a$-(d)k̂omt* ‘thirty’ (cf. *kante* ‘100' from**-(d)k̂m̥tóm*). In pre-Tocharian PIE **trih$_a$-* was reformed to **trieh$_a$* on the basis of the underlying numeral **trieh$_a$* (> *tarya* ‘three’ [f.pl.]). PIE **trieh$_a$-(d)k̂omt* would regularly have given PTch **täryāke* but at some point in its development **-omt* fell together with **-om*, the ending of the nom.-acc. of the

thematic neuter. This apparently singular ending was felt to be anomalous in decade numbers and was replaced by the regular PTch neuter plural *-*ā* (relecting PIE *-*eh$_a$*), hence **täryākā* (cf. Pedersen, 1941:225, VW:494, where the details are almost completely different, and Winter, 1991:118).

The corresponding ordinal in Tocharian B is not attested. Of the decadal ordinals Tocharian B attests only *ikante* 'twentieth.' In Tocharian A all decadal ordinals, 'twentieth' through 'ninetieth' show the ending *-iñci* (e.g., *wikiñci* 'twentieth'). If Tocharian B likewise showed a uniform ending, it would likely be *-ante*. Thus we might reconstruct TchB **täryākante* 'thirtieth.' The last two syllables would reflect directly a PIE *-*k̂m̥t-ó-*, the expected shape of the earliest PIE ordinals. All other Indo-European groups show some kind of innovation here. ►See also **trai**.

tärrek (a) (adj.) 'blind'; (b) (n.) 'blind person'

[tärrek, tärrekäntse, -//] (a) *tūsa tärrek tänmasträ ṣek ṣek sū nervāṃ mā lkāṣṣäṃ 33* 'thus he is born blind and does not ever see nirvana' (291b1^{E}), *tärrek murcä tańki snaittu ra* [*tärrek* = B(H)S *-andhya-*] (ST-b5/IT-305b5^{C}); (b) *mäkte tärrek eṅwe yesti nāskoy enersänk ṣaläskemane tuk mataryai śolyine päst tsśīträ* 'as [if] a blind man was washing [his] clothes and, letting them fall carelessly, it burned up in the maternal hearth' (154b3^{C}), *[tete]moṣepi tänki tärrekäntse trāpalle ra yāmornta • tatrāppaṣepi klāyalñe ra śäktālye* 'a tripping by a man fully blind from birth [is] like deeds; the falling of one tripping [is] like the seed' (PK-NS-53b3/4^{C} [Pinault, 1988:101]).

■TchA *trak* and B *tärrek* reflect PTch **tärrek* (the simplification of the geminate would be regular in TchA). As VW has seen (510-511), we must have here an old compound whose second member is *ek-* 'eye.' As the first member he suggests a **tr̥h$_1$-no-* a derivative of **(s)terh$_1$-* 'be fixed' [: Greek *stereós* 'fixed, firm, hard,' and especially the family of German *starr* 'stiff, motionless': *Star* 'cataract,' Old English *starian* 'stare' (i.e., 'look fixedly'), *stær(e)blind* 'blind from a cataract,' *stiern* 'stern,' OHG *stornēn* 'be stupified' (P:1022; MA:547)].

tärretstse* (adj.) '?'

[m: //tärrecci, -, -] ///*sa tärrecci* /// (265a4^{A}).

tärvärta (n.) 'turpeth (Operculina turpethum, Ipomoea turpethum)' (MI)

[tärvärta, -, -//] (P-3b4/PK-AS-9Ab4^{E}). ■From B(H)S *tr̥vr̥tā-*

ˣtärs- (vt.) '±berate'

K Ps. IXb /**társ**ä**sk**$^{'ä}$/$_{e}$**-**/ [-, -, tarsäṣṣäṃ//-, -, tarsäskeṃ]: /// *[s]k[a]rraṃ tarsäṣṣäṃ : māka cmelane su trä·ārñe pätkārñeścä yāmor yamasträ :* '… he scolds and berates; in many births he makes for himself the deed of disassociation and (?)' (42b3^{C}), *snai keś ścīrona rekaunasa cau tarsäske[eṃ]* 'with countless harsh words they berated him' (THT-1680b1$^{?}$). ●On both graphic and semantic reasons these forms are to be separated from *ñyārsa* 'urged' (s.v. *närs-*). The initial consonant is <t> (as transcribed by Sieg and Siegling themselves). As for the meaning, we see that in 42b3 it is joined with *skärr-* and from THT-1680b1 we learn that it something verbal and compatible with 'countless harsh words'; thus my tentative '±berate.'

■Morphologically we have a regular causative. In PIE terms it might be from either **tres-* 'tremble' or, more likely perhaps, from **ters-* 'dry out' > 'wither' (cf. English 'a withering glance').

täl- (vt.) **G** 'uphold, keep raised, carry' [durative] [*talle täl-* 'carry a burden']; **K**[3] 'raise, lift; acquire' [eventive]

G Ps. VIa /**tällā́-**/ (< **tälnā-*) (active) ~ VIb /**tälā́nā-**/ (middle) [A -, -, tallaṃ// -, -, tallaṃ (tällān-ne); MP -, -, tlanatär// -, -, tlanantär; Ger. tällālle]: ***:*** *cai tne mā tallaṃ perpett[e] ///* 'they do not bear here the burden' (44b2[C]), *kr*$_u$*i [kreñc o]nolmi tällān-ne oṅkolma ra śeruweṃ* 'if good creatures bear it as the she-elephant [does] the hunter' (255a6/7[A]), *[mā] tlanatär-ñ pe[rpette]* 'the burden is not borne by me' (17a2[C]); Ko. I /**tällä-**/: [Inf. tällätsi] (PK-AS-12Db4[A] [TVS]); Ipv. VI [Sg. pätälle] *ptälle-ñ* (PK-AS-12Da5[A] [TVS]); Pt. Ia /**tälā́-**/ [A tlāwa, -, -//]: */// tlava* [?] (584a9[C?]) [●the preterite of the "causative" is also used as the preterite of the Grundverb].

K[3] Ps./Ko. IXb /**tā́läsk**^{ä}**/**$_{e}$**-**/ [A taläskau, -, taläṣṣäṃ//-, -, taläskeṃ; MP -, -, tallästär (sic)//; MPImpf. taläṣṣim, -, taläṣṣi//; *nt*-Part. taläṣṣeñca]: • *ṣeme ṣarsa ñiś kauc taläs[k]au ///* 'with one hand I raise … high' (371b5[C]), *///sa tälle tälläṣṣäṃ* • 'he raises the burden' (514a9[A]), */// kca sa kca tälle tälläströ* (389b4[E]), */// ce ñäś vājrä taläṣṣi[m]* 'I raised the thunderbolt' (387.1a[C]), *[yolo yamaṣ]-ṣeñcantse yolain oko kauc pokaine taläṣṣī-ne* 'he raised the evil fruit of evil-doing high on [his] arm' (522b2[C]), *ārttalñe taläṣṣeñca* 'raising approbation' (107a4[L] [cf. Pinault, 2008:114]); Ko. IXb (= Ps.) /**tā́l(l)äsk**^{ä}**/**$_{e}$**-**/ [A -, -, taläṣṣäṃ//; AOpt. -, -, tal(l)äṣṣi//; Ger. taläṣṣälle*]: • *k*$_u$*se ṣamāne ṣañ ṣarsa naumi[ye ta]läṣṣäṃ* 'whatever monk picks up/acquires a jewel with his own hand' (337a1[C]), *24 känte pikwala epiṅkte kaccap su no tälaṣṣi* [sic] *aśco* <•> '[after an] interval of 100 years the tortoise would lift [his] head' (407b1[E]); Pt. II /**cā́lā-**/ [A cālawa, -, cāla//; MP -, -, cālate//]: */// perpecce ñiś cālawa* 'I bore the burden' (401b5[L]), *Nānda cāla oṅkorñai* 'N. lifted the porridge' (107a7[L]), */// cāla piś cakaṃnma* 'he carried five *cāk*s' (459a7[Col]), *sayusā ceṃ cālate* 'a vulture lifted him [*scil*. a young ape] up' (THT-3597b4[A] [Schmidt, 1983a:276]); PP /**ceccälu-**/: ***:*** *ceclu ṣar kauc pernento ytāri klyomñai aksasto* 'raising [thy] hand high thou didst point out the noble and glorious way' (204a4/b1[C]); **—ceccalor** 'lifting, raising': *tane brāhmaṇi kerciyeṃne yaipormeṃ poñc ṣar koś* [sic] *ceccalorsa ka lānte yarke yamaskeṃ* 'then the brahmans having entered into the palace, all having raised [their] hand, do honor to the king' (81b5/6[C]).

■ AB *täl-* reflect PTch **täl-* from PIE **telh*$_a$*-* 'lift, carry' [: Sanskrit *tuláyati* 'raises up, weighs' (cf. *tulā-* 'weight'), Greek *tlẽnai* 'bear,' Venetian *tolar* 'brings there,' Latin *tollō* 'raise up' (< **tl̥neh*$_a$*-*), Middle Irish *tlenaim* 'steals' (rebuilt from expected **tallaid* < **tl̥neh*$_a$*-* [Hamp, p.c.]), Gothic *þulan* 'bear, suffer,' Latvian *iztilt* 'bears,' etc. (P:1060-1061; MA:352; LIV:622ff.; de Vaan, 2008: 621-622)] (Schulze, 1924, VW:500). The Tocharian present formation (PTch **tälnā-*) matches exactly that of Latin and Celtic. ►See also **tallāw**, **tal(l)e**, and possibly **calle** and/or **cāl**.

tälp- (vi/t.) **G** 'be emptied, purged'; **K** 'purge, drain'

G Ko. V /**tälpā́-**/: (see gerund ff.); **—tälpälle** (n.) 'purgative': *tälpällesa yamaṣle* '[it is] administered by a purgative' [*tälpällesa* = B(H)S *virecanaṃ*] (ST-b4/IT-

305b4[C]), *curmpa rittäṣle tälpāllesa* '[it is] to be bound/mixed with powder and [is] to be given by means of a purgative' [*tälpāllesa* = B(H)S *virecana*-] (Y-2a1/2[C]).

[1]**K** Ko. I/II /**tälp(**'[ä]/[e]**)-**/ [Inf. talptsi]: *aṅkainsa yāmtsi aiṣle talptsisa ṣpä* '[it is] to be given to cause vomiting and purging' (P-1b5/6[C]).

■TchB *tälp*- reflects PTch **tälp*- from PIE **telp*- '± be room for, make room for' [: Lithuanian *tilpti* (*telpù*) 'find or have room enough; enter,' *talpà* 'capacity, holding power,' *talpìnti* 'put in, place in; house, lodge,' *tìlpinti* 'make room for,' *ištilpti* 'make one self free,' OCS *tlъpa* 'heap, troop, group,' Sanskrit *tálpa*- (m.) or *tálpā*- (f.) 'bed, resting place,' Old Irish *-tella*, (analogical) *talla* (< **telpnā*-) 'find room' (P:1062; MA:534; LIV:623)] (VW:500). ►See also possibly **tsälp-**.

tällaikantsa* (n.) 'porter' (?)

[//-, täl(l)aikantsaṃts, -] /// *[kapyāres] klese masa tarya tom tälaikantsaṃs yikṣye wasto* /// 'for the workers barley (meal) went, three deciliters; for the *tällai-kantsa*s double the flour' (444a2[Col]), *ikäṃ-ñu-ne piś tällaik[a]nts[aṃts] tlaiyta* [lege: *klaiyna*] /// 'on the 29th five women of the porters' [or 'the women of the five porters'] (484a2[Col]). ●Its occurrence at 444a2 is in a series of monastic documents detailing the distribution of foodstuffs to monastic employees.

■Most likely a compound with an agent noun as its second member. Thus *tälle* 'burden' + *ikāntsa* '±carrier' (thus *tällé-ykāntsā*) with the same *ik*- which shows up as the past participle stem for *i*- 'go' though in *tällaikantsa* with transitive meaning. ►See also **i-** and **talle**.

tikṣne (n.) '± zealot, ascetic' or 'skilled' (?)

[tikṣne, -, -//] (296b3[L]); —**[×]tikṣṇaunñe** 'skill, experience' (PK-NS-17.5-a3[C] [Broomhead]). ■From B(H)S *tīkṣṇa*-.

tīkṣnendri (adj.) 'having sharp senses'

[tikṣnendri, -, -//-, tikṣnendriyeṃts, -] (41a5[C]). ■From B(H)S *tīkṣṇendriya*-.

tin- (vi.) 'be dirty' (?), or 'defile oneself' (?)

Ps. IXa /**tinäsk**'[ä]/[e]**-**/ [AImpf. -, -, tinaṣṣi//]: /// *brāhmapna* [lege: *brāhmaṇeṃnpa* (sic)] *tinaṣṣi* • 'he befouled himself with the brahmans' (374.b[C]); Ko. V /**tinä́-**/ [MP // -, -, tinäntär]: *k*$_u$*se cai tallāñc tinänträ tot laukaññe* 'which miserable ones will/may defile themselves for a long time' (408b6[C]); —**tettinor** '± filth': • *[c]e[ṃ]tsä mallene tettinor śuwaṃ* /// (522a5[C]).

■This verb is closely related to a group of nouns in Slavic, OCS *tina* 'mire, filth,' Bulgarian *tína* 'mire, filth; dung,' Czech *tina* 'dung.' We should add Greek *tîlos* 'thin stool, diarrhoea' (Beekes, 2010:1485). Together the Tocharian and Slavic words presuppose a PIE **tih$_x$n*- which may be further related to Old English *þīnan* 'become moist' and a rather motley assemblage gathered by Pokorny (pg. 1053), under a lemma we might represent as **teh$_a$i*- and **teh$_a$w*- which mean 'melt, flow' (VW:505; MA:169). Since **tīn*- (< **tih$_x$n*-) should have become Tocharian **tsin*- or **cin*-, the lack of palatalization must be analogical, and the result of a new PTch zero-grade **täin*- (cf. Adams, 1978).

tinār* ~ dinār* (n.[f.pl.]) 'denarius' (gold monetary unit)

[//-, -, tinār(ä)nta] /// *sanai sanai yaltse tināmta* /// 'one by one a thousand denarii' (366a4[C]), /// *ce*$_u$ *smāṃ yāmtsintse pelkiñ yaltse tināränta ytārine ṣallāre* 'they threw on the road 1,000 denarii in order to make a repetition' (IT-131a5[C]),

ysāṣṣana tināränta ‘golden denarii’ (THT-1168b2[C]). ■From B(H)S *dīnāra-* (cf. TchA *tināṛ*).

timawe ‘?’
(439a1[Col]).

tīmīr (n.) ‘darkness of the eyes, partial blindness’
[timir, timiräntse, -//] *tīmīräntse* = B(H)S *timira-* (P-3b4/PK-AS-9Ab4[E]). ■From B(H)S *timira-*.

tiri, ►teri.

tīrthe* (n.) ‘heretic’
[//tīrthi, thīrtheṃts, tīrtheṃ] (19a6[C]); **—tīrtheṣṣe** ‘prtng to a heretic’ (16b2[C]). ■From B(H)S *tīrthika-* or *tīrthya-* (cf. TchA *tīrtheṃ* ‘prtng to a heretic’).

tilāk (n.) ‘*Clerodendrum phlomoides* Linn.’
[tilāk, -, -//] (275a2[A]). ■From B(H)S *tilaka-*.

tilādevi (npl.) a class of gods? [nothing similar in M-W or Edgerton]
[näkciyana śa]mñāṃṣkana sahadevi tilādevi patt· mā /// (509a4[C/L]).

tille* (n.) ‘?’
[-, tillentse, -//] */// pramekäntse yäsar tillentse onuwañ̈ne sāṃ///* (P-3b2[E]).

Tiṣye (n.) ‘Tiṣya’ (PN)
[Tiṣye, Tiṣyentse, Tiṣyeṃ//] (110a7. -a9[L], 296a9[L]). ■From B(H)S *Tiṣya-* (cf. TchA *Tiṣye*).

tu (pronoun) ‘this one, it’ [the neuter of *su*, q.v.]
tuntse ṣarmtsa atāmo taur tweye mäsketrä pākri ‘for this reason infertile ground, dust, and ashes appear’ (K-8b2/PK-AS-7Hb2[C]); **—tw-auñentai** ‘± thereupon’: *66 tw=auñentai [ṣpä] weña tarya ślokanma toṃ kätkr-ārth pudñäkte* **:** ‘thereupon the Buddha spoke these three *śloka*s of deep meaning’ (27b2[C]); **—tw-ompostäṃ** ‘± thereupon’: *[8]17 Maudgalyāyane tw=ompostäṃ Jatiśroṇi [ākṣ=au]rtse mäkte śaul [kä]ttaṅkäṃ* **:** ‘thereupon M. announced publicly to J. how life proceeds’ (3a2[C]); **—tu-menāksa** ‘± likewise’: *tu-menāksa ñiś rano* (TEB-64-13/IT-5[C/L]); **—tu-postäṃ** ‘thereafter’: */// [mā yä]knästrä tu-postäṃ krentau-nameṃ 21* ‘thereafter he is not negligent about virtues’ (12a6[C]), **:** *mā walke nke ñiś ksemar tu-postäṃ onmiṃ tākaṃ-me* **:** ‘[it is] not long then [and] I will be extinguished; thereafter you will regret’ (29a8[C]); **—tu-yknesa**: ‘thus, in this manner; special’: *tu-yknesa* = B(H)S *evam* (3a3[C]), *[keka]m[o]ṣ tuyknesa* = B(H)S *tathāgatāḥ* (27a7[C]), *tu-yäknesa* = B(H)S *tādṛśa* (30b4[C]), *pācer cwimp [ku]rār-lūwo tu-yäknes[a] kwäsnäträ snai-kärsto* ‘his father in the manner of a *kurār*-beast cries without interruption’ (88b1[C]), *81 se ṣamāne yaka yaṣisa lānte kerc-yenne yaṃ parna tu-yknesa ṣärmameṃ pāyti 82* ‘whatever monk goes to the palace of the king at night, absent a special reason, *pāyti*’ (IT-246b3[C/L]), *tū no k$_u$ce yäknesa* ‘but by what manner?’ (PK-AS-16.2a6[C] [Pinault, 1989:155]), *tu-yäknesa aurtsana aiśamñenta pärkaṃ-me* ‘such wide [kinds of] knowledge will arise to them’ (PK-AS-16.2b6[C] [ibid.]); **—tu-yknesāk-kekamu** (a calque on) ‘*tathāgata*’: Cf. also 27a7[C] supra; **—tu-yparwe** ‘± thereupon’: **:** *tu-yparwe weñ[a] piś toṃ ślo[kanma].///* ‘thereupon he spoke these five *śloka*s’ (16b6=18a2[C]), **:** *tu-yparwe ñakti śāmna tsälpāre piś toṃ cmelameṃ* ‘thereupon the gods freed men from the five births’ (30b8[C]).

■From the PIE neuter singular **tod* (with early loss of the final **-d*) + the PIE emphasizing particle **u*. ►See also **tune**, **tumeṃ**, **tumpa**, and **tusa**.

tu- (PP **twó-**), ►see s.v. twās-**.**

tuk- (vi/t.) **G** 'be hidden, hide oneself'; **K** 'hide'

G Ps. II/III: /**cuk**$^{\text{'ä}}$/$_{\text{e}}$**-** or **cuké-**/ [MP cukemar, -, -//]: */// [: mā] ñī stamoy saimwästa tañ painene cukemar ///* 'may it not last for me, O Refuge; I am hiding among thy feet!' (268b2^{C}); Ko. V /**tāukā-**/ [A taukau, -, -//]: *karuṇaṣṣe troṅk prutk[a]r tune taukau-c saim pācer lāma-ñ prosko* 'fill up the hollow of pity! Therein will I hide [in] thee, O refuge, O father! My fear will subside' (TEB-64-08/IT-5$^{\text{C/L}}$); PP /**tukó-**/.

K Ps. IXb /**túkäsk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [MP tukäskemar, -, tukästär// -, - tukäskentär; *m*-Part. tukäskemane]: *tsuwai śman-ne mā kāccaṃ wäntr=enestai tukästrä* (127a5^{E}), *indrinta tukästr=anaiśai* (A-1a3/PK-AS-6Ba3^{C} [CEToM]), • *kwri cau kallaṃ naumiye tukäskenträ enestai* • (231b3/4$^{\text{C/L}}$); endingless Ipv. /**päccauk**/: *päccauk* (PK-DAM.507-34^{Col} [Pinault, 1994b:91] [●possibly a colloquial development of a more to be expected *päccauka**, so TVS:502]); Pt. II /**cə́ukā-**/ [MP caukamai, -, caukate// -, -, caukante]: */// [mā] ñiś caukamai kca mā ra walāmai kca mā ttsa yāmṣamai : k$_{u}$se yesäñ wäntre [mā ya]lle ṣai ///* 'I did not hide anything, nor did I cover anything up, nor did I do anything whatsoever that was not accessible to you' (27b8^{C}), *: mā caukate arthaṃma* 'he did not hide the meanings' (29a2^{C}); PP /**ceccuku-**/: *läk$_{u}$tsauñaisa ceccukoṣ kek[ts]e[ñ]* = B(H)S /// *gūḍhadehaṃ* (PK-NS-306/305a3^{C} [Couvreur, 1970:177]).

■TchA *tpuk-* 'id.' and B *tuk-* reflect PTch **(wä-)täuk-* (where **wä-* reflects PIE **wi-* 'away' and **wt-* has metathesized regularly to *tp-* in TchA; see also *tsuk-*). On the basis of meaning one would like to see in it a reflex of PIE **keud^{h}-* 'hide' [: Sanskrit *kuhara* (nt.) 'hole,' *kuhayate* 'surprises, astonishes; tricks,'Old English *hȳdan* 'hide,' Greek *keúthō* 'id.' (P:952; MA:268)]. Such a connection would be possible if we assume the same kind of metathesis of the same type we see in Lithuanian *kepù* 'cook' from PIE **pek^{w}-* or Greek *sképtomai* 'look about carefully, spy' from **spek̂-*, namely pre-Tocharian **keud^{h}- > *d^{h}euk-*. The same **d^{h}euk-* is to be seen in the Old English *hapax* preterite *dēog* 'concealed himself' (*Beowulf* 850), *dēagol* 'secret, hidden, mysterious,' the OHG participle OHG *tougan* 'concealed,' and OHG *tougali* 'secret.' The Germanic forms represent a class VII strong verb **daugana-* 'conceal oneself.' The **daug-* exactly matches the pre-Tch **teuk-* underlying the Tch subjunctive **tāuk-ā-*. See Adams, 1993b:39.

Not with VW (509-510) should we connect *tuk-* with the isolated West Germanic group seen in OHG *tūhhan* 'dip,' Old English *dūcan* 'duck,'Dutch *duiken* 'dive,' *wegduiken* 'bundle oneself up,' dialectal Dutch *(ver-)duiken* 'hide' where the meaning 'hide' occurs only dialectally in Dutch.

Tukik* (n.) 'Tukik' (PN in monastic records)

[-, Tukikäntse, -//] (462a5^{Col}).

T$_{u}$ṅā (n.) 'Tunkā' (PN)

[T$_{u}$ṅā, -, -//] *t$_{u}$ṅā* (289b2$^{\text{C/L}}$).

tuñe (n.[f.pl.]) 'blossom' (in general), or a specific kind of flower (perhaps 'lotus'?)

[tuñe, -, tuñ//tuñanma, -, -] *ñäkcyana tuñanma py[apyaiṃ]* (415b5[L]), *tuṃñ pyāpyaisa pattiṃ wᵢnāṣṣäṃñesa ki///* ‘with *tuñ* and flower by honors and reverence’ (G-Qa1.2[Col]), *kurkal tuñe viciträ pyāpyai maṇḍālne taṣale* (M-3a5/PK-AS-8Ca5[C]), *śtarce ikäṃne tuñ käryāmai traiysa 3* ‘in the fourth [month], on the twentieth, I bought (a) *tuñ* for three [*cāne*s]’ (PK-DAM 507.40-42a1[Col] [Pinault, 1994:102]) [●In another part of this same list (a) *tuñ* is bought for two *cāne*s.], */// [winā]m[a]ññene tuñanma katnaṃ* • ‘in the pleasure grounds they strew *tuñe*s’ (IT-14a3[E]); **—tuñaṣṣe*** ‘prtng to a *tuñe*’: *ñäkcyeṃ tuñaṣṣeṃ - m ka no///* (374b4[C]); **—tuñatstse*** ‘having *tuñe* flowers’: *tuñatsana wranta* ‘waters strewn with *tuñe*s’ (IT-215b2[C]). ■Etymology unknown.

tutuṃtarhāññe* (n.) the name of a meter

[-, -, tutuṃtarhāññe//] (115b4[L]).

tute (adj.) ‘yellow’

[m: tute, tucepi, tuceṃ//-, -, tucenäṃ] [f: /tucyane, -, -/] *pilko mäntäṃtär-ne tucyane e[śane]* (118b6[E]), *tucenäṃ* = B(H)S *utpāṇḍūtpāṇḍukaṃ* (PK-NS-12a2[C] [Couvreur, 1967:153]), *tucepi yetsentse* ‘for [cases of] jaundice’ (W-7b1[C]); **—tute-nesalñe** ‘quality of yellowness’: *tute-nesalñe* = B(H)S *pītabhāvā-* (Y-3a2[C]).

■TchB *tute* reflects a conflation PIE **dʰuhₓto-* and its *hᵢen*-stem counterpart **dʰuhₓte-hᵢen-* (see Adams, 1988d, for the formation). The **dʰuhₓto-* is the exact equivalent of Sanskrit *dhūtá-*, the past participle of Sanskrit *dhū-* ‘shake, agitate, cause to tremble’ from PIE **dʰeuhₓ-* ‘± (make) rise as a cloud of dust’ (more s.v. *täṃts-*). As a color term one might compare Sanskrit *dhūmrá-* ‘gray-black, smokey, purple’ or Lithuanian *dùlas* ‘gray’ (Lidén, 1916:25-6, VW:518). In Tocharian the meaning ‘yellow’ presumably arise from ‘covered with dust.’ ►See also **täṃts-**, **taur**, and **tweye**.

tᵤnak, ►tunek, s.v. tune.

tune (adv.) ‘therein, in it’

: *tune ṅke twe wīna källāt mā=klyilñene 19* ‘thus then thou wilt not achieve pleasure in study’ (286a3[C]), *tu maśne enkastär nuskaṣṣäṃ-nne tune swāralyñe yamastär* ‘[if] he seizes it [*scil*. the penis] in [his] fist and finds pleasure therein’ (334a4/5[E/C]), *tune mäsketrä* ‘he finds himself in it’ (559a5[C]); **—tukne** ‘id.’: *tāko[y]m ñ[i]ś tukne stmauwo* ‘may I be established in it!’ (S-3a4/5[C]); **—tunek ~ tᵤnak** ‘id.’: (188b1[L], 110a5[L], THT-4071 frgm. a-b5[?]). ■The locative of *tu*, q.v.

t(u)māne (number) ‘ten thousand, a myriad’

[t(u)mane, -, -//-, -, t(u)manenma] ***:*** *śāmna[ṃ]ts śaul ṣai ṣkas tmane pikᵤla* ‘the life of men was 60,000 years’ (3b1[C]), *toṃ tmān[e] ñul[tse] ... wī tmāne* ‘these nine thousand myriads … two myriads’ (45b3[C]); **—ˣ-tmanenmaññe** ‘prtng to myriads,’ only in the compound **ok[t]-tmanenmaññe**: *ok[t]-tmane[n]ma[ñ]ñe* = B(H)S *aśītasahasra* (538b1[C]).

■Like TchA *tmāṃ*, B *tᵤmāne* is usually taken as a borrowing from some middle Iranian source (Bailey, 1985:120, **tu-māna-* ‘great measure;’ cf. also VW:642, Winter, 1991:127-128), the same source that produced Modern Persian *tumān* ‘ten thousand.’ However, Modern Persian *tumān* is isolated within Iranian and only attested in the modern period, unlike the phonologically similar and semantically identical words in Turkish (e.g., Orkhon inscriptions *twmn*, Uyghur *tümän*, and also Mongal *tümen*, Manchu *tumen*). Thus Tremblay cogently suggests

(2005:437) that the Persian word is from Turkic. With regard to Tocharian, Winter (1991) points out, counterintuitively for this obvious etymology, that *t$_u$māne* actually occurs in younger texts than does *tmāne*. Pulleyblank (*apud* Clauson, 1972:507) takes the Turkic words as a borrowing from Chinese (contemporary Chinese *wàn* 'ten thousand,' Early Middle Chinese **muan^h*, Old Chinese perhaps **tman*) and Tremblay suggests that the Chinese word has the same Chinese origin. If so, it would rank as one of the very earliest Chinese borrowings into Tocharian.

tumeṃ (adv.) 'then, thereupon; therefrom' [*tumeṃ oṃṣap* 'moreover'; *tumeṃtsa* 'exceeding that, over and above']

ñäṣṣītr=ākālk seyi cmelñeṣṣe **:** *tumeṃ wnolm=alleksa cwi śnoy kātsane ot camel wärpāte* 'he cherished a wish for the birth of a son; thereupon another being underwent birth in [his] wife's womb' (42b4^C), • *preke śänmaṃ tumeṃ ñäś oko tentse rītamar [24]* 'the time will come and then I will seek the fruit thereof' (240b3^E), *tumeṃ* = B(H)S *atha* (528b2^C), *tumeṃ oṃṣäp no ñakti klyowonträ snai ersna* 'moreover the gods are called "formless"' (K-2a3/PK-AS-7Ba3^C), *ywārtse śaul śāyeṃ tumeṃ nraimeṃ laitonträ* 'they live half a life, then they move from hell' (K-3a4/PK-AS-7Ca4^C [CEToM]); —$^{\times}$**tumeṃtsa** 'exceeding that, over and above': (IT-27b2^C). ●For a discussion of the meaning, see Thomas, 1976a. ■The ablative of *tu*, q.v.

tumpa (adv.) '± therewith' [*tumpameṃ* 'over and above']

tumpa tasemane (115a3^L), *tumpameṃ* [sic] *alonkna śa///* = B(H)S *tadanyāni rupāntarāṇi* (189b5^L), */// kr$_u$i tumpa trīwaṣṣäṃ tuntse ekälym[i] mäs[k]e[trä]* (336a3^E). ■The comitative of *tu*, q.v.

turani (n.) 'black gram (*Vigna mungo* (L.) Hepper, *Phaseolus mungo* Linn.,' or '*Phaseolus tribolus* Ait.)' (a medical ingredient)

[turani, -, -//] (W-4a3^C). ■From B(H)S *dhuraṇī-*. ►See also **dhurani.**

$^{\times}$**Turkāne** (n.) 'Turkāne' (PN in administrative records)

[Turkāne, -, -//] (SI B Toch. 12.5^{Col} [Pinault, 1998:16]).

turtām '?'

///·ñ· meṃ turtām tsaṅ··/// (578b3^C).

turya* (n.) a kind of Curcuma (?)

[-, -, turyai//] *[su]gandhik turyai sumāṃntsa* (571b3^A). ■If from B(H)S *dūrya-*; but also possibly the feminine accusative singular of an adjective **ture*.

tuwak, ►s.v. **tu**.

tuwe (pronoun) 'thou'; **yes** 'you'

[Sg. t(u)we, tañ, ci] [Dual yene, -, yene] [Pl. yes, yesäñ$^{E\text{-}C}$ ~ yesäṃ^C ~ yesi$^{L\text{-}Col}$, yes$^{E\text{-}C}$ ~ yesäṃ$^{L\text{-}Col}$]

■TchA *tu* and B *tuwe* reflect PTch **tūwe* from (late) PIE **tuh$_x$óm* the same preform that gave Sanskrit *tuvám ~ tvám*, Avestan *tūm*, Old Persian *tuvam* [without **om*: Armenian *du*, Greek (Doric) *tú*, Ionic-Attic *sú*, Latin *tū*, Old Irish *tú*, Gothic *þu*, Lithuanian *tù*, OCS *ty* (P:1097-1098; MA:455; de Vaan, 2008:631-632)] (Pisani, 1941-1942:7, VW:516-7). Kloekhorst (2008:111-115) cogently maintains that the Anatolian forms, e.g., Hittite nom. *zik*, oblique *tu-*, are hard to explain as having a secondary *-i-* in the nominative. It is easier to assume that Proto-Indo-European had **tih$_x$* in the nominative and **tu-* else where and that in

"post-Anatolian" PIE the *-u-* was extended to the nominative. Within Tocharian one should also note TchA *ñuk* 'I/me' (feminine) from PIE *$h_1eg^hōh_xom$ (with the initial *ñ-* added from the oblique cases). The oblique TchA *cu* and B *ci* reflect the PIE oblique **tewe* or **twe* (Adams, 1988c:151, following Pedersen, 1941:132, and Petersen, 1933:21). The genitive *tañ*, like the reflexive *ṣañ*, is analogical after the old first person singular genitive **ñä* from **m(e)ne* (Adams, 1988c:152-153). The TchA forms *tñi* and *ṣñi* have added the additional genitive ending *-i* to the forms that underlie the B words. ►See also **tañ̈ñe**, **ciṣṣe**, **-c**, and **yesaṣṣe**.

■TchA *yas* 'you' and B *yes* reflect a PTch **yes*, a conflation of the PIE nominative second person plural pronoun **yuh$_x$(s)* [: Sanskrit *yūyám*, Gathic Avestan *yūš*, Gothic *jūs*, Lithuanian *jūs* (P:513-514; MA:455; de Vaan, 2008: 691)] and an oblique stem **wos-* [: Sanskrit *vaḥ*, Avestan *vå*, Latin *vōs* (both nom. and acc.) (P:514)]. In Tocharian we see the extension of the initial consonant of the nominative to the oblique stem (for which we might compare the Sanskrit oblique *yuṣmān* with a similar extension of the nominative's initial **y-*). For a discussion of the chronology of the genitive and accusative forms and their genesis, see Peyrot (2008:120-121). For this etymology see Petersen (1935:205), Pedersen (1941:133), and VW (587-588). In a parallel fashion has the paradigm of *wes* 'we' been built. The dual *yene* reflects this conflated stem **wo(s)* plus the Tch dual ending **-ne*.

ˣtuwerñe* (n.) '?'

[-, -, tuwerñe//]: */// ñäke mā yärṣalleścä snai ttuwerñe ñemo yätkaskemane nanäträ mā yärsemane mäpi säswa nā///* 'the one seeking a name [i.e., reputation] without *ttuwerñe* does not appear now to the honored one; perchance O lord …' (PK-AS-12Da2^{A}). ●In form it would appear to be an abstract built to a preterit participle from a root of the shape *tu-, nu-, tät-, tän-, nät-, nän-* (given the close visual relationship of the aksharas <t> and <n>), but no suitable form and meaning is known.

tūṣadr̥ṣtānt (n.) '± allegory of the border of a garment'

[tūṣadr̥ṣtānt, -, -//] (593a3^{E}). ■From B(H)S **tūṣa-dr̥ṣtānta-* (compound not in Monier-Williams or Edgerton).

Tuṣi (n.) 'Tuṣi' (PN in monastic records)

[Tuṣi, -, -//] (433a14^{Col}).

tuṣit (n.) 'one of a class of celestial beings'

[tuṣit, -, tuṣit//] (424a4$^{C/L}$); **—tuṣitäṣṣe** 'prtng to a *tuṣita*' (231a2$^{C/L}$). From B(H)S *tuṣita-*. ►See also **toṣitäṣṣe**.

tusa (adv.) (a) 'thus, thereby'; (b) 'in addition, on top of this'

(a) *tusa k[akāc]cu ply[e]$_u$sa su ke$_u$cä … yäprerne* 'thus rejoicing he soared high in the air' (365a3^{A}), *tusa kāccän sū skwassu cmela[n]e 26* 'thus he rejoices, fortunate in births' (24a2^{C}), *tusa* = B(H)S *iti* (194a2$^{C/L}$), *tusa* = B(H)S *tasmāt* (196b2$^{C/L}$), *mā ket ra nta kca aiṣṣäṃ k$_u$se āyor tūsa snaitse mäsketrä* 'whoever does not give a gift to anyone, by this he is poor' (K-6b2/PK-AS-7Fb2^{C}), */// no wnolmi māka kr$_u$i aunanträ nestsi räskarona matrona stāna ṣpä mäskenträ tusa* '[if] however many beings begin to be [evil-minded], the trees will become bitter and sharp thereby' (K-8b6/PK-AS-7Hb6^{C} [CEToM]), [in Manichean script] *tvs'* (Gabain/Winter; passim); (b) ‖ *śwer meñtsa ka ṣamānentse kāko wärpanalle ste* •

tusa olypotse ente pläkk· - [lege: *pläkkātär*] *[pāyti •]* ‘an invitation is to be enjoyed by a monk for only four months; if, in addition, he accepts (?) more, *pāyti*’ (331a2[L]); **—tusāk** ‘thus, in just this way’: *: tusāk [ṣam]āni ṣ[añ] śaults= olypo lareno : [papāṣṣorñe] ///* ‘thus, [you] monks, [is] moral behavior dearer than [your] own lives’ (14b5[C]); **—tusāksa** ‘id.’: *tus[ā]ks[a] nai ñak[e] ārw[e]r tākam* ‘just so will we indeed be ready’ (77a1[C]), *tus[ā]ksa* = B(H)S *tasmāt* (299b1[C]). ■The perlative of *tu*, q.v. Cf. *tesa*.

Tuhkā (n.[pl.]) ‘Turks’

[//Tuhkā, -, -] *Tuhkā ecce w¸nāsi kameṃ* ‘the Turks came hither to worship’ (G-Qm11[Col]).

ṭṛṣṇ (n.) ‘thirst, desire’

[ṭṛṣṇ, -, -//] (151b2[C]). ■From B(H)S *ṭṛṣṇa-*.

ṭṛṣṇabhavānk* (n.) ‘± state of existence of desire’

[-, -, ṭṛṣṇabhavānk//] (152b3[C]). ■From B(H)S **ṭṛṣṇa-bhav-ānga-* (compound not in M-W or Edgerton).

ṭṛṣṇopādāṃ (n.) ‘± clinging to existence cause by thirst’

[ṭṛṣṇopādāṃ, -, -//] (151a4[C]). ■From B(H)S **ṭṛṣṇopādāma-* (compound not in M-W or Edgerton’).

te ~ tek (pronoun) ‘this one, it’ [neuter of *se*, q.v.]

[te ~ tek, tentse, te ~ tek//] **tek** ‘id.’ (A-1b3/PK-AS-6Bb3=A-2a3/PK-AS-6Ca3[C]); **—tek-yäknesa** ‘in this way’: *tek-yäknesa śpālmeṃ ñiś yamim pākri oktatsai klyomñai ytāri* ‘by this excellent way may I make manifest the noble eightfold way!’ (S-4a4/5/PK-AS-4Aa4/5[C]); **—tentse** ‘thereof’: *aiśamñe tentse ṣaññe k$_u$śalamūltse te pkarsas* •‘the wisdom thereof, know this as the characteristic of the healing-root!’ (41a4[C]), • *preke śänmaṃ tumeṃ ñäś oko tentse rītamar [24]* ‘then the time will come and I will seek the fruit thereof’ (240b3[E]); **—te-mant** ‘in this manner, thus, as you know’: *te-mant* = B(H)S *iti* (31a6[C]), *ṣärmämeṃ tsäṅkalyñe te-mäts* [sic] *kärsänalle* = B(H)S *pratitya iti ca jñeya* (148a3/4[E]), *k$_u$ce te-mant wñāwa tu ṅke weñau aiśai* ‘what I have so said, that I will now speak clearly’ (K-2a5/6/PK-AS-7Ba5/6[C]); **—te-ramt** ‘± thus’: *: te-ramt weṣ[y]eṃ poyśiṃñe[ṣṣe] kauña[kt]e parka 5* ‘thus they said: “the Buddha-sun has arisen” ’ (408a4[C]). ■From the PIE neuter singular **tod* (more s.v. *se*). ►See also **tempa**, **tene**, **tane**, and **taiknesa**.

tek-, ►täk-.

teki (nnt.) ‘disease, illness’

[teki, tekintse, teki//-, tekanmaṃts, tekanma] *: teki ktsaitsñe kes yoko toṃ ñya[tsenta]* ‘sickness, old-age, hunger, thirst, these dangers’ (4a2[C]), *wrocce t[e]ki wärpāte* ‘he suffered a great disease’ (34a6[C]), *[p]o yente-pittaṣṣana [te]kan-mantso se ṣalype sāṃtke* ‘this salve [is] the remedy for all wind or bile diseases’ (497a5[C]), *yenteṣṣana tekaṃna erṣäṃ* [*tekaṃma* = B(H)S *vikāra-*] (ST-a2/IT-305a2[C]), *klaiñe teki* (Y-1a1[C]), *po tekanma näkṣeñca* [*tekanma* = B(H)S *āmaya-*] (Y-2a2[C]); **—tekiññe** (adj.) ‘sick, diseased’: *pälsko tekiññe* ‘diseased spirit’ (254b2[A]), *tā tekiṃñai kektseṃ ñ[i]* ‘my diseased body’ (595a3[C]); **—tekiṣṣe** ‘prtng to disease’: *mātārä srukalyñeṣṣe koyn kakāyau tekiṣṣeṃ kemeṃtsa po treṣṣäṃ śaiṣṣe* ‘the sea-monster, gaping [his] mouth of death, chews the whole world with teeth of disease’ (282b4[A]).

■A *nomen actionis* from the subjunctive stem of *täk-* (Sieg, Siegling, 1949:129, VW:505) as if 'that which touches' (cf. Latin *contagio*).

tekīta (n.) 'sufferer, patient, sick person' (?)

tekīta taśi wat = B(H)S /// *spṛśed vā* (530b4[C]). ■For the meaning, see Broomhead, 1964:264; as he notes one might expect **tekītau* instead. A *nomen agentis* from *teki*, q.v.

teka* (n.) '?' only attested in the compound:

tekai-yok: /// *[u]ppālntasa tseñña*n*a kmutäntas=ārkwina se tekai-yokä* (588a3[E]).

teṅke* (n.) '± (sheep)fold, pen'

[-, -, teṅke//-, -, teṅkeṃ] *ok meñantse-ne kapyāres klese tau piś ṣaṅkäṃ wākte tau ke - (-); śattālyeṃ* [lege: *śantālyeṃ*] *klaina teṅkeś päs maiytare amokces yikṣye piś ṣaṅkäṃ* 'on the eighth of the month for the layworkers one *tau*, five *ṣank* of *klese*, one *tau* of *wākte* …; the women set out [with] the breeding animals (?) for the pen/fold; for the artisans five *ṣaṅk* of meal' (434.8-9[Col]), *meñe śtarte teṅkeś śeśusa yi[kṣy]e* /// (484a4[Col]). ■In PIE terms an *o*-grade, *o*-stem derivative of *täṅk-* 'check, stop,' q.v.

tecapati ~ tejapati (n.) 'oriental cashew (*Scindapsus officinalis* Schott., *Pothos officinalis* Linn.)' (a medical ingredient)

[tecapati, -, -//] (W-2b3[C], W-27a5[C]). ■From B(H)S *tejavatī-*.

tetakor, ►s.v. täk-.

tetekā-[C] **~ tetekāk**[E] **~ tetkāk**[C-L] (adv.) 'suddenly, immediately'

kr$_u$i ñke tetekā śänmyeṃ yaṣṣūcañ 'if now suddenly beggars come' (78a1[C]), *teteka srukalyñeṣṣ=īme onolments nesalle mā ṣai* '[if] suddenly the consciousness of death did not exist for beings' (K-11b5/PK-AS-7Nb5[A] [CEToM]); —**tetekāk** 'id.': /// *[wai]ke [weskau] tetekāk ṣpä weṣṣäṃ* [sic] 'I speak a lie and suddenly he speaks [it]' (336b2[E]); —**tetkāk** 'id.': ***:*** *tetkāk ṣp śman-me srūkalñe* /// 'and [if] death should suddenly come to them' (1b5[C]), *[la]kl[e] snaitse tetkāk ṣp känmaṣṣäṃ* ***:*** 'and suddenly comes suffering and poverty' (3b7[C]). ■Etymology unknown. VW (1976:505, cf. 1941:139) points to the phonologically similar Sanskrit *tāják* (but also *tājáṭ*) 'suddenly' but any connection is very difficult.

tet(e)kāk, ►s.v. teteka; **tettinor**, ►s.v. tin-.

teṃ (pronoun) 'this one'

cempa yakwi trai stare-me teṃ parra ptārka ṣap mā tärkanat 'with him there are their three horses; let this through; more do not let through!' (LP-15a3/5[Col]). ●Attestations restricted to caravan passes. ■The neuter of *seṃ*, q.v.

Tenare (n.) 'Tenare' (PN in monastic records)

[Tenare, -, -//] (491a2[Col]).

tene (adv.) 'here'

Mokasene Dharmatrāte tene kameṃ 'M. and Dh. came here' (G-Su10[Col]), *trai śarmiriśkaṃ Puñicaṃdre Jñānacaṃndre Amrätarakṣite tene kameṃ* 'three novices, P., J. and A. came here' (G-Su34.1[Col]). ■A variant of **tane**, q.v.

tentse, ►s.v. te.

[1]tep* (n.) 'outcry' (?), '(legal) suit' (?)

[-, -, tep//] *[kr$_u$i] ñi c[ā]ne mā ait [ot] kutsau-ś tep yamaskemar* 'if thou dost not give me the *cāne*, then I will accuse thee and make an outcry/bring suit (?)' (495a4/b1[Col]). ●The proposed meanings will fit the context, but are by no means

assured. ■If the first of the suggested meanings should be correct, then there is the possibility that this word is related to *täp-*, q.v. If the meaning is something like 'presentment,' then a relationship to *tep-* would be more likely. ►See also the next entry.

ˣ²tep* (n.) '?'

[-, -, tep//] *tep kwāṃntse pelykiṃ wästa-pkuweṣ alā$_u$ plyeṅkuwa /// aṣṣice wästa-pkuweṣ alaṃ ikäm-wi cakäṃ keneksa* 'for the sake of/on behalf of the *tep Kuwa* I sold a twice-combed wether … [and] a caprine male twice-combed [for] twenty-two feet of cotton-fabric' (SI B Toch.11.5-6^{Col} [Pinault, 1998:8]). ●Given parallel constructions in this and similar documents, *tep* should be the title of some sort of official. It seems natural to combine this *tep* with *^{I}tep*, but it is not clear how they are compatible, so for now it seems best to keep them apart.

ˣtep(p)- (vi.) 'step forward/forth, appear'

Ps. IIb /**tep(p)í(ye)**/: [m-Part. cepyemane; Ger. ceppille]: */// cepyemane • cakkar-tsane painesa lalaṃṣkane* '/// stepping forward, with *cakra*-signed, soft feet' (386a5^{C}), ■*[•] s[a]ṅkik raktsisa ṣam[ā]nentse • eñatketse m[ā] cepi[l]l[e] mā wsaṣṣälle* • 'concerning the monk on the community's mat; a dirty [monk] is not to tread or to lie/stay [on it]' (IT-247a1/2^{C} [cf. Couvreur, 1954b: 43]); Ko. V /**tāp(p)ā-**/ [AOpt. // -, -, tāppoṃ]: *<:> arañcäṣṣi uppāl<n>ta pākri tāko-ñ yke postäṃ po saṃsārne : tūsa tāppoṃ saim-wästi mai no nauta-ñ empelñe arañcäntse :* 'may the lotuses of the heart be visible to me bit by bit in the whole saṃsāra; thus may the refuges appear [so that] the horror to my heart disappears' (271a2/3^{C}). ●The the present, like that of *ker-* 'laugh' is enlarged by a *-y-* that is not present in the rest of the paradigm. The *-y-* is the remainder of a (PIE) *ye/o-*present.

●The meaning given to the one usable form of the present goes back at least to Krause (1952), and still seems most likely (but see TVS:636-637). The meaning given the one subjunctive (actually optative) form was plausibly suggested by Peyrot (2010:296) on the basis of the context. His suggestion is strengthened by the possibility of joining it with *tapākye* 'mirror,' q.v. For the combination of meanings, cf. Skt *prérte*. (In any case, it would seem to have nothing to do with TchA *täp-* 'eat,' as is usually supposed.) ►See also **tapākye**.

■Both meaning and morphology (as if PIE **TēP-ye/o-* and **ToP-eh$_a$-*) suggest a relationship with Germanic **step(p)-*, e.g., Old English *steppan* ~ *stæppan* 'step' (**stob-ye/o-*) and OHG *stapfan* 'trudge' (< **stob-eh$_2$-ye/o-*). Though presenting phonological difficulties, surely Russian *stopá* 'foot, and *stepén'* 'degree' are related too.

temeñ ~ temeṃ (adv.) 'consequently, because of that, subsequently'

/// [e]pyac klāṣle ente tem[e]ñ stamäṣle '[he is] to remember where, consequently, [he is] to be placed' (10b6^{C}), *14 sū temeñ sraukaṃ nraine tänmastär* 'he will, consequently, [if] he should die, be [re-]born in hell' (17a8^{C}), *: pakaccāmne kattākeṃ epiṅkte lämās temeñ ñässare cey śwer meñi päs takāre* • 'you stayed among patrons in the rainy season; because of that they shared: four months have passed' (331a5/b1^{L}), *k$_u$ce no te wñāwa yāmornts=okonta temeṃ mante k$_u$ce no weñau ṅke pklyauṣso po āñmtsa* 'since I have told it [as] fruits of the deed, since from here on I will tell it, then hear it with all [your] souls!' (K-

8a3/PK-AS-7Ha3^{C} [CEToM]); **—temeñce** ‘consequently, because of that, then’: *: sraukaṃ ṣ temeñce prere ramtä kekarṣṣu [:] nraine tänmasträ* ‘and [if] he should die, consequently like a shot arrow [i.e., as quickly as a shot arrow] he will be [re-]born in hell’ (14b4^{C}), *kampāl mā päst kalatar temeñce pästä lyutemcä* ‘[if] thou dost not bring the cloak back, then we will drive thee out’ (337b1^{C}).

■Etymology uncertain. Perhaps the causal of an otherwise unattested **teme* ‘± nature, kind,’ a *nomen actionis* from *täm-*, q.v.

tempa (adv.) ‘± ‘therewith’

/// 4 [sa]k lakle śaul ṣpä tem[pa] ṣuktante mā kautsi yā[taṃ :] (28b2^{C}). ■The comitative of *te*, q.v.

teri ~ tiri* (n.[m.sg.]) ‘way, means, manner’

[teri, -, teri ~ tiri//terinta ~ tirinta, tirints [sic], -] *//tirits waikempa* (571a6^{A}), */// [lyu]kemo teri* • (IT-250a4^{E}), *62 mā=cārne spārta mā yakne tiri krent yāmṣate 32* ‘he did not remain in [good] behavior and did not act [in] a good way or manner’ (44b8^{C}), *se yesi śarāṃ ārttalñe tākaṃ cau yes terine rittāträ caune* ‘this refuge of yours will be love and you will bind it in him in this way’ (108a7^{L}), *ñake aśari teri plāskaṃn-me* ‘now, the *acārya* will consider the manner [of action]’ (PK-DAM.507a11^{Col} [Pinault, 1984a:24]), *se tane t[e]ri* ‘this is the way’ (PK-AS-16.2b2^{C} [Pinault, 1989:155]).

■Clearly related to TchA *tiri* ‘id.’ and to Tumshuqese *tirya-* ‘id.’ (Hitch, 1992: 4) but the exact manner of their relationships is not known. Also suspiciously similar to Old Turkish *törü* ‘law, doctrine.’ Stumpf (1990:103-104) knew the Tocharian words only from late texts and so saw a real possibility that the Tocharian words were borrowed from Turkish. However, the presence of *teri* in an Early text and *tirits* in an Archaic one would be difficult if the word is a borrowing from Turkish. Not (with VW:506) related to Old Norse *tírr* ‘honor, glory,’ etc., which would present both phonological and semantic difficulties, nor (with Skjærvø [*apud* Hitch 1992:4]) related to Khotanese *ttära-* ‘so much/many.’

terestai ‘?’

terestai tā$_{u}$ tsā[ra]ne itaite [= ite ite?] /// (416b5^{L}).

terwe (n.) a kind of snake (?)

[terwe, -, -//] *lope terwe ket [t]sākaṃ saṃtke weñau* ‘I will speak now of the salve, a medicine for whom the *terwe* bites’ (P-2b1=P-2b2^{C}). ■Etymology unknown.

ˣterso (n.) ‘admonition’ (?) or **nerso** ‘encouragement’ (?)

[-, -, terso//] *ṣotri paiyka terso tākaṃ-me ///* ‘he wrote the sign; it will be an admonition to us/you/them’ (IT-249b3^{C}). ●/■The meaning is suggested by a presumed relationship to *tärs-*, q.v. However, a reading *nerso* seems equally possible and thus a possible relationship to *närs-*, q.v. and a meaning ‘encouragement’ or the like. Such a meaning probably makes equally good sense in the context of the one attestation.

telki (n.) ‘sacrifice (act of worship, offering, oblation)’

[telki, -, telki//-, -, telkanma] */// [snai te]lkanma ñiś yolaiññememṃ tsälpāwa* ‘without sacrifices I freed myself from evil’ (19b7^{C}), *1 mā āyor mā ra telki yamalñe [mā] kwälñe nesäṃ :* ‘there is no gift, neither is there offering of a sacrifice no libation’ (28a6^{C}), *[aśvame]t wärñai yämä[ṃ] wrotstsana telkanma* • ‘[if] he

offers the *aśvamedha*, etc., the great sacrifices' (290a1^{C}), *tel[k]i* = B(H)S *-yajña-* (541a4$^{C/L}$); **—telkiṣṣe** 'prtng to a sacrifice': • *tāṃ telkiṣṣe maṇḍālmeṃ ltusai* 'the one having emerged from the *maṇḍala* of sacrifice' (345a2^{L}); **—telkanmaṣṣe*** 'prtng to sacrifices': (PK-AS-16.1^{C} [CEToM]); **—telki-yāmor*** 'sacrifice': *[ce]k-wärñai [te]lki-yāmor kekuwer ṣpä śaiṣṣe[ne]* 'no matter what sacrifice having been poured out in the world' (307b3^{C}).

■TchA *talke* 'id.' and B *telki* reflect PTch **telkäi* (< **telke* + *-äi*) from a putative PIE **tolko-* and perhaps closely related to an otherwise isolated Baltic and Slavic group **tolkeh$_a$* [: Lithuanian *talkà* 'banquet, festival organized after common work, collective assistance,' Ukrainian *toloká* 'occasional help by fellow villagers' (P:1062; MA:496)] (VW, 1971e, 1976:492). The proposed Slavic-Tocharian connection is rated "interesting but highly speculative" by Derksen (2008:495-496).

teśit (~ deśit) (n.) 'confession' (and perhaps 'instruction' as well)

[teśit, -, teśit//] *tot stulāṃñcana träṅkänta kättaṅkäṃ po sāṅne teśitä yamaṣällona* 'he commits so many *stulāñcana*-sins; [they are] to be confessed before the entire community' (334a2/3$^{E/C}$), *mā no deśīt pest yamaskenträ mā ra no tärkänaṃ ārtte mā ra rintsi cämpen-ne* 'neither do they make a confession, nor do they behave indifferently, nor yet are they able to abandon [it] [*scil*. the deed]' (K-3a3/PK-AS-7Ca3^{C}). ■From B(H)S *deśita-*.

tesa (adv.) 'thereover; thus, therefore' [*allek tesa* 'otherwise than before'; *tesa wärñai* 'etcetera']

tesa rmer kā kentsa tā$_u$ lyaka lykäñ ce$_u$ tārśī[cce] 'thus he quickly saw it [*scil*. the container] on the ground and the deceptive thief' (133b5^{A}), *[indri]ntaṃts • allek-tesa-nesalyñe eśne warñai piśantso 73* (5b6^{C}), *: mā=lyāk tesa parna ytārye nesäṃ ksa tne saṃsārmeṃ laṃtsiś* • 'there is no other way than this by which to emerge from the *saṃsāra*' (28a3^{C}), *te parra tārka tesa ṣap mā tärkanat* 'this let through; more than this do not let through' (LP-12a1/2^{Col}), *nāki lkāskau klaut-komar yolaiñememeṃ tesa mant po cmelane* 'I see reproach; may I turn from evil thuswise in all births!' (TEB-64-04/IT-5$^{C/L}$); **—tesa-wärñai** 'by such [means], etc.': *tesa-wärñai yenteṣṣana tekaṃna erṣäṃ* 'by such, etc., it produces wind diseases' (ST-a2/IT-305a2^{C}). ■The perlative of *te*, q.v. ►Cf. **tusa**.

tesakaccām* (n.) name of a meter/tune of 4x18 syllables (rhythm 7/7/4)

[-, -, tesakaccāṃ//] (107a7^{L}).

taiknesa (= **te + yäknesa**) (a) 'thus;' (b) 'such' (when preceded by *se* or *su*)

(a) *taiknesa* = B(H)S *tathā* (5b8^{C}), *: taiknesa wnolme nraine tänmastär* 'thus a being is [re-]born in hell' (18b4^{C}), *[tai]kn[e]sa kekamoṣ* = B(H)S *tathāgatāḥ* (27b5^{C}), *taiknesa* = B(H)S *tathaiva* (30a4^{C}), • *te-yäknesa poyśiṃñeṣṣepi Ylaiñäk-teṃtse ñakti ... yarke yamaṣyeṃ* • 'thus did the gods honor the all-knowing Indra' (408a4/6^{C}), *nraiyne tetemoṣ nraiyne taiknesa wnolmi solmeṃ śaul śāyeṃ mant-anta kca tsälpenträ* 'beings born in hell, thus in hell will they live [their] whole live[s]; they will never be redeemed' (K-3a1/PK-AS-7Ca1^{C} [CEToM]); (b) *ce teyknesa īkene te spārtoyträ* 'by such he [sic] dwells in [that] place' (278a1^{C}), *toṃ te-yknesa pärkāwnta wrotsana yänmāṣṣäṃ* 'such great benefits a being achieves' (K-10a5/PK-AS-7Ja5^{C} [CEToM]); **—taiknesāk** 'thus, just so': *69 kwreṃntär lānte kokalyi olyapotstse pärsāñci : taik[n]esāk ra kektseñi*

kätsai[ññe] [sic] *[yänmāskeṃ :]* ‘the wagons of the king are old, [though] very colorful; just so bodies achieve old-age’ [*taiknesāk* = B(H)S *atho*] (5a8^{C}). ■From *te* + *yäknesa*, qq.v.

ˣtaittsyāṅkuṃ (n.) ‘±major general’

[taittsyāṅkuṃ, -, -//] PK-Cp.36+37 (Ching, 2011:66). ■From the Middle Chinese antecedent of Modern Chinese *dàijiāngjūn* (Ching, 2011:66).

taine, ►s.v. se.

tail (n.) ‘(sesame-)oil’

[tail, -, tail//] *te tailtsa ṣpärkkaṣṣälle* ‘this by (sesame-)oil [is] to be dissolved (W-14a5^{C}). ■From B(H)S *taila-*.

taiwe (n.) ‘ripe fruit’

[taiwe, -, taiwe//taiwi, -, -] *taiwe pälskoṣṣe e[ṅtsi preke :]* ‘[it is] the time to grasp the ripe fruit of the spirit’ (281b1^{E}), *[tai]we menāk* = B(H)S *phalaṃ pakvam iva* (2a7^{C}).

■This TchB word reflects a putative **deh$_a$i-wo-*, a derivative of PIE **deh$_a$(i)-* ‘cut off, separate, share out’ [: Sanskrit *dā́ti* ~ *dyáti* (< **deh$_a$-ti* and **dh$_a$-ye-ti* or **dh$_a$y-e-ti* respectively) ‘cuts off, mows, separates,’ Greek *dáiomai* ‘distribute, feast on’, *dáinūmi* ‘give a banquet or feast,’ and many nominal derivatives in other Indo-European languages (P:175-178; MA:160-161)] (cf. VW:491, with very different details).

taisa$^{E\text{-}C\text{-}L}$ (conjunctive adverb) ‘thus, so, and so, and also, likewise’

73 kautaläñe yetsentse misāṃts lkāntär-c īlārñe **:** *taisa teṃ ste Āna[nda snai]-ersnās* [lege: *snai-ersnā*] *ste ktsaitsäññe* **:** ‘the fissuredness [i.e., wrinkeledness] of the skin and the flaccidity of the flesh are seen by thee; thus [it] is, Ānanda, old-age is ugly’ (5b6^{C}), */// [rū]paṣṣe ātse taisa lkāṣṣälle mäkte wärmīya lesto • mäkte warmi lestaine yänmaskeṃ • taisa rūpaṣṣe ātse ///* ‘the shape element [is] thus to be seen as an anthill; as the ants enter into the hill, such [is] the shape element’ (154a5^{C}), *śāmñana āsta taiysa kwrāṣäṃ ṣekaṃñe enepre tāṣträ • se akessu śmaśānike ste* • ‘thus [if] he places human bones and likewise skeletons before [himself], eventually he is a *śmaśānike*’ (559a5/b1^{C}); **—taisāk**$^{E\text{-}C\text{-}L}$ ‘just so’: *taisā[k]* = B(H)S *tathā* (16a8^{C}), *: takarṣkñe taisāk kwipassorñe taisāk r= āyor : pelaiknenta* ‘just so faith and just so shame like giving [are] the laws’ [*taisāk* = B(H)S *atha*] (23a2/3^{C}).

■Probably (with Stumpf, 1990:101-102) *taisa* is an old perlative to a pronominal stem *tai-*. This perlative was reanalyzed as *tai* + *sā*, the feminine demonstrative, whence *tai-se(ṃ)* and *taisu* as *tai* + masculine and neuter demonstratives. Alternatively might see here a PTch **teisä* (or its Pre-Tocharian avatar) ‘so, therefore’ that has been additionally characterized by *-ā* the original perlative ending (retained as such in TchA, in B we have the reanalysis of the plural [accusative plus *-ā*] **-ns-ā* as *-n-sā*). The underlying **teisä* I would take to be from either the PIE genitive plural **toisom* (OCS *těxъ*, Sanskrit *teṣām*) and/or locative plural **toisi/u* (cf. OCS *těxъ*, Sanskrit *teṣu*) used adverbially as a conjunction much as we find (singular) *tusa*, *tumeṃ*, etc. ►See also **te** and also **taisaktuka**, **taise(ṃ)**, and **taisu**.

taisaktuka (conjunctive adverb) ‘likewise’

mā no tu kāmagunta weskeṃtär taisaktuka [ka]baḍi[kār] /// (176a2^{C}), *taisaktuka*

vijñāṃ āśrayṣṣe wākimeṃ reri[nu] (194b2$^{C/L}$). ●Classical and late, but found in the Turpan region only (Peyrot, 2008:173-174). ■From *taisāk* + *tu* +*kä*.

taisu^{C-L} (conjunctive adverb) '± so, therefore'

taiysu pälskanoym sanai ṣaryompa śāyau karttse śaulu-wärñai 'so I thought: I will live well with a single beloved [my] whole life long' (496a3/4^{L}). ■See *taisa*.

taise(ṃ)$^{C-L}$ (conjunctive adverb) '± so, therefore'

ñake palsko ṣärpalñe ñemace pratihar[i säl]k[āte-meś s]e taise yesi ñake pälskonta stare • twe taiseṃ pälskana[t] /// (108b7^{L}), */// taiseṃ weṣ sthulāñca || yāṣṣu pete com taiseṃ weṃ sthul ‖* (325b4^{L}), *• taiseṃ weweñu tākaṃ ot ka ṣamānentse mant yatsi rittetär •* (331b3^{L}), *• taise te bodhisātvi epastyi mäske[ntär]* (346b2^{L}). ■See *taisa*.

to (n.[m.sg.]) '(a) human body hair, particularly a pubic hair'

[to, -, to//-, -, tonta (?)] *päknāträ klaiṃ ekalmi yāmtsi taine ysissi yoñyeṣṣe to pwarne hom yamaṣäle su* [sic] *ekalmi mäsketrä* '[if] one intends to make a woman submit or to cause the two [of them] to touch [one another] sexually, a hair from the groin [is] to be put in the fire [as] an oblation; he [sic] becomes submitted' (M-1b6/PK-AS-8Ab6^{C}), *///weñ erkasenta lāni yamaṣṣälona kete ratre krāke tonta alā///* '… [are] to be made; to whomever menstrual discharge and (pubic) hairs …' [?] (W-2a6^{C}).

●*To* must be detachable from the body, more particularly from the groin or some adjacent part of the body (see *yoñiye*). Since body-hair is an important symbol of adulthood in many Indo-European cultures (cf. Latin *pūbēs*), it is reasonable to assume that we have "a body-hair" here, or, more particularly, "a pubic hair." *Taine* does not belong here (as previously assumed) but is the third person dual pronoun. The lack of a fuller context makes it uncertain that *tonta* belongs here, though formally the connection is strong.

■If correctly identified, the word may be related to Old Norse *dúnn* (m.) 'down.' The underlying Proto-Germanic **dūna-* could be a thematicization of the weak grade of a holokinetic **$d^{h}ouh_{x}on$-* ~ **$d^{h}uh_{x}n$-* '± that which moves upon the air (dust, scent, fluff, etc.).' The Tocharian word reflects the nom. sg. **$d^{h}ouh_{x}ōn$* (**$d^{h}ouh_{x}ōn$ > *tewo > *towo > to*). Semantically we have *'fluff' > *'down' [= *Flaum-feder*] > 'down' [=*Flaumhaar*] > 'body-hair.' Also possibly related, but more distantly, are Gothic *dauns* (f. *i*-stem]) 'smell (esp. a good one),' Old Norse *daunn* (m. *o*-stem) 'smell (esp. a bad one)' and dialectal English [di:n] 'dust,' all reflecting a Proto-Germanic **dauna/i-*. All are derivatives of PIE **$d^{h}euh_{x}$-* 'move agitatedly' (more s.v. *täṃts*-). (For meaning and etymology, see Adams, 1987a:3-4.) ►See also **täṃts**-, **tweye**, **tute**, and **taur**.

Toṅkā (possibly Toṅke) (n.) 'Toṅka' (PN in monastic records)

[Toṅkā, -, -//] (Otani II.12a9^{Col} [Kagawa, 1915, Couvreur, 1954c:90; Ching and Ogihara, 2012:92 (whose reading is tentatively adopted here)]).

tot (demonstrative) 'so much, so many, so far'

tot wälke 'so long' (226b1^{A}), *tot yokäntañ po tako[yeṃ]* 'as many drinkers as there may be' (248a3^{E}), *kos saikaṃ ṣikont=erkenmaś : tot srūkalñe[ś mä]sk[e]trä* 'as many steps as he takes to the cemetery, so much is he near to death' (3b6^{C}), *28 mā tne sāṃk [k]sa tot nesäṃ ṣamā[neṃts kos] alāsñe swärästrä ostmeṃ ltu ṣek :* '[there is] here no community of monks as long as he who has left the house

continually finds pleasure in indolence' (12b5[C]), *mā ñiś kc=ālyek cot* [lege: *tot*] *nrai lkāskau wrocce kos krentäntsa tattaṃ nāki atākatte neṣamye* 'I see no other hell so great as [the one where] they set reproach and untrue rumor on the good' (15a5=17a6[C]), ***:*** *tam tot śwātsi star-ñ kauṃ ś[aitsiś] ///* 'that is sufficient food [for] me to live [for] a day' (25a7[C]), *19 kos cwi maiyy=aiśamñeṣṣa kos īndrinta tot lkāṣṣäṃ* ***:*** 'as far as his strength of wisdom [reaches], as far as [his] sense-organs, so far does he see' (41b5[C]), *kosauk srukalyñeṣṣ=īme ma taśi-ne tot ma mrauskāte* 'just as long as the thought of death might not touch him, so long did he not grow weary of the world' (K-11b3/PK-AS-7Nb3[A]), *kos toṃ po kot sātkenta wasto tot* 'as many as all these, as many as [there are] medicaments, [each] doubled so many' (W-9b1[C]); **—totak** 'id.': (608b1[C]); **—tott-ike-postäṃ** '± (going) bit by bit': *om no ñake tott* [sic] *īke postaṃ* [sic] *ynemane brāhmaṇi Uttareṃ mñcuṣkeṃ ākemane Candramukhi lānte yapoyne klānte-ne* 'there, however, bit by bit the brahmans leading prince U. led him to the realm of king C.' (88b5[C]); **—totsa warñai** '± to that extent': • *ṣamāne mäsketrä mā totsa wärñai [•]* = B(H)S *bhikṣur bhavati na tāvatā* (IT-164b2[E] = U-25b2).

■That we have here some derivative of the PIE anaphoric pronoun **to-* seems indisputable though the exact form of the PIE ancestor is not as clear as it might be. It possibly reflects an adverbial **toti* [: Sanskrit *táti* 'so many' and Latin *tot* 'id.' (P:1087; MA:457)] plus the particle **u* which appears in so many of the resumptive pronouns in Tocharian (more s.v. *sū* or *mant*). A PIE **toti u* would give **tot u* by facultative loss of word final **-i* (see the discussion s.v. *ikäṃ* 'twenty') and the latter would regularly give PTch **tot*, whence B *tot*. Or from **teh$_a$wot* [: Sanskrit *tāvat* 'so much, so many, so great, so far, etc.', and Greek *téōs* 'so long, meanwhile' (P:1087; MA:457)]. Not (with VW:508) a borrowing from an unattested TchA *tot*, itself from a putative PIE **to-to-u*), or (with Hilmarsson, 1987) from PIE **to-dō*. ►More s.v. *kos*; see also the next two entries.

totka ([plural] adj.) 'few, little, short, small'; (plural pronoun) 'few'

[//totka, totkāṃts, totka] *94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä [ramt] atyaṃts a[k]entasa* ***:*** 'the life of men [is] very short, like the drop of dew on the tips of grass' (3b3/4[C]), *totka* = B(H)S *paritta-* (3b6[C]), • *totkāts aiku kwri tākaṃ papāṣṣorñentane no anaiśai wawlāwau* ***:*** 'if he is known by few but [is] governed by moral behaviors' (31a4[C]), *totkānts aiku* = B(H)S *alpajñātaḥ* (31a6[C]), *tā$_u$ onkorñ[ai] srañciyeṃ tappre kauś yey mā no nta totka rano parna präntsitär* 'they boiled the porridge and it went up high; however, not even a little spattered outside' (107a1[L]); **—totkā-yärm** 'of small measure, a little': ***:*** *kā ye[s ri]ntsi mā campcer pel=ostaṣṣ[e] totkā-yärm [6]5* 'why can you not renounce the prison of the house even a little?' (5a1[C]), *totka-yärm* = B(H)S *alpamātraḥ* (16a7[C]). ■A compound of *tot* 'to such an extent' plus the particle *ka*, qq.v. The meaning is then 'to such a [small] extent' (VW:509).

totte (adj.) 'utmost limit'

[totte, -, totteṃ//] *tonte* [sic] *ynūca* 'crossing to the other side' (THT-1333b5[A]), *nemcek totte kätknaṃ sū* 'certainly he crosses to the other side' (THT-1339a6[A]), *totte ykuweṣo* = B(H)S *pāragam* (30b4[C]), • *inte no preke eṃṣke [tot ākе]ne tākaṃ tottеṃ wentsi rittetär* 'if, however, the time is completely at an end, it is

convenient to say the utmost thing' (331b4/5^{L}), *totte ynūcañä* = B(H)S *pāragāḥ* (U-2b1), *se ṣamāne plākisa aśiyana[mpa o]lyine ṣamäṃ kaucū-wär olyi āśäṃ ñoru-wär wat parna totte kat[k]alñesa* '[if] a monk by agreement sits in a boat with nuns and guides [it] either upstream or downstream in going across' (PK-AS-18B-b4/5^{C} [Pinault, 1984b:377]), *totte katkalñesa* = B(H)S *pārasantaraṇat* [Thomas, 1987c:91]), *totteṃ wäntaresa* 'by this extreme circumstance' (PK-DAM.501-a10^{Col} [Pinault, 1984a:24]); —**totteñ̃e** (n.) 'border': *[samu]d[tä]rntse totteñ̃e ekätkātte se mā srukālñe yänmālle* '[not] having crossed the border of the ocean, he will not achieve death' (PK-AS-C12-a2 [Thomas, 1987c:91]); —**totteñ̃etstse*** 'having a border': *[snai-totte]ñ̃ecce* = B(H)S *apāra-* (TX6a7/SHT-351a7/THT-1327a7$^{?}$ [Thomas, 1987c:91]). ■A compound of *tot* 'so much, so many, so far' + the neuter demonstrative pronoun *te*, qq.v. (VW:509). One should compare the similar compound *omte* 'there.'

toṃ and **tonak**, ►s.v. se.

tono (n.) 'silk' (?); only attested in the compound:

tono[ṃ]-wässanma 'silk(?)-clothes' (KVāc-12a1, -a4/THT-1105a1, -a4^{C}] [K. T. Schmidt, 1986]. ●For the meaning, see now Ching (2011). ■From Khotanese *thauna-* (for etymology, see Schmidt, 1980:411).

tonokäṃ '?'

k$_u$se ptänma - - ne keṃ ṣek tonokäṃ kä - (259b3^{A}).

tompok (adv.) 'now, right away'

tanāpate ṣamāneṃ śwātsiś kākatär tompok weṃ-ne aśari ñiś ṣesketse nes[au] (331b2^{L}), • *tompok tatt[aṃ] /// ///* (361b2^{L}), *tompok snai yarpo srau[kaṃ]* 'now, without meritorious service, he will die' (375b2^{L}). ●Is it significant that in its three attestations it introduces a clause whose verb is in the subjunctive? ■Probably the feminine accusative singular of *samp* 'that' (feminine in concord with *preściyo* 'time'?) plus the particle *ok*, qq.v.

toyna, ►s.v. seṃ.

toym, ►s.v. samp.

ˣtoromñe* (< **torauñ̃ñe***) (n.) 'reward, retribution' (?)

[-, -, toromñe//] */// [o]rococe ñ̃śameṃ toromñe* 'a great reward from me' (IT-97b4^{C}), *toromñe pācer* (PK-AS-17H-2^{C} [Broomhead]). ●/■Possibly the Tch B equivalent (and cognate) of TchA *toriṃ* 'reward, retribution.' The latter would reflect a PTch **tūräñ̃ye-* or the like while the former would reflect **tūreuñ̃e-*. (The attested *-omñ-* is a late Tocharian B phonological transformation of *-auñ-*.) They would reflect two different abstract suffixes added to the same root.

towä, ►tau.

toṣitäṣṣe* (adj.) 'prtng to the *tuṣita*s'

[-, -, toṣitäṣṣe//toṣitäṣṣi, -, -] (347b4^{L}). ■Cf. **tuṣit**.

Tohkeṃ (n.) 'Tohkeṃ' (PN)

[Tohkeṃ, -, -//] (289b2$^{C/L}$).

tau (n.[f.pl.]) 'ten quarts (dry measure)'

[tau, -, //towä ~ tom ~ taum, -, -] *kantine yikṣye ok tom piś ṣaṅkäṃ klese tau piś ṣaṅkäṃ* 'flour for bread eight *tau* and five *ṣaṅk klese* [one] *tau* and five *ṣaṅk*' (433a6/7^{Col}), *p$_i$śākka-ṣe cakanma ok taum yap* '51 *cāk*s, eight *tau* barley'

(461a3[Col]), *Saṅkatepe ysāre peri towä 5* (491b-II-5[Col]). ●Interestingly the two plurals seem to have different syntaxes: *tom* follows the number, *towä* precedes.

■A borrowing from Chinese *dôu* 'peck measure' (Naert, 1965). The plural *tom* ~ *taum* must be assimilated from **taun* in later Tocharian B (cf. *kom* 'day' beside the more usual *kauṃ*). The latter is from Late Tocharian B **tauän* from the expected Classical Tocharian B nominative plural **tauäñ*.

tauk-, ►tuk-.

taupe (nm.) 'mine'

[taupe, -, taupe//-, -, taupeṃ ~ tewpeṃ[E]] *naumyeṣṣe taupe ra* 'like a jewel mine' (153a6= 154b6[C]), *taupe kraupe ṣe ysomo pernerñeṣe tatakau* '[thou hast] become the sole mine and heap of glory' (205b3[E/C]), *[oro]cceṃ tewpeṃ* 'great mines' (IT-47b4[E]); **—taupe-maññe** (n.) 'mine-gallery' (?) *[t]aupe-maññe* (Otani 9B-a3[?] [Couvreur, 1968:277]). If the initial consonant has been correctly restored, presumably a compound of *taupe* and *-māññe* 'hall,' qq.v., but in the absence of any context, the exact meaning cannot be determined. (One might also think of a restoration *[kr]aupe-maññe* '± assembly hall.') Similar in formation are *yärke-maññe*, *wasaṃpāt-maññe*, and *wīnā-māññe*. ►See also **-māññe**.

■TchA *top* 'id.' and B *taupe* reflect a PTch **teupe* (as if) from PIE **dʰoubo-* (m.) '± that which is deep,' a derivative of **dʰeub-* 'deep' [: Gothic *diups* 'deep,' Lithuanian *dubùs* 'id.,' *daubà* 'ravine,' *duobė* 'pit, hole, cavity,' *dùbti* 'be hollow,' Welsh *dufn* (< **dʰubni-*) 'deep,' Illyrian *dúbris* 'sea,'Albanian *dēt* (< **dʰéubetos*) 'sea,' etc. (P:267-268; MA:154)] (Krause and Thomas, 1960:57, VW:507). ►See also **tapre** and **tparṣke**.

taur (n.) '± dust, ashes; rubbish-heap'

[taur, -, taur//] *pudñäktäṃññe pelaiknesa taur śār katnaṃ nakiṣṣe* **:** 'over the law of the Buddha he strews the dust of reproach' (17b2[C]), *tuntse ṣarmtsa atāmo taur tweye mäsketrä pākri* 'for this reason infertile ground, dust, and ashes appear' (K-8b2/PK-AS-7Hb2[C]), *mā cpī taurä mā tweye kektseñäśc ma wat tswetär nta* 'never does either dust or ashes stick to his body' (K-10a3/PK-AS-7Ja3[C]), *taurmeṃ kutsāreṃ-wastsi* 'one who wears rags from the rubbish-heap' (=B(H)S *pāṃśu-kúlika-*) (PK-NS-55-a4[C] [CEToM]); **—tauratstse*** '± dusty': (387.2[C]).

■TchA *tor* 'id.'and B *taur* reflect PTch **teurä* (as if) from a PIE **dʰou(hx)-ro-* (nt.) [: Russian *dur* 'folly,' Byelorussian *dur* ~ *dura* 'giddiness, vertigo'], a derivative of **dʰeu(hx)-* 'move agitatedly' (more s.v. *täṃts-*) as proposed by Lane (1938:27) and accepted by VW (508). Not with VW (1964) a borrowing from Altaic, cf. Mongol *toro* 'dust.' ►See also **täṃts-**, **tweye**, **tute**, and **to**, and, for meaning, **āre**.

tkā, ►taka.

tkācer (nf.) 'daughter; girl'

[tkācer ~ kācer[L-Col], tkātre[E], tkātär ~ kātär[L-Col]//tkātärñ[E-C] ~ tkacera[C], tkātär(n)ts[E-C], -] *tkātre petso aiṃ-ñ cai śāmnā* 'these people will provide a husband for my daughter' (275b4[A]), *cwī no lānte tkācer mñcuṣka temtsate* 'to the king, however, was born a daughter, a princess' (349b4[C]), *[śno]na klaina sāsuwa tkacera* 'wives, women, sons, and daughters' (364b4[C]).

■TchA *ckācar* and B *tkācer* reflect PTch **t(ŭ)kācēr* (in TchA the initial **t-* has been assimilated to the **-c-* of the following syllable) from PIE **dʰug(ha)tēr* (or

**dʰweg(hₐ)tr-* [so Beekes, 2010:561]) [: Sanskrit *duhitár-*, Avestan *dugədar-*, Armenian *dustr*, Greek *thugátēr*, Oscan *futír*, Gaulish (Le Larzac) *duxtir*, Gothic *dauhtar*, Lithuanian *duktẽ*, OCS *dъšti*, Lycian *kbatar*, Hieroglyphic Luvian *tuwatra/i-*, all 'daughter,' Hittite *duttariiata/i-* 'female functionary' (P:277; MA:147-148; Kloekhorst, 2008:902)] (VW:251-252). In TchB the genitive sg. *tkātre* reflects PIE **dʰug(hₐ)trós* (= Greek *thugatrós*) while the accusative sg. is as if from **dʰug(hₐ)trm̥* (cf. Latin *patrem* and Latin *mātrem*). The nominative pl. *tkātärñ* presupposes an accusative pl. **tkātärn* from PIE **dʰug(hₐ)trn̥s* as in Latin *patrēs* and Latin *mātrēs*. The other nominative plural *tkācera* is obviously build on the basis of the nominative singular.

ˣtkentsa, ►s.v. keṃ.

tne, ►tane.

tparṣke* (adj.) 'shallow'

[m: -, -, tparṣke//] *snai-ptsa kätkre ra tparṣkemeṃ tparṣke* '[for thee] the bottomless deep [is] like the shallow[est] of the shallow' (Pe-2b4/SI P/2b-b4]); — **tparṣkäññe*** 'shallowness': *[tpa]rṣkäṃñene* = B(H)S *uttānatāṃ* (IT-16a4^{C} [cf. Couvreur, 1966:162]; IDP reads *[tṣa]rṣkäṃñene*). ■Etymologically the diminutive of *tapre*, 'tall,' q.v.

ˣtmañ̈ñe '?'

27 tmañ̈ñe /// (IT-94a1^{C}).

tmāne, ►see t_umāne.

traksiñ* (n.[pl.]) 'ears (of grain)' (?)

[//-, -, traksiṃ] *mamepi ypantse traksiṃ pissauṣṣe kaṣāysa ṣukt lkwarwa ṣpärkaṣṣälle ... se laiko tucepi yetsentse* '[one is] to dilute seven times [i.e., presumably at a ratio of seven to one] the *traksiñ* of ripe barley (?) by a decoction of *pissau* … this bath for jaundice [lit: yellow skin]' (W-10a5/6^{C}).

●It is not altogether certain that *yap* is 'barley' and not 'millet.' On the basis of comparative evidence, particularly Inner Asian Chinese documents, Ching Chao-jung (*apud* Pinault, 2008:369-370) opts for 'barley.' Whether 'barley' or 'millet,' *traksiñ* must refer to some part of the plant and it is far more likely that the seeds of the plant rather than the 'awns' (if 'barley') would be used medicinally. Since there are already many words known for 'seed,' perhaps we have 'ear of grain' here. The accusative singular would probably be **trākṣi*, the nominative singular either the same or **trakṣiye*.

■If the meaning is correctly identified, the possibility of connecting this word with the isolated Sanskrit *drākṣā* 'grape' presents itself. Since the variant *dhrākṣā* is lexically attested and an initial *dh-* is weakly attested in modern Indic (Turner, 1966), it may be that we should reconstruct a pre-Indic **dhrāgh-ṣā-*. Other cognates are Late Khotanese *drrāṃśā-* 'millet' (< Proto-Iranian **drāgsyā-*; particularly significant if *yap* should, after all, turn out to be 'millet'), Old Irish *derc* 'berry' (an *s*-stem), and the Slavic word for 'cornel cherry' represented by Serbo-Croatian *drên*. The Proto-Indo-European word apparently meant 'berry' and was perhaps a derivative of **dʰreg^{wh}-* 'nourish' preserved only in Greek *tréphō* (Adams, 2005) and perhaps Phrygian *tidregroun* 'unenjoyable, *innutribile*' if the latter is from **d(w)is-dʰreg^{wh}ro-* (Lubotsky, 2004: 236).

trańko (nnt.) ‘sin’

[trańko, -, trańko//-, -, träṅkonta] *[kä]tknaṃ träṅkonta snai yarm* ‘they commit countless sins’ (36b4^{C}), */// jñātikeṃ wāpatsi watkäṣäṃ mā trańko ///* ‘if he orders a relative to weave [it]; [he is] without sin’ (IT-7b5^{E}), */// [saṃ]ghāvaśeṣ trańkosa skarraṃ • pāyti trańko kättaṅkäṃ ///* ‘[if] he accuses of a *saṅghāvaśeṣa*-sin, he commits a *pāyti*-sin’ (IT-124a1^{C}), *saswa ... po träṅkonta tärkaucai ... weñmo ptāka-ñ onolmeṃ[ts ta]rko-ñ trańko* ‘O lord, releaser of all sins, be my advocate with men; may they release my sin!’ (TEB-64-03/IT-5$^{C/L}$); **—träṅkoṣṣe*** ‘± prtng to a sin’ (241b4^{E}); **—träṅkossu** ‘guilty, sinful’: • *yaṃ träṅkossu mäsketär* • ‘[if] he goes, he is sinful’ (331b4^{L}), *[träṅko]ssoñc tākam* ‘we will be guilty’ (367a6^{C}); **—snai-träṅko** ‘sinless’: */// [weweñu re]k[i] snai-träṅko sū ṣek papāl[au]* ‘a word spoken without sin, it [is] always praised’ (20a7^{C}), *k$_{u}$ce ñiś śtwer s$_{ä}$sūwa ypoymeṃ lyautwa snai-träṅko* ‘that I have driven [my] four sinless sons from the realm’ (PK-AS-13E-a2^{C} [Couvreur, 1954c:89]).

■Probably with VW (512) we should take this word to be a *nomen actionis* from *träṅk-* ‘lament.’ Thus we would have had originally *‘that which is lamented’ or the like. However, the semantic distance is a real difficulty for this derivation. It is at least possible that we should derive this word from PTch **träṅk-* ‘cling’ (in TchB *treṅk-*, q.v., with generalization of a strong grade). If so, *trańko* would be ‘that which clings’ or ‘pollution.’

ˣtranyas, ►see trānya.

tranto*, only attested in the compound:

tranto-naitwe ‘± swelling at the temple’: *tranto-naitwe korne karkar yamaṣäṃ* ‘it produces swelling-temple and cancer in the throat’ (ST-a5/IT-305a5^{C}). ■Etymology unknown. ►See also **träntātstse**.

tranmār a distributive unit of measurement

[list of ingredients] *tranmār ...* ‘each an X’ (W-4b2^{C}); **—tranmāyar** ‘id.’: [list of ingredients] *toṃ tranmāyar* (W-3b1^{C}). ■Etymology unknown.

trākäm (n.) ‘drachma (as unit of weight), dram’

[trākäm, -, -//] */// tanāñä ywā[r]c trau śakkār trākäm pissau trākäm* ‘grains a half *trau*, sugar a drachma, *pissau* a drachma’ (W-11a6^{C}). ■Ultimately from Greek *drákhmē*.

ˣtränya* (n.[pl.]) ‘?’

[//-, trānyaṃts, -] *tranyas cāñi esalyi ketāṣṣi BLOT ṣukyiltse* ‘to the *tranya*s, *cāne*s, *keta*-posts, 7,000” [= “to the *tranya*s, for *keta*-posts, 7,000 *cāne*s”] (Huang, 1958^{Col}). ●The reading seems clear, but neither a barytonic /trā́nyā-/ nor a oxytonic /trānyā́-/ seems at all likely (in the first case we would certainly expect both *-är-* in the first syllable and attraction of stress to the *-ā-* of the second syllable; in the second a stem-final *-yä-* seems most unexpected and, again, we would expect the stress to be on the *-ā-*). Thus I think we have a defective spelling for *trānyas* whose morphophonological stem form would be *trānäyā-*. ■In Indo-European terms that only possible vowel in the middle syllable would be **-u-* and thus we would have **...nu-yā-* but, in the absence of any meaning any further etymologizing would be completely speculative.

trāpp- (vi.) ‘trip, stumble’

Ps. IV /**troppo-**/: [MP //-, -, troppontär; *m*-Part. troppomane]; Ko. V /**träppā-**/ [A

-, -, trāppaṃ//]: <•> *stmau avaṣ(·)i* [lege: *se avaṣi*] *paiyn[esa] tkā ra trā[p-paṃ] ///* (293b3^{C}), *klyiye trāppaṃ ṣamānentsa śār kl[āyaṃ]* ‘[if] a woman should trip over a monk and fall all over [him]’ (325a2^{L}); PP /**tātrā́ppā-**/: *[tete]moṣepi täṅki tärrekäntse trāppalle ra yāmornta • tatrāppaṣepi klāyalñe ra śäktālye* ‘deeds [are] like a tripping of a man fully blind from birth; the seed [is] like the falling of one having stumbled’ (PK-NS-53b4^{C} [Pinault, 1988:101]); **—tatrāpparmeṃ**: *alyekä kca warttoṣṣe makūltsa tatrāpparmeṃ rūpsa klāya* ‘having tripped over some forest root or other he fell on [his] face’ (88a2/3^{C}).

■TchA *trāp-* ‘falter [of the voice]’ and B *trāpp-* reflect PTch **trāpw-* (present **trāpwe-*, subjunctive **trāpwā-*). The Tocharian word is probably (with VW: 511) to be seen as a descendant of PIE **trep-* ‘± trip, tramp, step’ [: Sanskrit *tŗprá-*, Sanskrit *tŗpalá-* ‘± hasty,’ Greek *trapéō* ‘crush grapes by trampling them,’ Latin *trepidus* ‘agitated, restless,’ Latin *trepidāre* ‘be agitated, be busy, bustle about,’ Old English *þrafian* ‘restrain, reprove; urge, press,’ Old Saxon *thrabon* ‘trot, jog along,’ Lithuanian *trepsė́ti* ‘trample,’ Russian *tropát’* ‘trample’ (P:1094; LIV: 650)]. Malzahn (TVS) would start from a denominative formation built on an original **tropmā-*.

trāsk-, ▶tresk-.

trä·ārñe* (n.) ‘?’

[-, -, trä·ārñe//] ***:*** *māka cmelane su trä·ārñe pätkārñeścä yāmor yamasträ* ***:*** ‘in many lives the deed will be done towards(?)/against(?) *trä·ārñe* and disassociation’ (42b3^{C}).

ˣträkaṭuk (n.) ‘ginger, long pepper, and black pepper’

[träkaṭuk, -, -//]. (PK-AS-9A-a6^{E} [Broomhead]). ■From B(H)S *trikaṭuka-*.

träṅk- (vt.) ‘lament’

Ps. I /**trā́ṅkä-**/ [A // -, -, traṅkäṃ; *m*-Part. traṅkmane]: *palwaṃ[nträ] läkleñ / traṅkäṃ [i](ṅkauṃ kästuwer)* ‘they wail out of suffering and lament day and night’ (PK-AS-7Ka2^{C} [CEToM]), *snai saim nese$_{u}$ te träṅmane ///* ‘I am without refuge; lamenting it …’ (225b3^{A}), *alyaucempa träṅmane* ‘wailing with one another’ (THT-1107, frgm. c-a1^{A}); Ko. I /**träṅkä-**/ or II /**träṅk’^{ä}/$_{e}$-**/: [AOpt. -, -, trañci//]: (IT-19b2^{C}) [●This form is ambiguous as to whether it is Ko. I or Ko. II; compare the two abstracts below]; Pt. Ia /**träñcā́-**/: [-, -, trañca* (träñcā-ne)//]: */// [p]ātärś ram no s$_{ä}$suwerśke cau la[kle] po träñcā-neś* ‘like the son to the father he cried out to him all [his] pain’ (THT-1507b5^{L}); **—träṅkalyñe** ‘lament, lamentation’: *Uttari mñcuṣkeṃtse träṅkalyñe* ‘the lament of prince U.’ (89b4^{C}); **—träñcalyne** ‘lament, lamentation’: ///*[re]kisa träñcalñe* ‘lamentation with the word’ (THT-1537, frgm. d-a2$^{?}$).

■TchA *träṅk-*, which forms the suppletive present to ‘say,’and B *träṅk-* reflect PTch **träṅk-* but extra-Tocharian connections are much less certain. VW (512-513) sees PTch **träṅk-* as a reflex of PIE **d^{h}renk-* ‘± ring out’ [: Armenian *dṛnčim* ‘trumpet, ring [a bell],’ Bulgarian *drъnkam* ‘resound, make ring; chatter,’ Old Irish *drécht* ‘song, story’], itself an élargissement of *d^{h}ren-* with the same meaning (cf. P:255-256; MA:395). Also possible, it would seem to me, is Pedersen’s suggestion (1941:162) of a connection with Lithuanian *trinkė́ti* ‘resound’ (cf. P:1093). Winter suggests that we have **tr-n-K-*, originally ‘emit’ and opposed to *tärk-* ‘release.’ Finally, in an earlier context VW suggested that

the Tocharian word might be a borrowing from Iranian, particularly Pahlavi *dranǰ-* 'speak.' While it would seem phonologically impossible to be a borrowing from one group to the other, there is no reason (except for the isolation of the term in Iranian) that the Iranian and Tocharian might not be reflexes of the same PIE **DrenG-* 'speak.' Most of these proposals assume that 'speak' is the Proto-Tocharian meaning, but that is not necessarily so. ►See possibly **¹tärk-** and **traṅko**.

träntātstse* (adj.) '± swollen'

[-, -, träntācce//] *träntācce käntwāśkesa - - - - [pälwā]mane weṣṣäṃ* 'with a swollen little tongue, bewailing, he says' (85b3[C]). ■Presumably an adjectival derivative of *tranto*, q.v.

ˣTräpusa (n.) 'Tripusa' (PN of a merchant)

[Träpusa, -, -, //] (IT-8a4[C]).

träphāl ~ träppāl (n.) 'the three myrobalans' (a medical ingredient)

[träphāl ~ träppāl, -, -//] (W passim[C]); **—träphāltse** 'possessing *tṛphalā*': (P-1b6[C]). ■From B(H)S *tṛphalā-* (< *triphalā-*).

ˣträvrät (n.) 'turpeth (*Ipomoea turpethum*)'

[-, -, trävrät//]. (PK-AS-9A-b4[E] [Broomhead]).

trik- (vi/t.) **G** 'go astray, be confused' [PP as noun = 'fool, dolt']; **[1]K** Intr. (Act.) 'err, make a mistake' [NOUN-*sa trik-* 'err because of,' *ytāri trik-* 'mistake the way; do wrong']; Tr. (Act.) 'mistake, make a mistake of, go astray; fail [someone], fail [= come to end]'; **[2]K[2]** Act. 'lead astray, cause to commit a sin' [●or 'sin against someone'?], confuse; MP 'faint'

G Ps. III /**triké-**/ [MP -, triketar, triketär//; Ger. trikelle*]: *42 ce cmelṣe yarke petisa triketär ramt aknātsa onwañ̈e śaul paktär* • 'because of honor and flattery of this birth the fool is confused and expects life [to be] immortal' (31b3[C]); Ko. V /**tríkā-**/: (see abstract); Pt. I /**trikā-**/ [A -, -, trika//] (339a4[A]); PP /**triko-**/: *trik[au] l[ak]l[esa]* 'confused because of suffering' (15a1[C]), *[käly]m[iṃne ñäś] tetrīku po trikau nesau lakle[sa :]* 'in direction I have gone astray; because of suffering I have become completely confused' (17a2[C]), *trikau nest* = Pali *mūḷho 'si* (IT-127a6[C]); **—trikalyñe** '± confusion': *te keś tattaṃ ṣañ palskontse tri[kalyñe]* (102a5[C]), *4 mentsi kukäṣälyñe pälskontse ra trikalyñe :* (284a6[A]); **—trikelle*** (~ **trikelñe***) 'intoxication': *mot māla trikelyesa śakse yokäṃ pāyti 79* '[if] one drinks alcohol, an inebriating drink, [or] brandy to the point of intoxication, *pāyti*' (IT-246b2[C/L] [cf. Couvreur, 1954b:48; Ogihara, 2011:135), *trikelyñ[e]sa śäkse* (THT-2382, frgm. 1-2[A]).

[1]K Ps. VII /**triks**[ˈä]**/**$_{e}$**-**/ [A -, -, trikṣäṃ// -, -, trikseṃ; *nt*-Part. trīkṣeñca]: *sn[ai] parwā lestaimeṃ tsāṅkaṃ su kl[ā]y[aṃ] n[o] k[eṃ]tsa wiñcañ̈e śa[r]wa[r]-ñ[e]sa tr[i]kṣäṃ* 'without feathers he will rise from the nest and he will fall, however, on the ground; he makes a mistake because of [his] nestling's pride' (282b1[A]), *maimtsa trikseṃ duśśīläñe yamaskeṃ* 'they err in judgment and show immorality' (K-8al/PK-AS-7Ha1[C] [CEToM]); Ko. II /**trik**[ˈä]**/**$_{e}$[ˈ]**-**/ [A -, -, triśäṃ// -, triścer, trikeṃ; AOpt. triśim, -, triśi//-, -, triśyeṃ; MPOpt. triśimar, -, -//; Ger. triśalle]: */// eśnesa menkitse [su] <•> tkā ra [t]rīśäṃ aiśaumye ce$_{u}$ nakse[nträ] ///* 'he [is] lacking eyes; thus the wise man will go astray and they reproach him' (293b1[C]), *te keklyauṣormeṃ epastyañ̈e yänmācer yāmornta yāmtsi mā ṣpä*

triścer makā-ykne ‘having heard this, you will achieve skill and will not make the mistake of doing manifold deeds’ (K-2a5/PK-AS-7Ba5^{C} [CEToM]), *duśśīlñesa trīkeṃ* ‘they err out of bad character’ (K-7b3/PK-AS-7Gb3^{C} [CEToM]), *: po śauläṣṣeṃ klautkenne śaultsa lareṃ triśim-c mā 22* ‘in all situations in life, may I not fail thee, dear one of my life’ (241b1), *poyś[i]ññeṃ kauñäktentso pärkālñe triśim manta* ‘may I never mistake the dawning of the Buddha-suns!’ (S-6b6/PK-AS-5Cb6^{C}), *poyśiññana ekṣälyanmeṃ man[ta] triśye[ṃ] ///* ‘may the Buddha-epochs never fail!’ (IT-271b2^{C}), *poyśiññeṣṣai ekṣalymeṃ mā triśīmar källoym ṣpä os[tm]e[ṃ lantsi]* ‘may I not wander away from the parousia of the Buddha! may I achieve the leaving of [my] house! [= may I become a monk]’ (S-8b4/PK-AS-4Bb4^{C}); Pt. III /**treikä-* ~ treikäsā-**/ [A -, -, traiksa//]; PP /**tetriku**-/: *[18 ṣe]mi wnolmi tetrikoṣ ytariṃ ṣeṃ aknātsañesa :* ‘some beings [had] mistaken [their] ways out of ignorance’ (29b5^{C}); **—triśalñe** ‘mistake, error’: *ṣe waikesa nraine t$_{a}$nmastär wate ṣañ triśal[ñesa]* ‘the first is reborn in hell because of [his] lie, the second because of his own mistake’ (18a4^{C}), *triśälyñenta* = B(H)S *skhalitani* (545b2^{E}).

^{2}K Ps. IXb /**tríkäsk**$^{\ddot{a}}$**/$_{e}$-**/ [A -, -, trīkäṣṣäṃ//]: */// läkle trīkäṣṣäṃ ///* ‘suffering leads astray’ (THT-2380 frgm. z-a1$^{?}$); Pt. II /**tŕäikä-**/ [A -, -, traika//; MP -, -, traikate//]: */// palsko traika-ne ot talānte : teksa aśyai oṃṣame[ṃ] ///* ‘the spirit of the wretched one led him astray; he touched the nun from above’ (IT-78b3^{C}); *///kormeṃ is[ta]k traikane* [lege: *traikate*] ‘suddenly he fainted’ [?] (90b3^{C}); PP /**tetriku-**/: *ente tetriku se śaiṣṣe* ‘if this world [has] gone astray’ [= B(H)S *yatra mūḍham idaṃ jagat*] (148a4^{E}), *79 saṃsäräṣṣe karāśne ce tetrikoṣä* • ‘having led it [*scil*. the world] astray in the *saṃsāra*-forest’ (212a4$^{E/C}$).

●The first “causative” is essentially an intensive of the Grundverb while the second “causative” is more truly a causative in that it makes the underlying verb transitive. However, there is a good deal of overlap in meaning between the Grundverb and both “causatives.”

■ AB *trik*- reflect PTch **träik*- which is plausibly related by VW (514-515) to the otherwise isolated Latin *trīcae* ‘trifles, nonsense; vexations, troubles’ with its derived, denominative, verbs: Latin *trīcārī* ‘make difficulties; shuffle; trifle,’ Latin *intrīcāre* ‘confuse, entangle’ and Latin *extrīcāre* ‘disentangle, unravel.’ The Tocharian verb is not denominative. Together the Latin and Tocharian words might be from a PIE **treik*- or **tr(e)ih$_{x}$k*- ‘± be tangled, confused’ (LIV:514f.; given as a possibility by de Vaan, 2008:629-630). ►See also **traike**, **atraikatte**, and **trikṣo**.

trikṣo* (n.) ‘± error, mistake’

[//-, -, trikṣaiṃ] *saswa poyśi=ñmālaṣka po tränkonta tärkaucai trikṣaiṃ wnolmets* ‘O lord, omniscient and merciful, releaser of all sins and errors of beings!’ (TEB-64-03/IT-5$^{C/L}$). ■A *nomen actionis* of the first “causative” of *trik*-, q.v. Similar in formation is *lukṣaitstse* ‘brilliant,’ an adjective built to an unattested noun *lukṣai*- from *luk*-, q.v.

trīcīwär (n.) ‘the three vestments of a Buddhist monk’

(22a8^{C}). ■From B(H)S *tricīvara*-.

trite (adj.) ‘third’

[m.: trite, tricepi, trice//-, -, triceṃ] [nt. -, -, trite//] *66 trīce ślok weña* ‘he spoke

the third *śloka*' (20b4[C]), *pärweṣṣe dhyāno wace dhyāno trice dhyāno śtarce dhyāno* (333b6[E/C]), • *tāy no trite kauṃ ṣai • eśuwacca mäskīträ* • 'now it was the third day for her [that] she had eaten nothing' (IT-248a4[C]); **—tritesa** 'for the third time' (25b3[C]).

■Penney (1976/77[78]:83) suggests that TchA *trit* and B *trite* reflect older **tri* and **triye* respectively (from PTch **triye*, PIE **triyos*), both rebuilt with the usual ordinal forming suffix *-t* and *-te*. There seems no reason, if we start from an original PIE **triyós*, not to assume that the rebuilding had not been already accomplished in PTch [: the various reformations of original **triyó-* in Sanskrit *tṛtīya-*, Avestan *θritya-*, Latin *tertius* (< **trityo-*), Gothic *þridja*, Lithuanian *trẽčias*, Albanain *tretë*, Greek *trítos*, all 'third' (P:1091; MA:400-401)]. Cf. also Winter, 1991:135. VW (514) equates PTch **träite* (or **trīte*) exactly with Greek *trítos* but in actuality the vowels do not agree. The PTch **-i* must reflect **-ī-* or **-ei-* while Greek *-i-* can only be from **-i-*. ►See also **trai** and **triteṣṣe**.

ˣtriteṣṣe* (adj.) 'tertiary' (of kinship)

[f: triteṣṣa, -, -//] /// *[tri]teṣṣa eṣka* [lege: *eṃṣke*] *ṣuk täṅktsi* (327b4[L]). ●For the meaning, see the discussion s.v. *wteṣṣe*. ■A derivative of *trite*, q.v.

ˣtripur* (n.) 'triple fortification' (?)

[-, -, tripur//] Used as gloss in SHT-1738 (Malzahn, 2007b).

Tripuṣkar* (n.) 'Tripuṣkara' (PN of a place)

[-, -, Tripuṣkar//] (36a6[C]).

ˣtriyāka, see s.v. *täryāka*.

triw- (vi/t.) **G** 'be mixed, get mixed, mingle, shake (intr.)'; **K** 'mix; shake [of body parts]'

G Ps. II /**triwé-**/ [A // -, -, triweṃ; MP (Ps. III) -, -, triwetär(?)//]: *ram no yāk[w]a wa trīweṃ tsīpeṃ plontonträ* '… they mingle, dance, and make merry' (PK-AS-16.8a6[C] [Pinault's reading, p.c.]), /// *wertsyaṃmpa kattākeṃmpa triwe[tär]* /// 'with the retinues and with the householders he/they mingled' (26a8[C] [traditionally taken as representing a third person sg. and reconstructed *triwe[tär]*, it is possible that we have instead a plural *triwe[ṃ]*]); Ko. V /**triwā́-**/ [MP -, -, triwātär//; MPOpt. triwoymar, -, -//; Inf. triwātsi]; Ipv. I /**pätriwā-**/ [Sg. pätrīwa]: *pätrīwa* [with causative force] /// *[pw]ārṣṣe dhātumpa pätrīwa-ne* • (IT-158b4[C]); Pt. I /**triwā́-**/ [A // -, -, triwāre]: *eṣe triwāre kattākäṃñai wertsyaimpa* (PK-AS-16.3b2[C] [Pinault, 1989]); PP /**triwó-**/: ***:*** *tärkoṣ ārte alloṅkna cmela triwoṣ attsaik kattākeṃmp=eṣe* ***:*** 'the other birth-forms apathetically mingled only with householders' (31b6[C]); **—triwālñe*** '± mixture': • *māka klautkentsa triwālñentse naknama a[kṣ]ā-[n]e* (358b6[C]), *triwālñe* (IT-227a3[E]).

K Ps. IXb /**tríwäsk**$^{\ddot{a}}$**/**$_{e}$**-**/ [A -, -, trīwäṣṣäṃ//; *m*-Part. triwäskemane; Ger. triwäṣṣälle]: /// *kr*$_{u}$*i tumpa trīwaṣṣäṃ tuntse ekälym[i] mäs[k]e[tär]* /// (336a3[E]), *mā ātsene trīwaskemane osne yänmaṣälle* '[one is] not to enter a house, shaking the shoulders' (322b3[E/C]), *kuñcītäṣṣe ṣalypesa triwäṣle* '[it is] to be mixed with sesame oil' (W-31b2[C]); Pt. II /**träiwā-**/ [MP -, traiwatai, -//]: *täryāka-ṣūkt sāṃtkentampa traiywatai twe • sāṃtk=onwañ̈e swāreṃ krent pelaikneṣṣe 81* 'thou hast mixed with the thirty-seven remedies the immortal and good remedy of righteousness' (212b2/3[E/C]); PP /**tetriwu-**/: *kluṣṣa witsako mitämpa tetriwoṣ kluṣṣe warsa yokalle* 'rice-root mixed with honey [is] to be drunk with rice water'

(Y-1a1^{C}); **—triwäṣṣälñe** ‘± mixing’: *14 ṣäṃṣalñe sū tne westrä piś klautkeṃntsa ṣäṃṣalñe : meṅki olypo trīwäṣlñe astarñe ṣpä :* ‘this counting is called under five forms: counting [*in sensu stricto*], less, more, mixing, and purity’ (41a7/8^{C}).

■TchA *triw-* and B *triw-* would appear to reflect a PTch **trīw-/träiw-*. The doubt about the PTch reconstruction arises from the presence in A of a participle *tattripu*, occuring once in a very fragmentary context (455a4: */// sāṃtkäntuyo tattripu ///* which could mean ‘mixed with remedies’). If this form belongs here, then we should reconstruct a PTch **träip-* with, as sometimes happens in both languages a change of intervocalic **-p-* to *-w-*. In either case, the closest external cognate would appear to be Greek *tríbō* (aorist passive *étribēn*) ‘rub, thresh; pound, knead; wear out’ where the long vowel is secondary [: also Latin *trīvī* and Latin *trītum* the preterite and past participle respectively of *terō* ‘rub, whet, smooth, grind’ (cf. P:1071-72 with other, more distant, cognates and possible cognates)]. If we reconstruct **träip-* in Proto-Tocharian, then the Greek and Tocharian are an exact match. If the correct reconstruction is **träiw-*, then Greek and Tocharian agree in PIE **trei-* but have different élargissements (so VW:515). Beekes (2010:1508-1509) doubts the equation on semantic grounds. ►See also **traiwo** and the next entry.

triwaitstse* (n.) ‘± containing a mixture’

[f: //-, triwaitstsānaṃts, -] *weñau ... krenta yolainaṃts ślek trīwaitstsānaṃts rano* ‘I will speak of good [deeds] and evil together with those mixed together’ (K-2a5/PK-AS-7Ba5^{C} [CEToM]). ■An adjective which looks to be derived from an unattested noun **trīwo*, a doublet of the attested *traiwo*, itself derived from the verb *triw-*. ►See also **triw-** and **traiwo**.

truk- (vt.) ‘± ‘assign, allot; give’

Ps. VIa /**truknā́-**/ [Ger. truknālle]: *te päkṣalle se [ṣa]lype prayoksa truknālle klā - - ts sāṃtke* ‘it [is] to be cooked; this salve [is] to be given as remedy; [it is] a medication for …’ (497b5^{C}); Ko. V /**trukā́-**/ [Ger. trukālle]: */// ikäṃ-ñu-ne śle trukāle kantiś yikṣye ok tom piś ṣaṅkäṃ klese klese ///* ‘on the twenty-ninth, likewise the allotment (?) is flour for bread, eight *tau* and five *ṣaṅk*’ (433a4^{Col}).

●*Trukāle* in business documents is always spelled with a single *-l-* and thus may be a nominal derivative rather than a nominalized gerund. ■If the meaning is correct, probably with VW (516) to PIE **truk-* ‘cut (off)’ seen in Welsh *trwch* ‘broken,’ *trychu* ‘cut’ (< **truk-s-*), and Lithuanian *trū́kti* (*trū́kstu*) ‘break, rend; burst, explode.’ Possibly here also are the families of German *drucken* ‘press’ and *drohen* ‘threaten’ (cf. P:1074). ►See also possibly **trokol**.

×trukāle ~ trukālle, ►previous entry.

trus- (vt.) ‘± lacerate, tear to pieces, mangle’

Ps. II /**trus**$^{\text{ə̈}}$/$_{\text{e}}$**-**/ [A // -, -, truseṃ]: */// śāmanentso troṅ trusen-me śwān-en mīsa ///* ‘[when they (= different carnivores) rise up] they tear the innards [lit. ‘the hollow (part of the body)’] of the living and they devour their flesh’ (IT-195b1^{C}).

■If the meaning is correct (and the Tocharian A forms are certainly compatible with such a meaning), VW (516) is probably right in seeing a connection with Greek *thraúō* ‘break in pieces, shatter,’ *thrūlíkthē* ‘be broken, shattered’ (< **d^{h}rusliK-*/**d^{h}rūsliK-*), Welsh *dryll* ‘fragment’ (< **d^{h}ruslio-*). The exact PIE preform is difficult. Greek *thraúō* looks to be from **d^{h}reh$_{a}$us-* and *thrūlíkthē* could

reflect *$d^{h}ruh_{a}s$- (with laryngeal metathesis) but could equally well be from *$d^{h}rus$- with no laryngeal, and it is the latter that must lie behind Welsh *dryll*. Cf. P:274-275 for other possible cognates, all semantically fairly divergent.

ˣtruskäññaˣ (n.) '± binding, bond, harness'

[-, -, truskäññа//] *truskäññа ño[r]* = B(H)S *khamu pabadhane* [= *kṣamaḥ prabandhane*] (SI P/65b2 b1^{A} [Pinault, 2002b:314]).

■This deverbal noun presupposes an underlying verb *trusk-** '± bind, harness' which, in turn is surely to be seen in TchA *tursko* 'draft animal,' obviously the nominalized past participle of the same verb. PTch **träusk-* reflects, with metathesis, PIE *$d^{h}wr̥h_{x}$-*sḱe/o-*; cf. Hittite *tūriye-* 'harness' and Sanskrit *dhū́r* 'yoke.' ►See also perhaps **pyorye**.

trekte (adj.) 'coarse'

/// aiśamñe ci po śārsa lykaśke trekte [10] (239a4^{C}), *Akṣobhe tretke* [sic] *memis·///* (367b6^{C}), */// yärm wnolmeṃts lykaśke trekte kärsnaṃ ///* 'he knows the measure, fine and coarse, of beings' (IT-85b3^{C}). ●The formation is the same as its antonym *yekte*. ■Etymology unknown. Not with VW (514) a derivative of PIE *$d^{h}ereg^{h}$- ~ *$d^{h}ereĝ^{h}$- 'hold fast to.'

treṅk- (vi.) 'adhere, cling, stick'

Ps. IXa /**treṅkā́sk^{ˀä}/$_{ɛ}$-**/ [MP -, -, treṅkastär// -, -, treṅkaskentär; MPImp. -, -, treṅkāṣṣi (sic)//; Ger. treṅkaṣ(ṣäl)le]: */// anāsrap cetaṃ avyākr̥tne treṅkasträ* (200b4$^{C/L}$), */// sparśänta treṅkaskeṃtär* 'the touches adhere' (171b3^{C}), *[mā] skwanmane treṅkaṣle* '[he is] not to cling to to good fortunes' (592b4^{C}); Ko. I /**treṅkā́-**/ [A //-, -, treṅkäṃ; MPOpt. treñcīmar, -, -//]: *(t)r(e)ṅkä(ṃ)* (PK-NS-32b1 (Pinault, 2012:226]), *sapulempa menāk ksa* [lege: *menāksa*] *karsoym kektseñ kautātstsai mā ṣ treñcī[mar]* 'may I know my breakable body [to be] like a pot; may I not cling [to it]!' (S-5a3/PK-AS-5Ba3^{C}); Pt. IIIa /**tréṅkäsā-**/ [MP -, -, treṅksate//]: *klīye rano treṅksate rūpn=eṅwentse* 'the woman however clung to the form of the man' (9b4^{C}), */// oṣle pākre klainämpa kca treṅsate :* 'at home or publicly he clung to some woman' (69a2^{C}); PP /**tetreṅku-**/. ●If *treṅkäṃ* is correctly restored at PK-NS-32b1, then there would appear to be no difference in meaning between active and medio-passive.

■TchA *träṅk-* and B *treṅk-* reflect PTch **träṅk-*. In B the full-grade (in PIE terms either *-*ē*- or *-*o*-) has been extended throughout the paradigm. PTch **träṅk-* is perhaps from PIE *$d^{h}reng^{h}$-/$d^{h}renĝ^{h}$-, a nasalized variant of *$d^{h}ereg^{h}$-/$d^{h}ereĝ^{h}$- 'hold fast to,' itself an élargissement of *$d^{h}er$- 'id.' [: Avestan *drənǰaiti* 'strengthens, fixes,' *ādrənǰayeiti* 'makes fast,' Sanskrit *dr̥ṃháti* 'id.,' and, without the nasal, Avestan *dražaite* 'holds,' OCS *drъžǫ* 'hold, have within,' Sanskrit *dr̥hyati* 'makes fast,' etc. (P:254)] (VW:513). However, Beekes (2010:352) would equate the Indo-Iranian words with Greek *drássomai* 'grasp, take handfuls' which would mean an initial **dr-* which would be expected to become Tocharian *r-*. ►See also **etreṅkätte**, **treṅkäl**, and **treṅke** and perhaps **traṅko**.

treṅkäl* (n.) 'clinging; (worldly) attachment'

[-, -, treṅkäl/-, -, treṅkalwi/-, -, treṅkalwa] *klaiñ=eṅwañ̈ñe ṣotrūnimeṃ po treṅkalwa wīkäṣṣäṃ :* 'from [the two] female and male characteristics he makes all attachments disappear' (8a6^{C}), • *snai treṅkäl snai krämpālyñetse* • = B(H)S *asaṅgam anapragraham* (251b2^{E}), *antapi treṅkälwi* 'both worldly attachments'

(IT-45b4[E]); **—treṅkalwatstse*** '± having attachments' (137b5[A]) ■A *nomen actionis* from *treṅk-*, q.v.

treṅke* (n.) 'clinging, worldly attachment'

[-, -, treṅke//] ***:*** *pañai treṅke cmelaṣṣe tnek [k]lautkäsi [yatäṃ ṣpä 12]* 'and here he might be able to turn the clinging to birth *pañai*' (554a6[E]). ■A *nomen actionis* from *treṅk-*, q.v.

ˣtretke, ▶trekte.

tremi (n.[pl. tant.]) 'anger'

[//tremi, tremeṃts, tremeṃ] *tremeñ* [sic] (123a5[E]), *21 śarsa tw=ārṣāklo ce$_u$ mā k$_u$ṣānti yāmṣäṃ ñiś tremeṃñ pruśiya* ***:*** 'the snake recognized this and she did not forgive him, [thinking]: "out of anger he was always avoiding me" ' (42a5[C]), *śle tremeṃ [brā]hmaṇe weṣṣäṃ* 'the brahman speaks angrily' (90b4[C]), *tremeṃ kakāwo[rmeṃ]* = B(H)S *krodhaṃ hatvā* (U-13b3[C]); **—treme(ṃ)ṣṣe** 'prtng to anger, angry': *trememṣṣe* (350a2[C]), *onolmi tremeṣṣi mantāl[ai]cci [c]ai* 'these angry, evil-minded beings' (575b1[C]).

■The plural *tremi* presupposes an stem **treme-* from PTch **treme-* this noun is a deverbative derivative of **tärm-* 'be angry, furious' which doesn't appear in TchB but does in TchA. The PTch **treme-* is a reflex of PIE **tromo-*, a nominal derivative of **trem-* 'tremble' [: Greek *trémō* 'tremble, quake,' Greek *trómos* (m.) 'trembling, quaking,' Greek *troméō* 'tremble,'Latin *tremō* 'id.,' Albanian *tremb* 'scare, startle, shock, frighten' (< *'cause to tremble,' the *-b* is unoriginal), Lithuanian *trìmti* 'tremble violently, shudder,' *trémti* 'exile, banish,' OCS *trę̀sǫ* 'shake,' TchA *tärm-* 'be furious' (< *'tremble with anger'), etc. (P:1092-1093; MA:509; de Vaan, 2008:628, Beekes, 2010:1502-1503)] (VW:514). VW rightly emphasizes the exact equation between TchB *tremi* and Greek *trómos*.

tresk- (vt.) 'chew'

Ps. II /**tresk**^{ä}/$_{ɛ}$**-**/ [A -, -, treṣṣäṃ//]: *mātārä srukalyñeṣṣe koyn kakāyau tekiṣṣeṃ kemeṃtsa po treṣṣäṃ śaiṣṣe* 'the sea-monster, gaping [his] mouth of death, chews the whole world with teeth of disease' (282b4[A]); Ko. V /**tráskā-**/ [Ger. träskalle*]: • *ṣañ ṣarsa trās[k]alye* • *tsāltalye eñcīträ* • [*trāskalye* = B(H)S *khādanīya-*] (IT-248a5/6[C]).

■*Tresk-* reflects an early PTch **trek-sk-* where **-sḱe/o-*, originally proper only to the present, has been extended throughout the paradigm. PTch **trek-sk-* reflects a PIE **treg-* '± eat, munch' seen otherwise in Greek *trṓgō* 'gnaw, nibble, munch; eat [fruit]' (aorist *trag-*), *trṓks* (gen. *trōgós*) 'weevil' (< 'one who gnaws'), Armenian *t'urc* (gen. *t'rcoy*) 'jaw' (VW: 511-512; MA:175; cf. also Hackstein, 1995:178ff.). The PTch **trek-* reflects either **trēg-* (cf. the same pattern found in *klyep-*) or **trog-*. Beekes (2010:1514-1515) too quickly rejects the Indo-European connection of the Greek words.

trai (number) 'three'

[m: trai ~ trey, -, trai ~ trey] [f: tarya, täryāṃts, tarya] ***:*** *tary=akṣā-ne pudñäkte teki ktsaitsñe srukalñe 68* 'the Buddha announced to him the three: sickness, old-age, death' (5a6[C]), ***:*** *ṣäṃṣalñe ṣe wī trai śtwer piś śak täṅtsi* ***:*** 'counting [is] one, two, three, four, five, up to ten' (41a8[C]), *trey śaiṣṣ[eṃ]s käṣṣi ... trey jaṭil[a-p]ūrvakaṃ ṣamāneṃ ... tarya orotstsana pratiharinta* (108b3/4[L]), *traiy meñantse-ne* 'on the third of the month' (433a14[Col]); **—täryā-aiśamñe** 'threefold

wisdom': *täryā-aiśamñe tākoy* 'may there be three-fold wisdom!' (31a6^{C}); —**täryā-cmelaṣṣe** 'one of the three births' (407b4^{E}); —**täryā-yäkne** 'three-fold': *täryā-yäkne* = B(H)S *tridhānye* (175a4^{C}), *[täryā-yä]kne* = B(H)S *trividhaṃ* (197a6^{L}) [●the native TchB equivalent of *traidhātuk*, q.v.]; —**trai-eśaiṃ** 'having three eyes' (IT-85b2^{C}); —**treya-meskeṃ** 'having three joints, composed of three parts': *treya-meskeṃ* = B(H)S *trisaṃndhi* (148a1^{E}); —**treya-saim** '± having three refuges' (148a2^{E}); —$^{\times}$**trai-śaiṣṣe** 'the triple universe (*kāma-*, *rūpa-*, *arūpa-*existences): (Broomhead); —$^{\times}$**traiṣṣe*** 'related in the third degree' (?): */// traiṣṣets śāmñ·///* (IT-861b3$^{?}$).

■TchA *tre* (m.), *tri* (f.), and B *trai*/*tarya* reflect PTch **treyä* and **täryā* respectively. As to **treyä*, it must be (as if) from PIE **tróyes*, influenced no doubt by **k^{w}etwóres* 'four.' One may compare OCS *troji* 'a threesome' with the same **-o-* and TchA *taryāk* 'thirty' which has obviously been modeled on TchA *śtwarāk* 'forty' (B *täryāka* preserves the more original form). A PIE **tróye*s may also be seen in Avestan *θrāyō* 'three' and certain Modern Indic forms of three, e.g., Lahndā *trāe* (cf. Emmerick, 1991:294, Turner, 1966:#5994). In addition, PTch **treyä* may be exactly equatable with Albanian *tre* (m.), though the latter may also be derived from **tréyes*. This **tróyes* has replaced the earlier and more widespread **tréyes* [: Sanskrit *tráyaḥ* (m.), Greek (*treîs* (m./f.), Latin *trēs* (m./f.), Old Irish *tri* (m.), Old Norse *þrír* (m.), OCS *trji* (m.), Lithuanian *trỹs* (m./f.), etc. (P:1090-1091; MA:400)].

The feminine **täryā* must be (1) from an analogical feminine plural **triyās* such as is seen in Old Norse *þrijor* (so VW), (2) the PIE neuter **trih$_a$* (so Normier, 1989:257, Winter, 1991:105), but only if a final **-h$_a$* gave PTch **-ā* rather than lengthening the preceding **-i*; cf. Sanskrit *trī* [nt.], Albanian *tri* [f.] (older and dialectal *trī* from **tri* + *-ë*, the ending found in *pesë* 'five,' *gjashtë* 'six,' etc.), Greek *tría* [nt.], OCS *tri* [f./nt.]) or, (3) more likely, from a rebuilt neuter **trieh$_a$* seen for instance in Latin *tria* or Old Norse *þriú* (< Proto-Germanic **þriyā*). There is no trace of the original PIE feminine **tis(o)res* [: Sanskrit *tisráḥ* (f.) or Old Irish *téoir* (f.)]. The etymology is to be found in VW:513-514, based in Smith, 1910:17, though details differ. ►See also **trite**, **täryāka**, and **täryyältse**.

traike (nm.) 'confusion, delusion'

[traike, -, traike//-, -, traikeṃ] *weña pūdñäkte ... **:** tarya śpālmeṃ ślokanma ñwecceṃts traike wikässi[ś 74]* 'the Buddha spoke the three excellent *śloka*s to drive away the confusion of the novices' (5b7^{C}), *[**:** te-yäkne]sa cai trikoṣ traikentsa waiptār ṣeṃ **:*** 'thus were these confused by delusions' (24b4^{C}). ■A *nomen actionis* from the Grundverb of *trik-*, q.v.

traicīvarīkäññe* (n.) 'one who wears the three Buddhist vestments' (?)

[-, traicīvarikäññentse, -//] (561a5^{C}). ■From a B(H)S **traicīvarika-* 'prtng to one who wears the three Buddhist vestments'? Not in M-W or Edgerton.

traidhātuk* (n.) 'world of three spheres'

[-, -, traidhātuk//] (203b5$^{E/C}$=204a4^{C}). ■From B(H)S *traidhātuka-* (cf. TchA *traidhātuk*).

traividye (adj.) 'having three-fold wisdom'

[m: traividye, -, -//] *toṃ tary=aiśamñenta **:** eru ka tākaṃ poyśints=ākalṣle traividye ñem arhānte msketär* 'only [if] he has called up these three wisdoms is

he the Buddha's pupil and an arhat with the name of three-fold wisdom' (31b1[C]). ■From B(H)S *traividya-*.

ˣtraiwe* (n.) '?'

[//-, -, traiweṃ] *karpa ñäktemeṃ traiweṃ m//* (IT-3051b3[C]). ■Presumably a derivative of *triw-*, q.v.

traiwo (n.) 'mixture'

[traiwo, -, -//] *traiwo* = B(H)S *traivṛta-* (Y-2a6[C]); **—traiwoṣṣe** 'prtng to a mixture' (W-9a2[C]). ■A *nomen actionis* from *triw-*, q.v. (as if from PTch **treiwā-*).

traiṣäle '?'

///ṣṣe traiṣäle läl[ñ]e p[r]eke : (281b6[E]).

ˣtro$_u$, ▶trau.

trokol (n.) '± provisions'

[trokol, -, -//] */// masa tarya tom trokol wi tom pi[ś] ṣaṅkäṃ* (441a3[Col]). ■Identical in formation to the **yotkol* 'command' (a derivative of *wätk-*) which underlies the agent noun *yotkolau* '± director.' Probably a derivative of *truk-*, q.v., if the latter has been properly identifed as 'apportion, allot; give.'

troṅk* (n.[m.sg.]) 'cavity, hollow; inner part of the torso; cave' [*troṅk trus-* '±eviscerate']

[-, -, troṅk//troṅkanma, -, troṅkanma] *ṣlentse troṅkne lyam=ompalskoññe* 'in a cave of the mountain he sat [in] meditation' (4b7[C]), */// troṅne eneṅka* 'within a cave' (46b5[C]), *karuṇaṣṣe troṅk prutk[a]r* 'fill up the hollow of pity!' (TEB-64-08/IT-5[C/L]), */// śāmanentso troṅ trusen-me śwān-me mīsa ///* 'when they [= different carnivores] rise up] they tear the innards [lit. 'the hollow (part of the body)'] of the living and they devour their flesh' (IT-195b1[C]), troṅkanma (PK-AS-7Ka3[C] [CEToM]); **—troṅktse** (adj.) 'hollow': *onmiṣṣana pwārasa tsäksemane marmanma troṅktse stām ra* 'vessels burning with the fires of remorse like a hollow tree' (TEB-64-05/IT-5[C/L]).

■TchB *troṅk* is clearly the cognate of TchA *truṅk* 'id.' but extra-Tocharian connections, if any, are unclear. VW (516) takes these Tocharian words to be the equivalent of Latin *truncus* (adj.) 'maimed, mutilated, cut short' and *truncus* (noun) 'a lopped tree, trunk of a tree; trunk of human body,' with both the Tocharian and the Latin from a PIE **trunko-*, a derivative of **treuk-* 'cut' (s.v. TchB *truk-*). However, the Tocharian forms demand a **trunku-* (or **trūnk-*) and the semantic equation is weak. Emphasizing the need for an *u*-stem, Hilmarsson (1984[85]:32) suggests a derivation from PIE **tronku-* 'narrow' (cf. Old Norse *þrọngr*) but again the semantic equation is poor. In Hilmarsson 1986 (pg. 22), he takes it to be from a PIE **d^{h}rong^{h}u-* which he related to Old Norse *drangr* 'rock, monolith' (< **d^{h}rong^{h}o-*) and Modern Icelandic *dröngull* 'cylinder, icicle' (presupposing PGmc **drangu-*), as 'cave' and 'rock' are often associated (cf. Old Norse *hellir* 'cave,' Old Norse *hella* 'rock'). In both cases Hilmarsson assumes that TchA *truṅk* results from the *u*-umlaut of **träṅku* < **traṅku* (cf. both *wänt* and *want* 'wind' beside B *yente*). However, his rule whereby a TchA sequence of *-a-* followed by resonant and stop becomes *-ä-* plus resonant and stop is restricted to Tocharian A while *u*-umlaut, shared by both A and B, would appear to be of Proto-Tocharian date.

Alternatively it is possible that we have a putative PIE **truh$_x$-m-iko-* (nt.), a derivative of the verbal noun such as we see in Greek *trũma* or Greek *trū́mē* 'hole.' The underlying verb is *trúō*, mostly attested in the perfect passive, e.g. Greek *tétrūmai* 'I am worn out.' One should also compare *átrūtos* 'indefatigable, unwearied, unworn out.' Outside of Greek we have OCS *tryti* 'rub, thresh' grind, pound' and Lithuanian *trūnė́ti* 'putrify, rot', decay.' The antecedent PIE verb **truh$_x$-* would have been something on the order of 'wear down' (whence 'hollow out'). ►See also possibly **truk-**.

trau ~ tro$_u$^{A} (n.) a measure of capacity (± 2 teaspoonsful?)

[trau ~ tro$_u$^{E}, -, -/trauñc ~ tro$_u$ñc^{E}, -, -/traunta ~ tro$_u$nta^{E}, -, -] *tro$_u$* (THT-2677 frgm. d-b3^{A} [Malzahn, p.c.]), *tro$_u$ñc* (bi-41-b3^{A} [sic] [Malzahn, p.c.]), *tro$_u$nta* (THT-2676a1^{A} [Malzahn, p.c.]), *warä yäl[tse] ṣkas traunta* 'water, 1006 *trau*' (497a3^{C}), *corak traunta 10 malkwerne pä[kṣalle]* '*corak* 10 *trau* in milk [is] to be cooked' (FS-a4), *trauñc* (PK-AS-9B-b7? [Broomhead]). ●The forms of this word with *tro$_u$* are all from what Malzahn [p.c.] considers the earliest TchB manuscript.

●Of the thirty-nine times this word is attested with readable quantities, 6 times it is eight *trau*, 4 times it is sixteen *trau*, 10 times it is thirty-two *trau*, 2 times sixty-four *trau*, and 4 times one hundred twenty-eight *trau*. (There are also 3 examples of half a *trau*, 2 of one *trau*, 1 of one and a half *trau*, 2 of two *trau*, 1 of five *trau*, 4 of ten *trau*, and 1 of 1006 *trau*.) Since there is no attested link between the *trau* and any other Tocharian B measurement of capacity, its size is unknown. That it is found exclusively in recipes for medical prescriptions suggests that it is a smaller unit rather than a larger one (as does the fact that we have the one instance of 1006 *trau*). Provisionally I take a *trau* to be the equivalent of a B(H)S *tola-*, sixty-four of which equal a *prastha-* (≈ TchB *ṣaṅk*), and of the Khotanese *mācāṃga* (= B(H)S *karṣa-*, which, under one possible way of reckoning, is also one sixty-fourth of a *prastha*). If so, the *trau* would be about two teaspoonsful.

■Etymology unknown. Not with VW (511) connected with **dru-* 'tree, oak.' Nor with Blažek (1999a) with Hittite (or Hieroglyphic Luvian?) *tarawar* '± fistful' and possibly Greek *dôron* 'palm of the hand,' Irish *dorn* 'fistful' (and other Celtic cognates—from Celtic is Old French *dor* 'measure of four fingers'), Latvian *dùre* 'fist,' all from a putative PIE **dwor-* '± fist(ful), span.' The Tocharian form would represent a **dur-o-went-* or the like. This hypothesis cannot be said to be impossible, but the Tocharian word would seem to denote a measure much smaller than a fistful and thus seems semantically distant. More likely *trau* is a borrowing, as are other measure words, though no immediate source is obvious.

tvāṅkaro, ►twāṅkaro.

×twā (particle) '?'

//twā mäkte nesäṃ śāstärne 'just (?) as it is in the canonical book' (THT-1551a2).

twā-, ►tu-.

twāṅk- (vt.) '± wear' (or 'don' or 'doff'?)

PP /**tātwā́ṅkā-**/: *keṃtsa t[ane ñiś lyakau] kautstseṃts parwa tat[w]āṅkau mā ket rāññe* 'I lie here on the ground *twāṅk*-ing the feathers of the *kautstse*s, belonging to no one' (89a4^{C}), */// tatwāṅkau tapovaṃ-varttoś* [sic] *ya///* [lege: *yaṃ*?] '*twāṅk*-ing … he goes towards the *tapovana*-grove' (90a1^{C}).

●*Twāṅk-* is also to be found in TchA; most attestations are very fragmentary. A subjunctive is to be found at 182a3: ///*ntwaṃ* **:** *twāṅkatr aśśuk* /// (is *aśśuk* the equivalent of B *aṃśūk* from B(H)S *aṃśuka-* '[upper] garment'?) and the preterite participle at 74b3: *s*$_{u}$*kaṃ śäśo ṣeṣ kārkäryāṣi wsāl tātwä*/// 'he had been living in good fortune *twāṅk-*ing clothes of a penitent' and 138a6: ///*l tā[t]wäṅkuṣ amāñi* /// (should ////*l* be restored as *wsāl*?). However, in YQ-7b4 *knuṃtsäṃ wsā-yokäṃ aṃśuk tātwäṅkunt* 'wrapped in a supple, gold-colored cloak' it is clear that it takes as its direct object a noun meaning 'clothing' (so also 74b3). The traditional gloss "einzwängen" ('force in, confine, constrain') is thus inappropriate; it should be 'wear' or the like. It is possible that Krause and Thomas' adoption of such a meaning was influenced by the phonologically parallel *zwingen* and *zwängen*.

■TchA *twāṅk-* and B *twāṅk-* reflect a PTch **twāṅk-*. If the meaning 'wear' is correctly established, VW (518) is probably right, though he starts from a meaning 'force in' or the like, in seeing this word the cognate of Greek *sáttō* 'pack (in), load, equip with,' Greek *sagḗ* (f.) 'pack, baggage; harness, equipment,' Greek *ságma* (nt.) 'covering, clothing; large cloak.' Together the Greek and Tocharian suggest a PIE **twa(n)k-* (cf. P:1098, but the connection is doubted by Beekes [2010:1311]). Morphologically all the forms attested in either Tocharian language are consistent with the reconstruction of a PTch **twāṅkā-*, itself from an earlier **tweṅk-ā-*, a denominative of a PTch **tweṅke*. This **tweṅke* would be a nominalization of **twäṅk-*.

twāṅkaro (n.) 'ginger' (a medical ingredient)

[twāṅkaro, -, twāṅkarai//twāṅkarañ, -, -] (497a7^{C}, Y passim^{C}); **—twāṅkaratstse*** 'having ginger': *tvāṅkaracce warsa yokalle* 'with ginger water [it is] to be drunk' (Y-1a6^{C}). ■From Khotanese *ttuṃgare* (Bailey, 1935-37:913) or, rather, a pre-Khotanese **tuwam-karä-* (Tremblay, 2005:428).

twār (adv.) '± consequently'

tumeṃ Candramukhe w[alo] ṣecakecce asānne ṣmemane twār ṣpä Araṇemiṃ werpiśkacce cä[rkenta] /// (91b5^{C}), *mā ṣṣe nta kca cmelane ñem ra klyaussi kälpāwa twār ṣ postañ̈ñe krent käṣṣintsa meṅkitse yolaiñesa mā ṣṣe nta aṣkār śmāwa* 'not a single time in births did I chance to hear the name; and consequently later, lacking a good teacher, by evil, not a single time did I establish [it]' (TEB-64-09/IT-5$^{C/L}$).

■Etymology unknown. It would be possible, perhaps, to see in *twār* TchB *tu*, the neuter nominative-accusative singular corresponding to *su* 'this one,' q.v., plus the same suffix we see in distributive numbers such as *wyār* 'by twos' or in *waiptāyar* 'separately, individually' but neither morphologically (this suffix is not otherwise found added to a pronoun) nor semantically is this explanation very satisfying. In any case, not with VW (519) should we see in B *twār* a borrowing from an unattested TchA **twār* (from a supposed PIE **duweh*$_{4}$*ro-*), itself related to Greek *dērós* 'of long duration' (< **dweh*$_{4}$*-ró-*), Sanskrit *dūrá-* 'distant' (< **duh*$_{4}$*-ró-*). There are neither semantic nor phonological reasons for presuming such a relationship.

twās- (vi/t.) **G** 'shine', **K** 'kindle, ignite, light' (*puwar twās-* 'kindle a fire')

G Ps. IXa /**twāsa̋sk**^{ä}**/**$_{e}$**-**/ [MP -, -, twasastär//]: *snai käṣṣiṃ cwi snai akṣalñe*

āryamārg ṣe twasastär **:** ‘without either teacher or *āryamārg*-instruction this one shines’ (591b4[L]); PP **two-** (?): *34 wäntsi* [lege: *wättsi*?] *wes twoṣ ṣeme ko///* ‘we having shone (?) over the *wäntsi* [like] a single…’ (?) (IT-105b3[E?] [cf. Broomhead, 286; Couvreur, 1954c:84]), */// wäntre[ñ] no twau* [or *nwau*?] *yät* (or *yän*?) (342b7[A], Malzahn’s reading). [●It is not at all certain, in either of these two cases, whether we should read *nw-* or *tw-* (Malzahn, p.c.). See *[2]nu-*. Nor is there any assurance that this verb, in either TchA or B, has any root shape not ending in *s-*.]

K IXb/Ko II[A](?) /**twāsk**[’ä]**/**$_e$**-**/: *kā ṣeme ra ksa cok täṅksā twāṣṣäṃ* ‘why should someone light any lamp out of love?’ (274a5[A]); Ko. IXb[C-L] [AKo. -, -twāsäṣṣäṃ//; AOpt. twāsäṣṣim, -, -; Inf. twāsäs(t)si]: *[aiśamñe]ṣṣe ṣpä cok ñiś twāsäṣṣim* ‘and may I kindle the lamp of wisdom!’ (364a4[C]), *puwar twāsasi* [sic] ‘to light the fire’ (116.6[L]). ●The dating of the attestations of the present and subjunctive would permit the conclusion that the earlier form of at least the subjunctive was *twāsk*[’ä]**/**$_e$**-** (otherwise TVS). The earlier subjunctive might be *twās*[’ä]/$_e$*-* with “irrational” doubling of the *-ṣṣ-* as is sometimes found or *twās-sk*[’ä]/$_e$*-* with no medial vowel (cf. *[1]wäs-*).

■TchA *tus-* ~ *twās-* and B *twās-* reflect PTch **täus-* (*twäs-*?) ~ *twās-*. Extra-Tch connections are uncertain. It could be from from PIE **deh$_a$w-s-* ‘burn, ignite’ (with an *–s-* élargissement) [: Sanskrit *dunóti* ‘burns (tr.),’ Greek *daíō* ‘ignite’ (< **dh$_a$w-ye/o-*), Old Irish *dóïm* ‘burn (tr.),’OHG *zuscen* ‘burn’ (P:179-181; MA:87; Hackstein, 1995: 352f.; Beekes, 2010:299-330; LIV:158)] (VW:519). In such a case PTch **täus-* may well represent a zero-grade **duh$_a$-s-* with laryngeal metathesis rather than a **dh$_a$u-s-*. Alternatively, Kloekhoerst (2008:886) takes it to be from PIE **d^{h}uh$_2$-* [: Greek *thúō* ‘offer,’ Latin *suffiō* ‘smoke,’ Old Russian *duti* ‘blow,’ Hittite *tuhhae-* ‘smoke’]. The immediate ancestor of the Tch forms would be **d^{h}w(e)h$_2$-s-*.

twe, ►tuwe.

tweye (n.) ‘± dust, ashes’

[tweye, -, -//-, -, tweyeṃ] *tweyen* = B(H)S *rajāṃsi* (545b1[E]), */// akāśäś ramt taur t[w]eye* ‘toward the air like dust and ashes’ (15b8[C]), *tuntse ṣarmtsa atāmo taur tweye mäsketrä pākri* ‘because of this, infertile ground, dust and ashes, appears’ (K-8b2/PK-AS-7Hb2[C] [CEToM]); **—tweyetstse*** ‘dusty’: *tweyecci* = B(H)S *rajāsvalaḥ* [sic] (545a3/4[E]). ■TchA *twe* and B *tweye* reflect PTch **tweye* (as if) from PIE **d^{h}woyo-*, a derivative of **d^{h}eu(h$_x$)-* ‘rise in the air (like dust)’ (P:261-263; MA:388). In particular one might compare Lithuanian *dujà* (f.) ‘fine dust, fine rain, vapor,’ *dujė* ‘down (of a bird),’ and Khotanese *duya-*, if the latter means ‘dusty’ (VW:519). ►See also **taur** and **täṃts-**.

twere* (nm.) ‘door’

[-, -, twere//tweri, -,] *tw[e]rene kälträ* ‘he stands at the door’ (PK-AS-12G-a3[A] [Couvreur, 1954c:86]), **:** *onwaññentse se twere tīkṣṇendryets 12* ‘this [is] the door of immortality for those having sharp senses’ (41a5[C]), *sā$_u$ tweres[a] wäto kälyi[tär]* ‘again she was standing by the door’ (570b1[C/L]), *kete āñme tākaṃ tweri ruwyenträ ... tweri rusenträ* ‘whoever has the desire: may doors open! … the doors open’ (M-3b1/PK-AS-8Cb1[C]).

■TchB *twere* reflects PTch **twere* from **dʰworo-*, a derivative of PIE **dʰwor-* 'door, gate.' In PIE there was apparently a feminine consonant stem **dʰwor-* /*dʰwr̥-*, a plural or dual tantum, meaning 'door' (perhaps more particularly the two leaves of a double door) [: Sanskrit *dvā́raḥ* (nom. f. pl.), *duráḥ* (acc. f. pl.), *dvā́rau* (dual) 'door' (the loss of aspiration, however it is to be explained, is secondary), Avestan *dvarəm* (acc. sg. m.) 'gate, door,' Armenian *durk'* (nom. pl.) 'door,' Greek *thúrā* (f.sg.) 'door,' Albanian *derë* (f.sg.) 'door' (< **dʰwōreh$_a$-*), Latin *foris* (f.sg.) 'door,' and *forā-* in the adverbial Latin *forās* 'to the outside' and Latin *forīs* '(from the) outside,' Welsh *dor* (f.sg.) 'door' (< **dʰureh$_a$-* or **dʰworeh$_a$-*), Old Irish *dorus* 'door' (< **dʰworestu-*), Gothic *daur* (nt.sg.) 'gate,' Old English *dor* (nt.sg.) 'door, gate, pass' (both < **dʰurom*), Old Norse *dyrr* (fem.pl.) 'door,' OHG *turi* 'id.' (both < nom. pl. **dʰures*), Old English *duru* 'door, gate' (< acc. pl. **dʰurn̥s*), Lithuanian *dùrys* (fem.pl.) 'door' (< an old consonant stem), OCS *dvьri* 'door' (as if < **dʰwr̥-n̥s*). In addition there was a derived neuter **dʰworo-* meaning 'enclosure, courtyard' (< *'that enclosed by the door') and also possibly also 'gate, door' [: Sanskrit *dvā́ram* (nt.) 'door, gate, passage,' Latin *forum* (vulgarly *forus* [m.]) 'forum,' Lithuanian *dvãras* (m.) 'estate; court,' OCS *dvorъ* (m.) 'court' (P:278-279; MA:168; Beekes, 2010:565-566)]. PTch **twere* clearly belongs with the second group in terms of its formation, though semantically perhaps better with the first group (VW:520, though details differ). There is no need, with Normier, 1980:253, to take PTch **twere* to reflect a PIE dual **dʰworeh$_1$*.

• D •

dakṣiṇāke (nm.) 'worthy one, one worthy of sacrifice, one worthy of a gift'
[dakṣiṇāke, -, dakṣiṇākeṃ// -, dakṣiṇākeṃts, -] *maitar yopar warttone dakṣiṇākeṃ ritasi wrocceṃ rṣākeṃ* 'they went and entered into the forest to seek out the great, worthy seer' (107a7^{L}). ■From B(H)S *dakṣiṇiya-* + the Tocharian suffix *-āke* (cf. TchA *dakṣinak*).

dakṣiṇāpat ([indeclinable] adj.) 'southern'
/// dakṣiṇāpat ypomnāmeṃ 'from the southern lands' [= 'from the Deccan'] (110a7^{L}). ■From B(H)S *dakṣiṇāpatha-* (cf. TchA *dakṣiṇāpath*).

Dantapur* (n.) 'Dantapura' (PN of a city)
[-, -, Dantapur//] (48b8^{C}).

danti (n.) 'danti (*Baliospermum montanum* Muell.-Arg. or *Croton polyandrum* Roxb.)' (a medical ingredient)
[danti, -, -//] (P-3b4/PK-AS-9Ab4^{E}). ■From B(H)S *dantī-*.

dantiphal (n.) 'seed of the *B. montanum* Muell.-Arg.' (a medical ingredient)
[dantiphal, -, -//] (Y-2a1^{C}). ■From B(H)S *dantīphala-*.

Daṇḍakamāl (n.) 'Daṇḍakamāla' (PN)
[Daṇḍakamāl, -, -//] (429b1^{L}).

ˣdarśaṃ (n.) 'look, glance'
[darśaṃ, -, -//] (PK-AS-13H.2^{C} [Broomhead]). ■From B(H)S *darśana-*.

darśanamārk (n.) ‘way of seeing, way of knowledge’
[darśanamārk, -, -//] (30b6^{C}). ■From B(H)S *darśanamārga-*.

dānapāramit (n.) ‘gift-perfection’
[dānapāramit, -, -//] (345b1^{L}). ■From B(H)S *dāna-pāramitā-* (compound not in M-W or Edgerton).

ˣdināṙ, ►tināṙ.

Dīpaṅkar (n.) ‘Dīpaṅkara’ (PN of a buddha)
[Dīpaṅkar, -, Dīpaṅkar//] (74b2^{C}, 365a2^{A}).

dipamāl* (n.) ‘garland of lamps’
[-, -, dipamāl//] *Ratnaśikhiṃ protri dipamāl yāmṣawa* ‘I made for [my] brother R. a garland of lamps’ (400a5^{L}); **—dīpamālṣe** ‘prtng to a garland of lamps’: *dīpamālṣe ekañ̃e wasa* ‘she gave the equipment for the garland of lamps’ (Qumtura 34-g1$^{C/Col}$ [Pinault, 1993-94:175]). ■From B(H)S *dīpamālā-* ‘garland of lamps.’

ˣdīrgh ‘?’
Obviously a borrowing from B(H)S *dīrgha-* ‘long’ and used as a gloss in SHT-2625 but its exact meaning is unknown (Malzahn, 2007b).

Dīrghanakhe* (n.) ‘Dīrghanakha’ (PN)
[-, Dīrghanakhi, Dīrghanakheṃ//] (26b7^{C}).

ˣDivaṅgare (n.) ‘Divaṅgara’ (PN of a buddha)
[Divaṅgare, -, -//] (IT-128b1^{C}).

duralaṃba (n.) ‘± something unfit to be touched or handled’
[duralaṃba, -, -//] (497a2^{C}). ■From B(H)S *durālambha-*.

Durmukhe (n.) ‘Durmukha’ (PN of a brahman)
[Durmukhe, -, -//] (88a1^{C}).

duścarit* (n.) ‘misbehavior, wickedness ’
[-, -, duścarit] (S-3a5^{C}). ■From B(H)S *duścarita-*.

duśśīle (adj.) ‘having a bad character, immoral’
[m: duśśīle, -, -//] /// *[ce] cmeln=ālyekne lakle śaiṃ su duśśīle :* ‘in this birth and another the immoral [person] lives [in] suffering’ (14b5^{C}); **—duśśīl(äñ)ñe*** ‘immorality, bad character’ (K-7b3/PK-AS-7Gb3^{C}). ■From B(H)S *duḥśīla-*.

duṣkaracārāṣṣe* (adj.) ‘prtng to a course of difficult tasks (engaged in by a bodhisatva)’
[f: -, -, duṣkaracārāṣṣai//] (541b3$^{C/L}$). ■An adjective derived from an unattested **duṣkaracār*, itself a borrowing from B(H)S **duṣkara-cāra-* (compound not in M-W or Edgerton).

duṣkär (n.) ‘minor offense, misdemeanor ’
[duṣkär, -, -//duṣkranta, -, -] (331a1^{L}, IT-139b1$^{C/L}$). ■From B(H)S *duṣkṛta-*. For exact meaning and etymology see Winter (2003:111).

duṣṭhul (n.[m.sg.]) ‘grave offense.’
[duṣṭhul, -, -//] (325a3^{L}). ■From B(H)S *duṣṭhula-*.

duḥ (n.) ‘offense’
[duḥ -, -//] /// *kᵤse mā aṣṣāṃ sāṅkämpa nessi tākaṃ duḥ* /// ‘whoever should not be worthy to be with the community, [there is] an offense’ (IT-24b3$^{C?}$). ■From B(H)S *duḥ*.

devakul* (n.) ‘temple’
[-, -, devakul//] (118a4^{E}). ■From B(H)S *devakula-* (Schmidt, 1998:79).

devadattapakṣe* (adj.) ‘prtng to the school of Devadatta’
[m (?): //devadattapakṣiki, -, devadattapakṣikeṃ] (PK-AS-18B-b1^{C} [Pinault, 1984b:377]). ■From **devadatta-pakṣika-* (compound not in M-W or Edgerton). ►See also next entry.

[1]Devadatte ~ Tewatatte (n.) ‘Devadatta’ (PN of a relative of the Buddha who is inimical to him)
[Devadatte, Davadatti, -//] (21a4^{C}). ►See previous and following entries. Cf. TchA *Devadatte*.

[2]devadatte* (n.) the name of a meter of 20/22/10/15 syllables (rhythm a: 5/5/5/5, b: 8/7/7, c: 5/5, d: 8/7)
[-, -, devadatteṃ//] (93a6^{C}). Cf. TchA *devadatte*.

devadāru (n.) ‘deodar’ (‘*Cedrus deodara* (Roxb.) Loundon’ [aka ‘*Pinus deodar* Roxb.’]) (a medical ingredient)
[devadāru, -, -//] (W passim^{C}). ■From B(H)S *devadāru-*.

Devarakṣte (n.) ‘Devarakṣita’ (PN in graffito)
[Devarakṣte, -, -//] (G-Qo1^{Col}).

[x]deśaṃ (n.) ‘confession’
[deśaṃ, -, -//] */// [träˌ]ṅkontats deśaṃ ... weṣä[lle] ///* ‘a confession of sins is to be said’ (IT-139a5$^{C/L}$]. ■B(H)S *deśanā-*. ►Also **teśit**.

deśit, ►teśit.

Dravyaśvare (n.) ‘Dravyaśvara’ (PN of a merchant)
[Dravyaśvare, -, -//] (89b5^{C}).

dravyi (n.[m.sg.]) ‘substance’
[dravyi, -, dravyi//dravyanma, -, -] (193b1$^{C/L}$); **—dravyatstse*** ‘± having (a) substance’ (170b6^{C}). ■From B(H)S *dravya-*.

[x]dräṣṭāntā* (n.) ‘example, exemplification
[-, -, dräṣṭāntā//] *ṣanmiraśkaṃntsa dräṣṭāntā ra* ‘like an example for the novices’ (THT-1683b3$^{?}$). ■From B(H)S *dṛṣṭāntā-*.

Drohavārg* (n.) ‘Drohavarga’[a portion of the Udānavarga]
[-, -, Drohavārg//] (S-4b2/PK-AS-4Ab2^{C}).

dvavraṇi, ►dvivräṇi.

dvādaśāṅke* (n.) ‘the twelve members’
[//-, -, dvādaśāṅkeṃ] (401a3^{L}). ■From B(H)S **dvādaśāṅga-* (compound not in M-W or Edgerton).

dvīp* (nnt.) ‘island’
[-, -, dvīp//dvipanma, dvipanmaṃts, -] */// [sa]mudtärntaṃts dvipanmaṃts* ‘of oceans and islands’ (51b5^{C}); **—dvipanmaṣṣe*** ‘prtng to islands’ (590a6^{C}). ■From B(H)S *dvīpa-*.

dvivräṇi* (n.) ‘ulcer or wound’
[-, -, dvivräṇi//] (P-1b1^{C}). ■From B(H)S *dvivraṇīya-*.

dvivräṇikalp (n.) ‘technique for ulcers or wounds’
[dvivraṇikalp, -, -//] (P-2b4^{C}). ■From B(H)S *dvivraṇīyakalpa-*.

• DH •

ˣdhanik (n.) name of an oil
[dhanik, -, -//] *dhanik ñem ṣalype* 'an oil, dhanik by name' (PK-AS-9A-a7^{E} [Broomhead]). ■Etymology unknown.

Dhanike (n.) 'Dhanika' (PN of a monk)
[Dhanike, -, -//] (IT-127a2^{C}). Cf. TchA *dhanīke* 'rich man.'

dhanyamāṣ ~ tanyamāṣ ~ daññamāṣ (n.) a kind of bean?
[dhanyamāṣ, -, -//] *traiwo • kluṣṣa ṣwīye • dhanyamāṣ mäścakene se kaṣāyä ///* (497a8^{C}), *śabaralodrä uppäläṣṣana piltāsa tänyamāṣ* (P-2a5^{C}); **—dhanyamāṣäṣṣe** 'prtng to *dhanyamāṣ*': *dhanyamāṣäṣṣe* = B(H)S *māṣa-* (543a3^{C}). ■Apparently from B(H)S **dhanya-māṣa-* (compound not it M-W or Edgerton).

ˣdharaṇi (n.) a sort of bulb, various plants [a medical ingredient]
[dharaṇi, -, -//] W-29b4^{C}. ■From B(H)S *dharaṇī-*.

Dharmakāmiśke (n.) 'Dharmakāma' (PN in graffito)
[Dharmakāmiśke, -, -//] (G-Su15^{Col}). ■A Tocharian diminutive of the following name.

Dharmakāme (n.) 'Dharmakāma' (PN in graffito)
[Dharnmakāme, -, -//] (G-Su2^{Col}). ►See also the previous entry.

Dharmacandre (n.) 'Dharmacandra' (PN [of a king in monastic records])
[Dharmacandre, -, -//] (605b1$^{C/L}$, PK bois C.1a1^{Col} [Pinault, 1994:91]).

dharmacākkär (n.) 'wheel of the law'
[dharmacākkär, -, -//] (30b6^{C}). ■From B(H)S *dharmacakra-*.

Dharmatrāte (n.) 'Dharmatrāta' (PN in graffito)
[Dharamtrāte, Dharmatrātentse, -//] (G-Su10^{Col}).

Dharmadāse (n.) 'Dharmadāsa' (PN of a monk)
[Dharmadāse, Dharmadāsentse, -//] (427b3$^{C/L}$).

dharmadhātu (n.) 'sphere of religion'
[dharmadhātu, -, -//] (192a3^{C}). ■From B(H)S *dharmadhātu-*.

ˣDharmanāse (n.) 'Dharmanāsa' (PN in monastic records)
[Darmanāse, -, -//] (THT-4000, col. 1 -a7$^{?}$).

ˣDharmamitre* (n.) 'Dharmamitra' (PN in monastic records)
[-, Dharmamitri, -//] (PK bois C.1a1^{Col} [Pinault, 1994:91]).

Dharmarakṣite (n.) 'Dharmarakṣita' (PN)
[Dharmarakṣite, Dharmarakṣitentse, -//] (440a2^{Col}, Otani II-12a3^{Col} [Ching and Ogihara, 2012:81]). ►See also *Tārmarakṣite*.

ˣDharmaruci (n.) 'Dharmarucin'
[Dharmaruci, -, -//] (PK-AS-6Aa5^{C} [CEToM]).

Dharmawarme (n.) 'Dharmavarma' (PN in graffito)
[Dharmawarme, -, -//] (G-Su4^{Col}).

ˣDharmaśreṣṭi (n.) 'Dharmaśreṣṭi' (PN of a monk)
[Dharmaśreṣṭi, -, -//] (IT-139b4$^{C/L}$).

Dharmasome (n.) 'Dharmasoma' (PN of author of the Udānālankāra)
[Dharmasome, -, -//] (428b6^{L}); **—dharmasomäññe** 'prng to Dh.' (28a4^{C}).

dharmaskant (n.[m.sg.]) ‘collection of laws’
[dharmaskant, dharmaskantäntse, -//] (199a2^{L}). ■From B(H)S *dharmaskandha-*.
dharmāyataṃ (n.) ‘the sphere or object of the mind’
[dharmāyataṃ -, -//] (192a3^{C}). ■From B(H)S *dharmāyatana-*.
dharmopavicār* (n.) ‘± neighborhood of the law’
[dharmopavicār, dharmopavicāräntse, -//] (173a6^{C}). ■Apparently from B(H)S **dharma-upavicāra-* (compound not in M-W or Edgerton).
dhātu (nnt.) ‘element; relic; basis, base, root [in grammar]’
[dhātu, -, dhātu//dhatunma, dhatunmaṃts, dhatunma] (9a4^{C}); **—dhātuṣṣe*** ‘prtng to an element or relic’ (591a3^{L}). ■From B(H)S *dhātu-*.
dhātuvaineye* (n.) ‘one to be converted by relics’
[//dhātuvaineyi, -, -] (IT-187b1^{C}). ■From B(H)S *dhātuvaineya-*.
dhutaguṇä* (n.[m.sg.]) ‘ascetic rule of life’
[-, -, dhutaguṇä//] (560a1^{C}). ■From B(H)S *dhutaguṇa-*.
ˣdhurani (n.) ‘black gram (*Vigna mungo* (L.) Hepper, *Phaseolus mungo* Linn.,’ or ‘*Phaseolus tribolus* Ait.)’
[dhurani, -, -//] (W-4a3^{C}). ■From B(H)S *dhuraṇī-*. ►See also **turani**.
Dhṛtirāṣṭre (n.) ‘Dhṛtirāṣṭra’ (PN of a world guardian)
[Dhṛtirāṣṭre, -, -//] (74b2^{C}, AMB-a1/PK-NS-32a1^{C}). ■From B(H)S *Dhṛtarāṣṭre* (cf. TchA *Dhrätirāṣṭre*).
dhyāṃ* (n.[m.sg.]) ‘meditation’
[-, dhyanantse, dhyāṃ//-, dhyananmaṃts, dhyananma] ***:*** *abhijñanta dhyananma eroṣ eṃṣke ywārco tsälpoṣ saṃsārmeṃ* ***:*** ‘[those] who [have] evoked the [higher] knowledges and meditations and who [are] half freed from the *saṃsāra*’ (31a3^{C}); **—dhyānaṣṣe*** ‘prtng to meditation’ (213b2$^{E/C}$); **—dhyananmaṣṣe** ‘prtng to meditations’ (73b6^{C}). ■From B(H)S *dhyāna-*.
dhyānāntar (n.) ‘± meditation-heart’
(Dd5/1.3^{Col}). ■If from B(H)S **dhyāna-āntara-* (compound not in M-W or Edgerton).
dhvaje (n.) ‘crow’
[dhvaje, -, -//] (511a3^{L}). ●For the meaning, compare the native *skren*. ■From B(H)S *dhvaja-*.

• N •

nakänmatstse, ►s.v. nāki.
nakunakhi (n.) ‘?’ (a medical ingredient)
[nakunakhi, -, -//] (W-18a5^{C}).
nakūle (n.) ‘mongoose’
[nakūle, -, nakūle//] ***:*** *nakūle temtsa[te] mamāntaṣ palskosa śem arśāklaiścä* ***:*** ‘he was [re-]born [as] a mongoose and went to the snake with evil intentions’ (42a6^{C}). ■From B(H)S *nakula-*.
ˣnak$_{u}$ṣiye* (n.) ‘?’
[-, -, nak$_{u}$ṣai//] /// *nak$_{u}$ṣaimeṃ* - /// (IT-893b1$^{?}$).

-nakṣi* (adj.) ‘destroying’; (n.) ‘destroyer’
[-, -, - (voc.) -nakṣi//] *läkle-näkṣi säkw-aiṣṣeñcai käṣṣi* ‘O teacher, destroyer of suffering and giver of good fortune’ (229b4[A]). ■A derivative of *näk-*, q.v.

nagaropam* (n.) ‘city-simile’
[-, -, nagaropam//] (IT-153b2[L]). ■From B(H)S *nagaropama-* (vid. U-23b1[E] where B(H)S *nagaropamaṃ* = TchB *rīye menāk*).

naṭāk, ►nāṭak.

naṭe (n.) ‘actor’
[naṭe, -, -//] (152al[C]). ■From B(H)S *naṭa-*. ►See also *nāṭak*.

ˣnanākor, ►s.v. nāk-.

nano (adv.) (a) ‘again, a new; (b) *nano* + adjective = ‘even [adjective]-er’
(a) *71 allok nano preśyaine Śrāvastine mä[skītär]* ‘again, at another time, he found himself in Ś.’ (5b3[C]), *88 nanw alyeko ślok weña ... nano wtentse tänma[stär]] ///* [*nano wtentse* = B(H)S *punar eva*] (11a6[C]), ***:** apsāltsa yāmu pīle kektseṃne curṇanmasa ṣälypentasa nano mīsa rättankeṃ **:*** ‘[if] I make a wound in the body with a sword, with powders and salves, the flesh heals again’ (17b3[C]); (b) *yenteṣṣana tekanmane kartse ṣuwisa yāmäṃ nano kartse* ‘[it is] good in [cases of] wind diseases; with broth it does even better’ (Y-2b6[C]); **—näno-näno ~ nano-nano** ‘again and again’: ***:** päst kl[au]tkoträ lakle se nano nano **:*** ‘suffering turns away again and again’ [*nano nano* = B(H)S *punaḥpunaḥ*] (11a5[C]); **—nänok** ‘again; still’: *///k āklyi mā yāmtār nänokä nke mā kca kārsā[t]* ‘[if] thou dost not learn [it], then thou still wilt not know anything’ (PK-AS-12R-b2[A] [Peyrot, 2010:252]), *nänok* (IT-193b4[E]), ***:** war yokaiṣṣe witskaṃ waiwäṣṣäṃ-ne n$_{ä}$nok ñwecce klutkäṣṣä[n-n]e [92]* ‘the water of thirst moistens its roots and makes it new again’ (11b3[C]); **—nano-cmelñeṣṣe*** ‘prtng to rebirth’: (155b5[C]).
●For a discussion of its position within its clause, see Thomas, 1986. ■The TchB forms are obviously related to TchA *nuṃ* ‘id.’ and *nunak* (= B *nänok*), presumably because they reflect PTch **nŭnǫ́* and **nŭnǫ́kä* respectively. TchB *nano* shows loss of vowel quality in the unstressed syllable (*nänó*) and then restressing. TchA *nunak* shows the same progressive, dissimilatory, unrounding we see in *kuryar* ‘trade, commerce’ (cf. B *karyor* ‘id.’). *nŭnǫ* looks like it might reflect a PIE **nūnām*, parallel, in form at least, to Sanskrit *nūnám*, Lithuanian *nūnaĩ* , OCS *nynĕ*, all ‘now, present’ (Duchesne-Guillemin, 1941:170, VW:321, with differing details). ►See also **no**.

Nandake (nm.) ‘Nandaka’ (PN of a disciple of the Buddha)
[Nandake, -, -//] (506b1[C/L]).

Nandaṃ-wärtto* (n.) ‘Nandana-forest’ (PN)
[-, -, Nandaṃ-wärtto//] (275a1[A]).

nandavilāp* (n.) a meter of 4x15 syllables
[-, -, nandavilāp//] (28a4[C]). Cf. TchA *nandavilāp*.

Nandābala (n.) ‘Nandabalā’ (PN)
[Nandābala, -, Nandābalai//] (107a9[L]). ■From B(H)S *Nandabalā* (cf. TchA *Nandabalā*).

ˣnandi* (n.) name of a meter (4x14 syllables, rhythm 7/7)
[-, -, nandi//] (PK-AS-17A-b2[C] [Pinault, 1984c:169]).

nandikāwart (n.) designation of a mystic diagram

[nandikāwart, -, -//] *cākkär svastik nandikāwart ṣotruna* ‘the cakra, svastika, and nandikāvarta signs’ (107a1[L]). ■From B(H)S *nandikāvarta-*.

Nandipāle (n.) ‘Nandīpāla’ (PN)
[Nandipāle, -, Nandipāleṃ//] (401a2[L]).

ˣNande (n.) ‘Nanda’ (PN of the Buddha’s half-brother)
[Nande, Nandentse, Nandeṃ//] • *pañäktentse procer Nande ñem* • (IT-247b2[C]). ■From B(H)S *Nanda* (cf. TchA *Nande*). ►See also **Nānde**.

ˣnan(n)aññe (n.) ‘?’
[nan(n)aññe (?), -, nan(n)aññe//] *kroṣce nanā///* (THT-2328, frgm. n-a2[A]; if it belongs here), *yurpāṣkaṣṣi wsar y lāpar nannañ̃ñ(e)m(eṃ) śak-kṣunaṣṣe raine ailye sesamaṣṣe wyaisa kärnātsi ywārtsa yaltse* ‘the inhabitants of Yurpāṣka paid out 1,000 [*kuśāne*s], half the purchase price of the tenth regnal-year [vintage] from the *nannaññe* in Lapar, for a expenditure of a fine to the *rai*’ [= Kuci-Prakrit *Yurpaṣĝaiṣṣi didaṃti Laparamiṃ nanaṃkañeme daśa-kṣu[ni]ya honami daṃda danena*] (Bil 3.1/THT 4059[Col], Schmidt, 2001:22). ●/■Schmidt suggest ‘wine-cellar’ or the like as its meaning. Perhaps this word is a verbal abstract from *nān-* ‘appear,’ whose Classical Tocharian B form would have been *nanālñe* and with a meaning some thing like ‘display area/show-room.’ ►See also perhaps **nān-**.

nay* (n.) ‘politics, political affairs, governance’
[-, -, nay//] ***:*** *po twe ārṣt ñke ypauna kuṣaino klaina säwa* [lege: *sūṣūwa*] *lantso nayä snai keś waipeccenta **[:]*** ‘[if] thou givest up everything: lands, villages, wives, sons, queen, political affairs, possessions without number’ (46a6=47b4[C]). ■From B(H)S *naya-*.

Naradeve (n.) ‘Naradeva’ (PN of a king)
[Naradeve, -, -//] (111a6[L]).

ˣNarahānte (n.) ‘Narānta’ (?)
[Narahānte, -, -//] (PK-AS-7Ab3[C] [CEToM]).

nalat (n.) ‘a variety of vetiver or khus (*Chrysopogon zizanioides*, *Vetiveria zizanioides* (Linn.) Nash, or *Andropogon muricatus* Retz.)’ (a medical ingredient)
[nalat, -, -//] (W-30a2[C]). ■From B(H)S *nadala-*.

nawanti* (n.) ‘place of the one most junior in rank’
[-, -, nawanti//] *tumeṃ putantimeṃ waiptār aśarintaṃts paiyne wināṣṣälle ... eṃṣke nawanti täṅtsi* ‘then he [is] to honor the feet of the *ācārya*s each separately from the most senior place to the most junior’ (KVāc-20a5/THT-1112a5[C] [K. T. Schmidt, 1985:760]). ■Borrowed from B(H)S *navānta-* or Pali *navanta-*. ►See also **putanti-**.

ˣNawarā- (n.) ‘Nawarā-’ ([partial] PN in administrative records)
(SI P/117.12[Col] [Pinault, 1998:15]).

nawasa(-) ‘?’
/// śār aiypseṃ [ṣa]rsa totteṃ āś nawasa/// (324b4[L]).

nawāke (n.[m.sg.]) ‘novice’
[nawāke, -, nawākeṃ//] *18 masa sw=ārhānte cau nawākeṃ ṣamāneṃśco pelaikn=ākṣā-ne **:*** ‘the arhat went to the novice monk and proclaimed to him the law’ (42a2[C]). ■From B(H)S *navaka-*.

naṣūyāl (n.) ‘?’ (a medical ingredient)
[naṣūyāl, -, -//] (P-2b1[C]).

naṣkara '?' (a medical ingredient?)
/// alāṣṣäṃ naṣkara katänaṃ śarkwāsa - llaṣallesa mäskeṃtär po krentauna (W-2b1/2^{C}).

naṣṭa ([indeclinable] adj.) 'invisible'
kete ñemntsa pwarne hom yāmäṃ su mā walke naṣṭa 'in whosoever's name he makes the sacrifice in the fire, he [will be] not long invisible' (M-1b5/PK-AS-8Ab5^{C}). ■From B(H)S *naṣṭa-*.

nastukārm (n.[m.sg.]) 'nasal medicament'
[nastukārm, -, -//nastukārmänta, -, nastukārmänta] *kuñcitäṣṣe ṣalype nastukārm eśanene kartse pāwesa ṣpä nastukārmäntane ṣ śpālmeṃ se cipanitäntse* (W-17b1/3^{C}). ■From B(H)S *nastakarman-*. See also **mastukārm**.

ˣnassamo* (adj.) '?'
[m: //-, nassamonts, -] */// waiptār nassamoṃts seṃtstsanasa* • (IT-188a4^{C}). ■A deverbal adjective from *nässā-*, the Tocharian B equivalent of TchA *knäsw-* 'approach reverently'?

nāk ~ nāke (n.) 'dragon' [in the calendrical cycle of years]
[nāk ~ nāke, -, -//] *nā[k]* = B(H)S *nāga-* in the calendrical cycle (549a6^{C}), *nāke-pikulne* 'in the dragon year' (G-Ga3^{Col}). ■From B(H)S *nāga-*. ►See also **nāge**.

nāk- (vt.) 'reprove, condemn, blame, scold, reproach, revile'
Ps. VIII /**nákṣ**^{ä}/$_{e}$**-**/ [MP nāksemar, -, nākṣtär// -, -, nāksentär ~ naksentär; MPImpf. // -, -, nakṣīyentär; Ger. nakṣalle* 'reprehensible, culpable']: *22 k$_{u}$se no nakṣalye wnolme pällāträ cen ra nakṣtär* 'whoever praises a reprehensible person, [it is as if] he blames him' [*nakṣtär* = B(H)S *nindati*] (16a6^{C}), *nakṣtär [ṣa]ñ añ[m]* 'he blames himself' (35a4^{C}), *nākse[nt]rä* = B(H)S *vigarhaṃti* (251a2^{E}), • *tusa kattāki mäntañyenträ* • *nakṣīyenträ pañä[kte] klyauṣa nāksate* • 'the householders were in bad spirits, they reviled one another; the Buddha heard and reproached [them]' (337a2/3^{C}); Ko. I /**nā́kä-**/ [Inf. nāktsi]: *tusāksa aikne ṣäñ yolaina yāmornta nāktsy aiśaumyepi* 'thus it [is] the duty of the wise man to reproach his own evil deeds' (K-3b3/PK-AS-7Cb3^{C} [CEToM]), • *k$_{u}$se cew nāktsi arcanträ* = B(H)S *kas taṃ ninditum arhati* (U-18b1/IT-149b5^{C}); Pt. III /**nā́käsā-**/ [MP -, -, nāksate ~ naksate// -, -, nāksante ~ naksante]: *wnolmi tallāñco nāksante ṣañ añm* 'suffering beings reproached themselves' (15a5=17a6^{C} [17a6: spelled *naksante*]); PP /**nānā́ku-**/; **—nanākor**: */// [na]nakorsa aiskacu ci wī[naskau]* 'I honor thee, O one untouched by blame' (208a4$^{E/C}$); **—nākälñe** 'reproach, blame': *empelona ra yāmwa tākaṃ yāmornta āñm-nākälñesa nuttsāna pest klautkonträ* 'even if evil deeds have been done, they become completely nugatory through self-reproach' (K-3b2/PK-AS-7Cb2^{C}), *nākälyñe* = B(H)S *nindā-* (U-18b2^{C}).
■ AB *nāk-* reflect PTch **nāk-*, probably from PIE **nak-* 'press, squeeze' seen in Grk *nássō* 'press, compress, stamp,' Hittite *nakki-* 'weighty, important,' *nak-ke(ss)-* 'be(come) heavy' (MA:570). Similar semantically is VW's suggestion (311) that PTch **nāk-* is a denominative formation from a vr̥ddhied adjective 'heavy, weighty' derived from PIE **h$_{1}$nek̂-* 'carry, bring,' but *nāk-* has none of the earmarks of a denominative. Hackstein (1995:65ff.) suggests an otherwise unattested *k*-extension of **h$_{2/3}$neh$_{3}$-* 'blame.' ►See also **nāki**, **anākätte**, and perhaps **näk-**.

nāki (n.[m.sg.]) ‘fault, error; blame, blemish; false, groundless accusation’
[nāki, -, nāki//nakanma, nakanmaṃts, nakanma] *[: na]kanma yo[k]ai-kleśmeṃ tsenkenträ wnolmets māka :* ‘many faults arise from the *kleśa* of thirst’ (11b1[C]), *nāki welñe preresa ce$_u$ aunaṣṣän-me arañcne :* ‘with the arrow of blame-speaking he wounds them in the heart’ (17b1[C]), *yaiku nāki* = B(H)S *apetadoṣaḥ* (30a4[C]), *nāky empelye* = B(H)S *ādīnava-* (32b5[C]), *nakanmats* = B(H)S *doṣa-* (Y-3b3[C]), *nāki* = B(H)S *abhyākhyāna-* (IT-708b1[?]); **—nakiṣṣe** ‘prtng to blame, reproach, etc.’: *pudñäktäṃññe pelaiknesa taur śār katnaṃ nakiṣṣe* ‘over the Buddha’s law he spreads the dust of groundless accusation’ (15b1=17b2[C]); **—nākiññe** ‘± imperfection’ (?): (S-4[suppl.b3][C]); **—nakanmatstse** ‘± reprehensible’ (?): (230b4[A]). ■A derivative of *nāk-* (in PIE terms **nakmen-*), q.v.

nāke, ►see nāk.

nāko (nf.) ‘?’ (a medical ingredient)
[nāko, -, -//] (W-10b6[C]). ►See also next entry?

nāgapaträ (n.) ‘mugwort, common wormwood (*Artemisia vulgaris* Linn.)’ (a medical ingredient)
[nāgapaträ, -, -//]. (W-19a4[C]). ■From B(H)S *nāgapatrā-*.

Nāgasene* (n.) ‘Nāgasena’ (PN)
[-, Nāgaseni, -//] (428a2[L]).

nāge (nm.) ‘nāga, serpent demon’
[nāge, nagentse, -//nāgi, nāgeṃts, -] *: nāgi lakaṃ tsatkuṃ enkalwa ypauna ā[rseṃ] wranta osonträ :* ‘[if] the *nāga*s see perverted passionsand leave the lands, the waters dry up’ (3a1[C]). ■From B(H)S *nāga-* (cf. TchA *nāg* ~ *nāk*). ►See also **nāk**.

×Nāñiṣte (n.) ‘Nāñiṣte’ (PN in administrative records)
[Nāñiṣte, -, -//] *akeñe ypoy^{ä}-moko Nāñiṣte* ‘the Agnean *ypoyä-moko*, N.’ (MS Berezovsky-Lévi, a-4/SI B (exact number unknown)] [Pinault in Adams, 2000]).

nāṭak* (n.) ‘play, show, drama’
[-, -, naṭāk//] *nāṭakne saṃsārṣṣe wrocce sporttomane myāskate wesä* ‘he deceived us [while we were] turning in the great drama of the *saṃsāra*’ (K-12b6/PK-AS-7Lb6[C]); **—nāṭaktse** ‘actor’: *nāṭakktse* [sic] *ra yäkne yäkne āñm myāskate* ‘as the actor has changed himself [from] role [to] role’ (290b7[C]). ■From B(H)S *naṭaka-*/*nāṭaka-*. ►See also **naṭe**.

nāte* (n.) ‘?’
[-, -, nāte//] *sanai ṣaryompa śāyau karttse śaulu-wärñai snai tserekwa snai nāte* ‘I will live well with one loved one all [my] life long, without deceptions, without *nāte*’ (496a3/4[L]). ●From the purely graphical point of view it might also be read *nāne*, but the medial *-t-* is assured by the metrical structure of the poem (rhymes with *sälkāte* and *sampāte*). It would also be possible to read the initial *-n-* as *-t-*.

nān- (vi/vt.) **G** ‘appear, be presented’; **K** ‘show’
G Ps. V /**nānä́-**/ [MP -, -, nanātär//; MPImpf. -, -, nanoytär]: *ścirinne meññäkte ramtä nanoyträ* ‘the moon-god appeared, as it were, among the stars’ (389b2[E]); Ps. IXa /**nānä́sk**^{ä}**/$_{e}$-**/: [Ger. nanäṣṣälle] (Or.15009/89 [Tamai, 2009:661]); Ko. V (= Ps.) [MP -, -, nanātär ~ nānatär//; MPOpt. nanoytär ~ nānoytär//]; Pt. I /**nānä́-**/ [MP // -, -, nanānte]: *Dharmawarme wai Gunacaṃndre Āśtāwiṃtse nanāṃte* ‘Dh. and G. were presented to Ā.’ (G-Su3[Col]).

K Ko. IXa /**nā́näsk**^{ʾä}**/**$_{\text{e}}$**-**/ [A -, -, nānäṣṣäṃ//]: *akālk śarsäṣṣäṃ-ne laromñe nānäṣṣäṃ-ne* ‘he will make known his wish and show his love’ (325a5^{L}).

■TchA *knān-* (act.) ‘know, have knowledge of’ and B *nān-* (middle) reflect different semantic developments (in B *‘be(come) known’ > ‘appear’) of a PTch **knān-* from PIE **ĝn̥h₃-neh$_a$-* ‘know’ [: Sanskrit *jānáti* ‘knows’ (< **ĝn̥h₃-neh$_a$-*), Gothic *kunnan* ‘know,’ Lithuanian *žinóti* ‘know,’ Latvian *zināt* ‘id.,’ Old Prussian *posinnat* ‘confess, profess,’ and probably Armenian *caneay* and Old Irish *-gninim* though the details in both are obscure; cf. also Greek *gnṓskō* ‘know’ and Latin *gnōscere*, ‘id.’ (P:376-7; MA:337)] (VW:311). The loss of initial *k-* before *-n-* in B is paralleled in ^{2}*nāsk-*. ►**Aknātsa** and possibly **nannañ̃ñe**.

Nānda (n.) ‘Nāndā’ (PN)

[Nānda, -, Nāndai//] (107a7^{L}).

Nānde (n.) ‘Nānda’ (PN of the Buddha’s half-brother)

[Nānde, Nandentse, Nāndeṃ//] (A-1a5/PK-AS-6Ba5^{C}). ►See also **Nande**.

nāmalaṃbaṃ (n.) ‘± name-basis’

(183b1^{C}). ■From B(H)S **nāmālambana-* (compound not in M-W or Edgerton).

nāyake (n.) ‘protagonist in a play’

[nāyake, -, -//] *nāyake weṣṣäṃ päṣ Cchandakentse te pokse klautsaine pästänne* ‘the protagonist says, “go to Chandaka and make it known to him in ear and heart” ’ (lit: ‘in his breasts’) (PK-AS-12H-a2^{A} [Thomas, 1976b:334; Pinault, 2005:506]). ■From B(H)S *nāyaka-*.

ˣNāri* ‘Nāri’ [PN of chief advisor to King Haripuṣpa]

[-, -, Nāriṃ//] *///ṣkunekeṣṣe sāṅk Nāriṃ tsyāṅkuneś yärṣalñe yamasträ* ‘the X community makes honor to general *Nāri*’ (TEB-74-1/THT-1574^{Col}). [●where the PN appositive to the genitive is in the accusative, as often] ●Mentioned in Chinese sources as *Nali*.

ˣnārm (b.) ‘amusement’

[nārm, -, -//] *[sak]w n[ā]rm* ‘good fortune and amusement’ (SI P/1b5^{C} [Pinault, 2008:299]). ■If correctly identified, then with Pinault from B(H)S *narman-*.

Nālaṃdagrām* (n.) ‘Nālanda-village’ (PN)

[-, -, Nālaṃdagrām//] (110a6^{L}).

ˣNāśmi* (n.) ‘Nāśmi’ (PN of a king)

[-, Nāśmi, Nāśmiṃ//] *piś kṣuṃntsa Nāśmiṃ lānti* ‘in the fifth regnal year of king N.’ [●where the PN appositive to the genitive is in the accusative, as often] (PK-Cp.38.1/PK-DAM.507^{Col} [Pinault, 1994:94], PK-Cp.25.1^{Col} [Pinault, 1987a:160]).

ˡnāsk- (vi/t.) **G** ‘swim, bathe, take a bath’ (intr.); **K** ‘bathe’ (tr.)

G Ps. II /**nāsk**^{ʾä}**/**$_{\text{e}}$**ˈ-**/ [A //nāṣṣäṃ, -, nāskeṃ; AImpf. -, -, nāṣṣi//; *m*-Part. naskemane; Ger. naṣṣalle]: */// [ṣa]māni nāskeṃ ṣ[pä] ///* = B(H)S *bhikṣavaḥ snānti* (IT-52a3^{E}/U-12a3^{E}), *sū naṣṣi orkäntai :* ‘he swam back and forth’ (IT-19a3^{C}), *[ywārca-me]ñä epiṅte ṣamānentse ṣe naṣṣalle* • ‘a monk [is] to bathe at half-monthly intervals’ (318b4^{C}); Ko. II (= Ps.) [AOpt. -, -, nāṣṣi//; Inf. nāṣtsi]: *tesa nāṣṣi istak ast[are]* ‘thus may he wash [himself] suddenly clean’ (P-2b6^{C}), */// [A]cirapati cakene nāṣtsi maitar* • ‘they went to swim/bathe in the Aciravatī River’ (IT-90a3^{C}); Pt. Ib /**nāṣṣā-**/ [A -, -, nāṣṣa//]: *kārpa nāṣṣa lyyāsa wrenta po laikāte* ‘he descended, bathed, wiped [himself] off, and washed his limbs’ (107b4^{L}); PP /**nānā́ṣṣu-**/: *astare nanāṣūsa klyiye* ‘a woman purely washed’ (P-

2b6[C]); —[×]**naṣṣalñe** ‘bathing, the taking of a bath’: *ywārc-meñaṣṣe naṣṣalñe* ‘taking a half-monthly bath’ [*naṣṣalñe* = B(H)S *snātra-*) (PK-NS-32a2 [Pinault, 2012:168]).

K Ps. IXb /**náskäsk**[’ä]/[e]**-**/ [A //-, -, näskäskenträ//; AImpf. // -, -, näskäṣyeṃ]: *tane bodhisatveṃ nāgi nāksäskenträ* [sic] ‘here the *nāga*s wash the bodhisatva’ (wall inscription, Schmidt, 1998:75), **:** *näskäṣyeṃ lyikṣ[y]e[n-ne] ///* ‘they bathed him and washed him’ (42b7[C]); PP /**nānáskäṣṣu-**/: (208a3[E/C]).

■From PIE **(s)n(e)h$_a$-sḱe/o-* ‘swim, bathe, wash’ [: Sanskrit *snā́ti* ‘bathes,’ Avestan *snayeitē* ‘washes, purifies,’ Greek *nḗkhō* ‘swim,’ Latin *nāre* ‘swim,’ Middle Irish *snáid* ‘swims’ (P:972-3; MA:561: LIV:572ff; Cheung, 2006:348-349; de Vaan, 2008:411)] (VW, 1941:73, 1976:312; cf. Hackstein, 1995:172ff.).

[(×)]²**nāsk-** (vt.) ‘spin/sew’ [*not* ‘eat, gnaw’]

Ko. V /**nāskā-**/ [AOpt. -, -, nāskoy//]: *mākte tärrek eṅwe yesti nāskoy enersäṅk ṣaläskemane tuk mataryai śolyine päst tsśīträ* ‘as the blind man spins a garment and, throwing it helplessly/inadvertently into the maternal hearth, it burns up’ (154b3[C]).

■With TchA *nāsk-* ‘spin’ (whose meaning is assured by a Turkish parallel) from PIE **(s)noh$_1$-sḱe/o-* from **(s)neh$_1$-* ‘spin’ [: Latvian *snāju* ‘spin’ (with the same *o*-grade as Tocharian), Latin *neō* ‘spin,’ Greek *néō* ‘spin,’ Middle Irish *snīid* ‘twists, binds’ (P:973, MA:571; LIV:571f.)]. For both meaning and etymology, see Malzahn, 2002/03. ►See also next entry.

[×]**nāske** (n.) ‘weaving’

[nāske, -, -//] IT-897a3[?] = B(H)S *vāya-* (Ogihara, 2011:133). ■A derivative of the preceding entry.

näk- (vi/vt.) (active) ‘destroy; lose [when subject is related to/possesses direct object]’; (middle) ‘be lost, disappear, be destroyed, perish’

Ps. VIII /**näks**[’ä]/[e]**’-**/ [A -, nakṣt, nakṣäṃ//-, -, nakseṃ; MP -, -, nakṣtär// -, -, näksentär; *nt*-Part. näkṣeñca]: *mäkte tne lāñe nakṣäṃ sarmana ... mant tne yarkepeti nakṣäṃ śilaṣṣana sarmana* ‘as the flood destroys the seeds, so flattery and fawning destroys the seeds of moral behavior’ (33b7[C]), **:** *kessa wnolmi [sru]kenträ nakṣträ jambudvip [s]e [8]7* ‘the creatures die of hunger and Jambudvip perishes’ (3a1/2[C]), **:** *śakātaṣṣa sā$_u$ sälyye mkte* [sic] *[wa]rne nakṣtär ṣe-prentse mant śāmnaṃts śaul nakṣtär [:]* ‘as the mark of a stick in water disappears [in] a single instant, so is lost the life of men’ (3b6/7[C]), *lykaśke rano totka ra [yām]ornts=oko mā nakṣtär* ‘even if small or little, the fruit of the deed is not lost’ (S-3b2/3[C]), *po tekanma näkṣeñca* ‘destroying all diseases’ (Y-2a2[C]); Ko. I (active) /**nekä-** ~ **näkā́-**/ + Ko. III (medio-pasive) /**näké-**/ [A neku, -, -//nkem, -, nakäṃ; AInf. naktsi, MPInf nketsi; MP nkemar, -, nketär//; MPOpt. -, -, nśītär//; Ger. nkelle]: *neku-ne* = B(H)S *utsādayiṣyām* [K. T. Schmidt, 1984:152] (542a1[C]), **:** *nakäṃ ṣamāññeṣṣe maim pälskw* ‘they will destroy monkish thought and spirit’ (27a5[C]), *lareṃ śaulä ce nkemä wetane* ‘we will lose [our] dear lives [Tch. sg,] in this struggle’ (IT-105a2[E]), *pkāte näktsī wel[ñ]enta ccents* ‘he intended to destroy their ability to speak’ [Tch plural] (133a5[A]); *yäpoy nketär se snai wäste* ‘the country will be destroyed without refuge’ (123a6[E]), *k[$_u$s]e kauc wän[tr]e ts[ä]ṅkowo mā no nśītr[ä] postäṃ* **:** ‘whatever thing [has] been raised high must not later perish’ (45b8[C]); Pt. III /**nekä-** ~ **nékäsā-**/ [A nekwa, nekasta,

neksa//; MP -, -, neksate//-, -, neksante]: *nekwa soyṣe naumye ñäś ci nekwa skwanm[a] pw=āñmantse* ‘I have lost thee, O son-jewel, and I have lost thee and all my good fortune’ (246a5[E]), *śonaiṣṣe wse nekasta :* ‘thou hast destroyed the poison of hate’ (204b3/4[C]); PP /**neneku-**[E-C-L] ~ **nenäku-**[C-L]/: *ślek śarsa Hetubhālike ṣañ palsko lalaitaṣ nenekoṣ <ṣ>pä* ‘likewise H. knew his own spirit [was] fallen away and lost’ (282a6[A]), *nenku nā[ki krentauna]* ‘having destroyed reproach and virtues’ (249a3[C]); **—nenekor*** [C] ~ **nenkor*** [C] ‘± destruction’: *: nenkorsa ka käṣṣinta karāre toṃ ślokanma ///* ‘the teachers assembled these *śloka*s from destruction’ (11b1[C]) [●it is possible that *neneku-* is preferentially used intransitively and *nenku-* preferentially used transitively (TVS:236, fn. 7)]; **—nkelñe** ‘destruction’ (*nkelñene i-* ‘go to destruction, perish’): *kete ñemtsa yāmäṃ su mā walke nkely-ñene yaṃ* ‘in whosever name one does [it], he walks into destruction not long after’ (M-2a3/PK-AS-8Ba3[C]), *[nke]lñene* = B(H)S *kṣayaṃ* (PK-NS-414a1[C] [Couvreur, 1966:170]).

■ AB *näk-* reflect PTch **näk-* from the widespread PIE **nek̂-* ‘kill, destroy; perish, die’ [: Sanskrit *naśyati*, Sanskrit *náśati* ‘be lost, disappear,’ Avestan *nas-* ‘need, misfortune,’ Latin *nex* ‘death, murder,’ Greek *nékūs*, Greek *nekrós* ‘body,’ Latin *noceō* ‘harm, injure,’ Latin *noxa* ‘harm, injury, damage,’ Old Irish *éc* ‘death’ (< **n̥ku-*), etc. (P:762; MA:150; LIV:451ff,; Cheung, 2006:282-284)] (Meillet, 1911:455, VW:313). The connection between the *o*-grade Latin *noceō* and Tocharian *nek-* is particularly striking. ►Also **nakṣi**, more distantly **eṅkwe**, and possibly **nāk-**.

näkṣātär* (n.) ‘asterism or constellation through which the moon passes, a lunar mansion’

[-, -, näkṣātär//näkṣātärnta, -, -] *Kertik näkṣātärne* ‘in the asterism of the Pleiades’ (M-1b4/PK-AS-8Ab4[C]). ■From B(H)S *nakṣatra-*.

nätk- (vt.) ‘thrust/push (away); thrust forward, urge’

Ps. VIa /**nätknā́-**/ [A -, -, natknaṃ//; Ger. nätknālle*]: *ompalskoññe päst praṅkäṣṣäṃ natknaṃ lauke aiśamñe yarke peti ñaṣtär* ‘he rejects meditation and thrusts away wisdom; he seeks honor and flattery’ (33b2/3[C]), *[palskal]ñ[e]nta pälskomeṃ nätknallona :* ‘ideas/thoughts [are] to be thrust from the mind’ (8b1[C]); Ps. VII /**nättā́ṅk-**/ [A -, -, nättaṅkäṃ//]: *natäṅkäṃn-ne oroce maswkameṃ* [lege: *maskwameṃ*] ‘he thrusts him away from a great obstacle’ (333a1[E/C]); Ko. V /**nätkā-**/ [A -, -, nätkaṃ//]: ‖ *klyiye ṣamānentse asāṃ nätkaṃ* ‘(if) a woman knocks away the seat of a monk’ (325a1[L]); Pt. Ia /**ñätkā́-**/ [A //ñätka (sic), -, ñitkāre; MP -, ñätkatai (sic), -//]: *ñätka* (593b5[E]), *yāmornta ñitkāre-ne spalkāte-ne ramt arañce rīmeṃ lantsi warttoś* ‘the deeds egged him on; his heart strove to leave the city and [go] to the woods’ (DA-1a1/PK-NS-398a1[C]), *ñätkatai* (389a5[A]); PP /**nätkó-**/: *24 takarṣkñesa nätkausa k„ce palamai-c pälalyu :* ‘prompted by faith, what will I praise of thee, O praiseworthy one?’ (241b5[E]).

■ AB *nätk-* reflect PTch **nätk-* (**nŭtk-*?). Further connections are uncertain. Jasanoff (*apud* Melchert, 1977:123-4; cf. Jasanoff, 1978:39; MA:471; LIV:456), who correctly sees the meaning as ‘push’ rather than ‘support’ takes the Tocharian words (as if) from PIE **nud-sḱe/o-* [: Sanskrit *nudáti* ‘pushes’ (otherwise isolated, see Mayrhofer, 1963:176)]. However, though PIE **-u-* certainly becomes Tch *-ä-*, that development would seem to be quite late (cf.

TchB *pat* < B(H)S *buddha-*), and there is no good evidence that the *-ä-* becomes the basis for a reconstructed ablaut in a given lexical item, rather than being analogically replaced itself by *-äu-*, so a connection with the Sanskrit word remains phonologically problematic. (Based on the erroneous meaning "support" is VW: 316). ►See also **netke** and probably **[1]ñatke**.

näno, ►nano.

näm- (vi/vt.) **G** (active) 'bend (toward)' [*palsko näm-* 'bend the mind to, decide to']; (middle) 'bend, bow (as a mark of respect)'; **K[3]** 'incline' (tr.)

G Ps. VIII /**näms[ä]/[e]-**/ [A -, -, namṣäṃ// -, -, namseṃ; MP -, -, namṣtär//]: *palsko namṣäṃ* = B(H)S *antarnāmayati* (537a4[C]), *or namseṃ tarkāntsaṃ ṣañ añm y[ātäskeṃ]* = B(H)S *dāruṃ namayanti takṣakā hy ātmānaṃdmayanti* (PK-NS-107b1[C] [Thomas, 1976b:106]); Ko. I (active)/Ko. III (middle) /**nämé- ~ ñämé-**/ [MP -, -, nmetär//; Inf. ñmetsi; Ger. nmalle*]: *tumeṃ sā keṃ ñäkte nmeträ* 'thereupon will this earth bow to the god' (PK-AS-13B-b2[C] [Couvreur, 1954c: 86]), *///l·iñ ñmetsi śwātsi smaṃñe ///* (335a5[E/C]), *om[t]e su nmälye ///* (IT-187b5[C]; IDP reads *tsmälye*); Pt. III /**nemä- ~ nā́mäsā-**/ [A // -, -, nemar; MP -, -, namtsate//]: *ñakti arjuṃ-stām nemar-neś cau eṅksate* 'the gods bent the *arjuna*-tree to him and he seized it' (107b4[L]); PP /**nämó-**/ (THT-1192a1[A]); ; **—nmalñe ~ namalñe** '± bending' (?): *namalñ[e]* (190a1[L]) [●this form is formally anomalous and difficult to account for], *kauc nmalyñe* (414a2-fn.4[C]); **—nmalyñeṣṣe*** '± prtng to bending' (?): *///ññe nmalyñeṣṣeṃ* (414a2[C]).

K[3] PP /**ñeñämu-**/: *tusa ka[kācc]u ply[e]ₙsa su keₙcä ñeñmu kektseñ yäprerne ot ś[kamaiyyai no wi]nāṣṣa* 'thus rejoicing he flew high, bending [his] body in the air; thereby he honored the ten-powered one' (365a3[A]), *ñeñmu tärne///* 'inclining [my] head' (248a2[E]).

■ AB *näm-* reflect PTch **näm-* from PIE **nem-* 'bend, incline' [: Sanskrit *námati* 'bends, bows,' Avestan *nəmaiti* 'id.,' TchB *räm-* 'bend (away), deflect' (if the present *rämnā-* is from PIE **nm̥neh$_a$-* by dissimilation) and other, nominal cognates, in Greek, Latin, Germanic, Baltic, and Celtic (P:764; MA:63; LIV: 453ff.; Cheung, 2006:280-281; de Vaan, 2008:405)] (Schulze, 1927, VW:313). LIV and Beekes (2010:1007) suggest a distinction between *nem-* 'bend' (in Indo-Iranian and Tocharian) and *nem-* 'share out' (in Greek, Germanic, and Baltic). ►See also possibly **räm-**.

närk- (vt.) 'keep away'

Ps. IXb /**nā́rkäsk[ä]/[e]-**/ [A -, -, narkäṣṣäṃ//] *[pa]lsko narkäṣṣä<ṃ>-ñ* 'keeps away my spirit' (THT 1538, frgm. a-b2[?]); Impv II /**päñā́rkā-**/ [Pl. päñarkas] (PK-AS-17Hb2[C] [Pinault, 1988a:183]); Pt. II /**ñā́rkā-**/ [A -, ñārkasta, ñārka//]; – **narkäṣälyñe** 'abstention (from sin)' [= B(H)S *vairamaṇī*] (THT-3312a2 [cf. Schmidt, 1986; Ogihara, 2011:139]). ■Etymology unknown. For a suggestion (negative **n-* + *r̥g-* 'extend'), see VW (314). ►See also **nerke** and **enerke**.

närs- (vt.) 'urge, press'

Pt. II /**ñyārsā-**/ [A -, -, ñyārsa//]: */// ostmeṃ lantsiś ñyārsa-me soylñe śārsa ///* 'he urged them to leave their homes; he knew satisfaction' (50b1[C]). ●The present *narsäṣṣäṃ* usually put here is, rather, to be read *tarsäṣṣäṃ* (so already Sieg and Siegling and TVS); see s.v. *tärs-*. ■Etymology unknown.

nässait* (~ niset*) (n.[m.sg.]) ‘spell’ [only in combination with *yām-* as (vi/vt.) ‘cast a spell’; ‘cast a spell over’]

[-, -, nässait//] *[arṣā]klo auk catä tsākaṃ tesa näsait y[amaṣäle]* ‘[if] a snake, adder, or *cat* bites, thus a spell [is] to be cast’ (503a2$^{C/L}$), *kwri no āñme tākaṃ-ne raddhisa yatsi war nässait yamaṣle iprerne pärsnālle raddhisa yaṃn* ‘if [someone] has the desire to go with magical power, [he is] to cast a spell [over] water; [it is] to be sprinkled in the air; he goes with magical power’ (M-3b6/7/PK-AS-8Cb6/7^{C}); *war niset yamäṣäle* (SHT-146 [Malzahn, 2007b]). ■Related to TchA *nesset* ‘id.’ but further connections are unknown (cf. VW:318).

nigranthe* (n.) ‘heretical monk’

[-, nigranthi, -//-, nigrantheṃts, nigrantheṃ] (28b5^{C}, 20a6^{C}). ■From B(H)S *nirgrantha-* (cf. TchA *nigranth*).

nigrot (n.) ‘banyan (*Ficus bengalensis* Linn.)’

[nigrot, -, nigrot//] *[91] Supratiṣṭhit ñem nigrot [ṣai] stanāṃts wlo* ‘S. was a banyan, the king of trees’ (3a7^{C}). ■From B(H)S *nyagrodha-* (cf. TchA *nyagrot*).

Nigrodhārām (n.) ‘Nyagrodhārāma’ (PN of a park where the Buddha often stayed) (349a3^{C}). ►See also **Nyagrodhārām**.

nicitakāmp (n.) ‘East Indian globe thistle (*Sphaeranthus hirtus* Willd.)’ [Filliozat] (a medical ingredient)

[nicitakāmp, -, -//] (W passim^{C}). ■From B(H)S *nicakadamba-*

niculaphal (n.) ‘“Dragon’s blood,” the fruit of the rattan palm (*Calamus rotang* Linn.)’ (a medical ingredient)

[niculaphal, -, -//] (P-3b5/PK-AS-9Ab5^{E}). ■From B(H)S *niculaphala-*.

nitt- (vi/vt.) **G** ‘break (intr.), collapse’; **K** ‘crush, pull down, tear down’

G Ps. I?/V /**nittä-** or **nittā-**/ [A -, -, nittaṃ//]: *läkleñ arañce nittaṃ* [lege: *nittäṃ*?] *wesäñ* ‘out of suffering [our] heart[s] break’ (88b4/5^{C}); Ko. V /**näittā-**/ [Inf. naittatsi]: */// [kek]ly[au]ṣormeṃ māndri läkleñ naittatsi aun[tsate]* (370a3^{C}); Pt. Ib /**nāittā́-**/ [A -, -, naitta// -, -, naittāre]: *naitta-c pälsko* ‘thy spirit broke’ (THT-3597b4^{A} [Schmidt, 1983a:274]), *maiwa [keṃ] ... kodyänmā<sa> sumerntā naittāre* ‘the earth shook … by the billions the mountains collapsed’ (274b6^{A}) [●*naittāre* is from an archaic text and therefore not probative for the quite likely post-root stress].

K Ps. IXb /**nā́ittäsk**^{ä}**/**$_{e}$**-**/ [A -, -, naittäṣṣäṃ//]: *kāmadhāttuṣṣai yoñyaṃ kaut[a]-n[aṃ] Morñiktantse mīnadhvaje waipe räskre naittäṣṣäṃ* ‘he cut off the *kāmadhātu* ways and roughly pulled down the fish-emblazoned banner of Māra’ (591a1^{L}); Pt. IV /**nāittā́ṣṣā-**/ [A -, naittaṣṣasta, -//]: *S[u]mer ś[a]le* [lege: *ṣale*] *naittaṣṣasta* ‘thou didst crush Mt. Sumeru’ (297.1b5^{L}).

●The present of the Grundverb is usually as given as a Class V (i.e. /nittā-/) but a Class V present paralleled by a Class V subjunctive but differing in root ablaut is otherwise not surely paralleled. An athematic *nittä-* is probably confirmed by the derived adjective *nitmo*. ■Etymology unclear. TchB *nitt-* reflects PTch **näitw-* (cf. B *naitwe* ‘shell’) which may (VW:319) be from PIE **kneid-* [: ON *hnīta* ‘push against something,’ *hnita* ‘rivet,’ Old English *hnītan* ‘push, stick,’ Latvian *kniẽdêt* ‘rivet,’ Greek *knízō* ‘scratch, pound, chafe,’ Middle Irish *cned* ‘wound’ (< **knidā-*) (P:561-2)], though one would have expected the PIE **-d-* to have dis-appeared before the **-w-*. Alternatively, one might related *nitt-* to PIE

*$g^{h}neid^{h}$- [: Old English *gnīdan* ‘rub (off),’ OHG *gnītan* ‘id.,’ Latvian *gnīde* ‘rough, dirty skin,’ etc. (P:437)]. ►See also **nitmo** and **naitwe**.

nitmo (adj.) ‘collapsing’

[m: nitmo, -, -//] *1[8] t[oṃ] w[e]ña Hetubā[like rekau]na kärstautstsai weśeñ-ñaisa nitmo* ‘H. spoke these words with breaking voice, collapsing (283a2^{A}). ■A derivative of *nitt*-, q.v.

nitya (n.) ‘constant or indispensable rite or act’

(202a3^{L}). ■From B(H)S *nitya*-.

nip- (vt.) ‘± pledge’ (??)

Pt. II /**ñāipā-**/ [A -, -, ñaipa//]: *Purtaśä k_{u}śāneṃ nocot ñaipa taisa 6000 makte nocot k_{u}śāneṃ kamate 1000* ‘P. pledged a *nocot* of k_{u}śāne*s*, thus 6,000; he himself brought 1,000 k_{u}śāne*s* as a *nocot*’ (490b-I-5/6^{Col}). ●Sieg (1950:221) suggests that *nocot nip*- might mean ‘abheben’ (‘withdraw [money]’) while *nocot pär/kām*- could be ‘abholen’ (‘collect [money]’). The interpretation is possible but by no means certain. Winter (2000:135) suggests ‘fix, determine.’

■If the meaning given here is correctly determined, it is likely that we have a borrowing from Iranian, cf. Khotanese *nvī* (< **nipīya*-) ‘pledge’ (Bailey, 1979: 196), Manichean Sogdian *np’q* ‘pledge,’ Zoroastrian Pahlavi *np’k* ‘pledge,’ Khwarazmian *nibāk* ‘pledge,’ the latter three reflecting a Proto-Iranian **nipāka*-, a nominal derivative of **ni-pā*- ‘deposit, pledge’ (the verb itself appears to be nowhere attested in Iranian—cf. Cheung, 2007:289).

nipūrtse* (adj.) ‘adorned with footbells’

[f: // -, -, nipūrtsana] *siknaṃ nipūrtsana paine[sa]* ‘he steps (forward) with feet adorned with footbells’ (IT-40b2^{C} [cf. Broomhead, 204, Hilmarsson, 1989a:12]). ●The translation is Broomhead’s. ■Etymology unknown.

nimittājñe* (adj.) ‘acquainted with omens’

[m: -, -, nimittājñeṃ//] (350b1^{C}). ■From B(H)S *nimittājña*-.

niyam (n.) ‘fixed course, unchangeableness’

[niyam, -, -//] (193a6$^{C/L}$). ■From B(H)S *niyama*-, or *niyāma*-.

nirupadhiśeṣ ([indeclinable] adj.) ‘free from the influence of *upadhi*’

(113b3^{L}). ■From B(H)S *nirupadhideśeṣa*-.

nirodha (n.) ‘suppression (of pain)’

(580a4^{L}); —**nirodhäṣṣe*** ‘prtng to the suppression of pain’ (520a4^{C}). ■From B(H)S *nirodha*-.

ˣnirghāt* (n.) ‘hurricane’

[//nirghātänta, -, -] (PK-AS-16.1b5C [CEToM]). ■From B(H)S *nirghāta*-.

nirjvare (adj.) ‘free from disease, healthy, sound’

[m: nirjvare, -, -//] (509b3$^{C/L}$). ■From B(H)S *nirjvara*-.

ˣnirmaṇacitt* ‘±creating thought’ (?)

[//-, nirmāṇacittantaṃts, -] (used as a gloss in SHT-1708 [Malzahn, 2007b]). ■A borrowing from an unattested B(H)S **nirmāṇa-citta*-.

nirmāṇarati* (n.) a class of gods

[-, -, nirmāṇarati//] (525b7^{C}). ■From B(H)S *nirmāṇarati*-.

nirmite, ►nermite.

niryuhaṃ (n.) ‘decoction, extract’
[niryuhaṃ -, -//] *niryuhaṃ yamaṣle yenteṣṣana tekanmane kartse* ‘the decoction [is] to be made; [it is] good for wind diseases’ (Y-2b6^{C}). ■From B(H)S *niryūha-*.

nirvaṃṣṣe, ►s.v. nervāṃ.

Nirvāṇavārg* (n.[m.sg.]) ‘Nirvāṇavarga’ (a portion of the Udānavarga)
[-, -, Nirvāṇavārg//] (S-6a5/PK-AS-5Ca5^{C}).

nilutpāl ~ nilotpāl (n.) ‘blue water lily (*Nymphaea stellata* Willd.)’ (MI)
[nilutpāl ~ nilotpāl, -, -//] (W passim^{C}). ■From B(H)S *nīlotpala-*.

nivāräṃ* (n.) ‘hindrance to religious life, besetting sin’
[//-, -, nivärä(nä)nta] (252a2^{A}). ■From B(H)S *nīvaraṇa-*.

niśācare (n.) ‘jackal’
[niśācare, -, -//] (511a3^{L}). ■From B(H)S *niśācara-*.

niśrai (n.) ‘support, basis; residence; shelter, asylum, refuge’
[niśrai, -, niśrai//] (318a3^{C}), *ṣanmīrentse niśrai* ‘the novice’s shelter’ (IT-62a3^{C}). ■From B(H)S *niśraya-*.

niṣīdaṃ* (n.) ‘sitting-mat’
[-, -, niṣīdaṃ//] • *niṣīdaṃ kamāte Andhave warttone masa ompalskoññe lamatsi* • ‘Andhava gathered up his sitting-mat and went into the forest to meditate’ (IT-247a3^{C}). ■From B(H)S *niṣīdana-*.

niṣke (n.[m.sg.]) ‘(golden) ornament, jewel’
[niṣke, -, -//] *kälṣamñeṣṣe niṣke su prākre tākoy-ñ arañce* ‘may my heart be strong [as] the jewel of patience’ (S-5b1/PK-AS-5Bb1^{C}). ■B(H)S *niṣka-*.

niṣkramā(ṃt)* name of a meter of 4x7 syllables (rhythm 6/6/5 or 5/7/5)
[-, -, niṣkramā(ṃt)//] (81a2^{C}, 347a3^{L}). Cf. TchA *niṣkramānt*.

nisargi ([indeclinable] adj.) ‘involving forfeiture [of a monk’s right to share in garments of the order]’
• *ku̯se ṣamāne ṣañ ṣarsa naumiy[e ta]läṣṣäṃ ... ni* [abbrev. for *nisargi*] **:** ‘whatever monk picks up/acquires a jewel with his own hand, *niḥsargika*’ (337a1/2^{C}). ■From B(H)S *niḥsargika-*. ►See also **naisargi**.

ˣniset, ►nässait.

¹nu- (vi/vt.) **G** ‘cry out; threaten’; **K**^{3} [only with cognate accusative **newe**] ‘roar a roar, shout a shout’ [both **G** and **K** with both pleasant and unpleasant sounds]
G Ps. III /**ñewe-**/ [MP -, -, ñewetär//]: *mamāntaṣ cew palskosa reki kca weṣṣäṃ yolo yämtsi ñeweträ* ‘with this evil-minded spirit he speaks some word and threatens to do evil’ (K-3b6/PKAS-7Cb6^{C} [CEToM]); Ko. V /**núwā-**/ [A -, -, nuwaṃ//; MPOpt. -, -, nuwoytär//]; Pt. Ia /**nāwā́^{ʾ}-**/ [MP -, -, nawatai, -//]: *pontäṃts kärtseṣc* [sic] *nawatai* ‘thou didst cry out for the good of all’ (224a3^{A}); —**nūwalñe** ‘± shout, roar’ (?): (51b8^{C}, 222b4$^{E/C}$, AMB-b5/PK-NS-32b5^{C}); —**nwalñeṣṣe*** ‘± prtng to a shout or roar’ (?): *stmau ṣña-nwalñeṣṣepi Sumerntse mrācne* ‘standing on the summit of self-proclaiming Sumeru’ (TEB-58-19/SI P/1b^{C}).
K Ps. IXb /**núwäsk^{ʾä}/$_{\text{e}}$-**/ [A -, nuṣt (< *nuwäṣt), -//; AImpf. -, -, nūwäṣṣi//-, -, nuwäṣyeṃ]: *nuṣt* (or *nuṣt*?) *nūwalñe* (Amb-b5/PK-NS-32b5^{C}), *newe nūwäṣṣi ṣecakäṃñe snai proskai* ‘he roared the lion’s roar without fear’ [= ‘he roared fearlessly like a lion’] (244b1^{C}); Pt. II /**ñāwā-**/ [A -, -, ñāwa//]: *ñāwa newe wrocce ṣecakäññe ce$_{u}$* ‘he roared the great lion roar’ (220a2$^{E/C}$).

■ AB *nu-* reflect PTch **näu-* from PIE **neu-* 'shout (in praise)' [: Sanskrit *návate* 'cries out, praise,' Persian *navīdan* 'complain,' *nōyīdan* 'cry aloud,' *navānīdan* 'cause to cry,' Khotanese (3rd. pl.) Khotanese *nuvaindä* 'howl' [of wolves, jackals] (stem *nuvā-*), Old Irish *núall* 'cry, alarm, proclamation' (< **neu-slo-*), Latin *nūntius* '(official) message' (P:767; MA:89; LIV:456ff; Cheung, 2006:284-285)] (Reuter, 1934:11, Lane, 1938:29, VW:320-1). See also **newe**.

[×²]nu- (vt.) 'be(come) sick' (??)

PP **nuwó-** (?): *34 wäntsi* [or *wättsi*, the reading per IDP?] *wes [t]woṣ ṣeme ko///* (IT-105b3[E?] [cf. Couvreur, 1954c:84; Broomhead, 286]), */// wänt[r]e[ñ] no nwau yän pūdñakte ywau ///* 'however having suffered from/been sickened by this affair, the Buddha goes/sets out, having matured …' (342b7[A]).

●In both attestations it is difficult to tell whether the words begin with a <tw> or an <nw>. I give the transcription of these two attestations just as the first editors (Couvreur and Sieg/Siegling) gave them. Couvreur's *[t]* means *t* or *n*. Sieg and Siegling say that *yän* may be read as *yät* but otherwise make no comments about the *n*'s and *t*'s. Malzahn (TVS), for analytic reasons, chooses to read *wäntsi wes twoṣ* and *wänt[r]e[ñ] no twau*. Given our ignorance of *wäntsi/wättsi*, there can be no assurance about the meaning of *n/woṣ* in the first sentence. However, the second sentence does not seem altogether semantically compatible with either *[1]nu-* 'roar' or *tu-* 'shine/kindle.' I wonder, then, whether it should not be put with TchA *nu-* 'be(come) sick' (cf. particularly *nwām* 'sick'). Our second sentence above would be then yet another example of the common Buddhist topos of the revulsion felt by the Buddha when confronted with sickness, old-age, and death.

● The abstract *nuwalñe* in */// [y]p[a]rw[e] eṅ[k]o[ṣ] nuwalñe läklentaṣṣai l///* (222b4[E/C]) may, because of its association with *läklentaṣṣai*, also belong here. */// nuwoyträ [10]* (236.1a2), with absolutely no context, might belong here too but would go equally well with *[1]nu-*.

■TchA *nu-* 'suffer/be sickened,' *nwām* 'sick' (see TVS) and *nu-* 'be(come) sick' would reflect a PTch **näu-* 'id.' The Tocharian A group is traditionally, and probably correctly, taken to be related to various words in Balto-Slavic meaning 'death' or 'fatigue' [: Latvian *nâwe* 'death,' *nâwîtiês* 'become tired,' Czech *únava* 'fatigue' (VW:322, following a suggestion of Duchesne-Guillemin [1941]). ►See possibly also **nutstse**.

nuk- (vt.) 'swallow'

Ps. VIa /**nuknā-**/ [A -, -, nuknaṃ//]: *mäṃ[t] ptesä srukalleṣṣe mādär se pontäṃ nuknaṃ pontäṃntso akalkänta kärstoca :* (295b3[A]); Ko. V /**nāukā- ~ nukā-**/ [A -, -, naukaṃ//; AOpt. -, nukoyt, nukoy (?)//]: *te tsatsaltarmeṃ naukäṃn-ne* [sic] 'having chewed it, he will swallow it' (407a1/2[E]), *[nuko]yt* = B(H)S *gileḥ* (U-20b6[?]); PP /**nuko-**/: *: yokaiṣṣe śvāl nukowä* 'having swallowed the food of desire' (295a7[A]), *aklilyñe su cpi mäsketrä tanā-mot ramt solme nukowa* [lege: *nukowä*] (407a3/4[E]).

■Etymology unclear. VW (321) suggests a PIE **g^hnu-g^h-* or the like and relates it to the isolated Greek *khnaúō* 'nibble' (which Frisk labels as "popular and expressive"; Beekes' discussion is similar). Such a relationship is a possibility, though neither the meaning nor the phonology is particularly encouraging.

ˣnuñce* (n.) a kind of foodstuff
[//-, -, nuñceṃ] *///nta • nuñcentsa wärñai ///* (IT-1437a4^{A} [Ogihara, 2011:122]).

Nupūra (n.) ‘Nūpura’ (PN of a prince)
[Nupūra, -, -//] (589a5^{C}).

nusk- (vt.) ‘squeeze; oppress, depress’
Ps. IXb /**núskā́sk**^{ä}**/**$_{\text{e}}$**-** ~ **ñuskā́sk**^{ä}**/**$_{\text{e}}$**-**/ [A -, -, nuskäṣṣäṃ ~ ñuskaṣṣäṃ// -, -, nuskäskeṃ; MP nuskaskemar, -, nuskästär//]: *yokye kleśo mi[y]äṣṣäṃ [tane on]olmeṃ saṃsārne nuskaṣṣän-[m]e* ‘the thirst-*kleśa* harms men here; it oppresses them in the *saṃsāra*’ (llb5^{C}), *kwipe-ike ke$_{u}$wco kaltärr-ne tu maśne eṅkastär nuskaṣṣäṃn-ne* ‘his shame-place [= penis] stands tall; he takes it in [his] fist and squeezes it’ (334a4$^{E/C}$), *7 mā miyäṣṣäṃ ono[lmeṃ mā] ra palsko ñus[kaṣṣäṃ :]* (523b2^{C}), *onmiṣṣana pwārasa tsäksemane marmanma troṅktse stām ra sälpiñ cittsa wolokmar nuskaskemar marmanma iṅkauṃ kästwer* ‘with fires of remorse burning in [my] veins like a hollow tree [burns], with glowing spirit I remain; I squeeze my veins day and night [so as to relieve my pain]’ (TEB-64-05/IT-5$^{C/L}$), *[yes mā] nu[skas]trä päl[sk]onta :* ‘it does not depress your spirits’ (45a5^{C}); Ko. II /**ñusk**^{ä}**/**$_{\text{e}}$**-**/: (see abstract); Pt. III /**ñeuskä- ~ ñeuskäsā-***/ [ñauskwa, -, -//]: *: läklentaṣṣe nauskene ñauskuwa ñäś aräñcaṃ* [lege: *aräñcä*] *:* ‘with the depression of sufferings, I squeeze [my] heart’ (228b2/3^{A}); PP /**ñeñusku-**/; **—ñuṣṣalñe** ‘± oppression’ (IT-254a4^{C}).
■TchB *nusk-* reflects PTch **näusk-*, perhaps (as if) from PIE **nu-sḱe/o-* ‘± bend’ [: Sanskrit *návate*, Sanskrit *nauti* ‘moves’ (intr.), Greek *neúō* ‘nod, beckon (as a sign); bend forward; decline,’ Latin *re-nuō* ‘nod back the head; deny, reject (by motion of the head),’ *nūtō* ‘nod, stagger, sway,’ Old Irish *nóïd* ‘makes known,’ etc. (P:767)]. The vowel of **näusk-* is a rebuilt zero-grade (Adams, 1978) while *ñusk-* may represent PIE **neu-sḱe/o-*. Alternatively we may follow VW (321-2 and Hackstein, 1995:180ff.) who suggests, in effect, a PIE **gneuh$_{x}$-sḱe/o-*, and a connection with Old Norse *knýja* ‘press, strike,’ Old English *cnūwian* ‘pound,’ *cnēowian* ‘coire,’ Serbian *gnjávati* ‘press’ (P:371). As Pinault has amply demonstrated (1990:194-6), the apparently similar TchA *wnisk-* means ‘torture’ and is thus to be kept separate (Pinault himself suggests a **wi-nik-sḱe/o-* for TchA where **neik-* is ‘begin, put into movement, attack’). ►See also **nauske**.

nutstse (adj.) ‘± nugatory’ or ‘disappearing’ (?)
[m: nuttse, -, //] [f: //nuttsana, -, -] *nauṣañana yolaina yamornta nutsana mäskenträ* ‘earlier evil deeds become nugatory/disappear’ (552a4/5^{E}), *empelona ra yāmwa tākaṃ yāmornta āñm-näkälñesa nuttsāna pest klautkonträ* ‘even if evil deeds have been done, they become completely nugatory/disappear completely through self-reproach’ (K-3b2/PK-AS-7Cb2^{C}). ■Derivative of some sort of *naut-* ‘destroy’? The semantic development might be something like *‘destroyed’ > *‘annulled’ > ‘nugatory’ (cf. VW:322). However, in form, it looks like an agent noun/adjective in *-tstse* from *nu-*. ►See also **naut-**.

¹-ne enclitic oblique third person singular pronoun.
■TchA *-ṃ* and B *-ne* reflect, in some fashion, the PIE pronominal **h$_{1}$eno-*/*h$_{1}$ono-* [: Greek *keînos* (< **ke-* + *-h$_{1}$eno-*), Latin *enim* ‘namely, for instance,’ Lithuanian

añs ~ anàs ‘that,’ Greek *né* ‘namely,’ Sanskrit *nānā* ‘so-and-so,’ etc. (P: 319-21)] (VW, 1941:71, Pisani, 1941-42:9, VW, 1976:308). ►See also **nai** and possibly **nes-**.

²-ne locative postposition

■TchA *-aṃ* and B *-ne* reflect PTch **-ne* (the *-a-* of TchA is the thematic vowel reassigned to the locative ending). PTch **-ne* is from **h₁eno*, or perhaps **h₁endo*, part of the wide-flung etymon of **h₁en* ‘in’ and **h₁on* ‘on’ [: Greek *en*, ‘in,’ Latin *in* ‘in,’ English *in*, etc. (P:311ff; MA:290)] (Klingenschmitt, 1975). ►See also **eneṃ**, **nes-**, and words beginning with the prefix **y(n)-**.

neuske, ►nauske.

nekarṣke (adj./adv.) ‘pleasant(ly)’

[m: nekarṣke, -, -//] [f: //nekarṣkana, -, -] *nekärṣkana rekauwna* ‘pleasant words’ (THT-1297b3^{A}), */// [s]e pañäktaññe pelaikne ate tot empreṃtse swāre nekarṣke pällarṣke ste* ‘this law of the Buddha is so true, sweet, pleasant and praiseworthy!’ (101a5^{C}), */// gandharvv[i] śark[a] yāmṣyeṃ nekarṣk[e] ///* ‘the *gandharva*s sang a song pleasantly’ (382a1^{C}), *nekarṣke ypa[rwe]* ‘pleasant at first’ (= B(H)S *madhurāgrā*) (IT-765a1$^{?}$ [Peyrot, 2008b:121]). ●Meaning assured by B(H)S bilingual (Peyrot, 2008b:121). ■Etymology unknown. Clearly not to be related to *näk-* ‘destroy.’

nekcīye (adv.) ‘last night, at night’ [= B(H)S *doṣā*]

14 Upoṣathe ... śem nekcīye piś-känte ceṃ ñakteṃmp=eṣe : ‘U. came at night with 500 [other] gods’ (23a1^{C}), */// māka k$_u$ce twe nekciye pwārntse ///* (IT-86b3^{C} [cf. Pinault, 1990:185]).

■TchA *nakcu* ‘id.’ and B *nekcīye* represent the adverbial use of an adjective from PTch **nek^{w}cäwye-* (as if) from PIE **nok^{w}tewyo-*, a derivative of **nek^{w}t-* ‘night’ [: Sanskrit *nák* (stem *nakt-*), Greek *núks* (gen. *nuktós*), Albanian *natë*, Latin *nox* (gen. *noctis*), Old Irish *i-nnocht* ‘hac nocte,’ Gothic *nahts*, Lithuanian *naktìs*, OCS *nošt*ь, Hittite *nekuz* ‘at night’ (P:762-3; MA:394)]. The PIE *u*-stem **nok^{w}tu-* is otherwise seen in Sanskrit *aktú-* ‘night, obscurity,’ Germanic **unhtwōn-* ‘morning twilight’ [: Gothic *ūhtwo*, OHG *uohta*] and TchA *nokte* ‘at night’ and *noktiṃ* ‘last night’ (Pinault, 1990:181-190). The existence of TchA *nakcu* precludes taking B *nekciye* to be from a PIE **nok^{w}tiyo-* as is usually done (Sieg, Siegling, and Schulze, 1931:267, VW:319).

nete (n.[m.sg.]) ‘power’

[nete, -, -//] *tsmoytär-ñ nete pälskoṣṣe aṅklautka[t]te* ‘may my spiritual and unchangeable power increase’ (S-8b2/PK-AS-4Bb2^{C}).

■TchA *nati* ‘id.’ and B *nete* reflect PTch **nete*, in the case of TchB, or **netäi* (like B *leki* beside *leke* ‘bed’), in the case of A. PTch **nete* would be from a PIE **noto-*, a thematic derivative of **net-* ‘help, support’ otherwise seen only in Germanic, e.g. Gothic *niþan* ‘help, support,’ OHG *gināda* ‘divine favor, grace,’ Old Saxon *(gi)nātha* ‘help, grace, favor’ (VW:310).

netke* (n.) ‘urging, prompting, ♦pressure,’ only in the compound **snai-netke*** ‘unprompted person’

[-, -, -, netka (voc.)//] *cäñcrona wñasta ... ṣäñ krentauna snai-netka* ‘unprompted one, thou didst speak thy own dear virtues’ (248b3^{E}). ■A derivative of *nätk-*, q.v.

nette-sūtär (n.) ‘conduct-*sūtra*’

[nette-sūtär, -, -//] (203a1$^{E/C}$). ■From B(H)S *nītisūtra-*.

ˣnenekor, ►s.v. näk-.

nemce (adv.) ‘certainly, surely’

śaul nemce tärkänälle kreñcepi ste śaum[o]ntse ‘life is certainly to be released by the good man’ (133a6^{A}). ■TchA *neñci* ‘id.’ and B *nemce* reflect PTch **nem(äñ)cye*. TchA shows regular loss of the final vowel and concomitant vocalization of the **-y-*. Both languages show a reduction of the complex medial cluster **-m(äñ)c-*. It becomes *-ñc-* in A (one should note that PTch **-e-* is preserved before *-ñ-* in A) and **-m(äñ)cy-* to *-m(ñ)c-* in B. It is possible that PTch **nem(äñ)cye* is to be resolved as **ne-* (pronominal as in -^{1}*ne*) + *-mänt-* (cf. *mant*) + *-ye-* ‘± of thus sort’ (cf. the similar analysis of VW:317). ►See following entry.

nemcek^{A-C} **~ nemñcek**$^{C-L}$ (adv.) ‘certainly, surely’; ([indelinable] adj.) ‘certain, sure’

: *cmetär ka ksa kr$_{u}$i nemcek postäṃ sruketrä* ***:*** ‘if someone is born, later he will surely die’ (284a2/3^{A}), *nemcek totte kätknaṃ sū* ‘certainly he crosses to the other side’ (THT-1339a6^{A}), *källoym oko nemcek ce po cmelane* ‘may I achieve this certain result in all births’ (S-3b4^{C}); **—nemcekañ̈ñe** ‘infallible’: *nemcekaṃñe* = B(H)S *niratyayam* (Y-2a2^{C}). ■From *nemce*, q.v., + strengthening particle *-k(ä)*.

nerke* (n.) ‘hesitation, delay’

[-, -, nerke//] *[walo] weṣṣäṃ käṣṣi snai nerke yänmaskau pwārṣai koṣkaine* ‘the king says: teacher, without hesitation I [will] enter in the fiery hut’ (100a5^{C}). ■A derivative of *närk-*, q.v.

nermit yām- (vt.) ‘form, fashion’

nermit yāmṣencai wnolmeṃ okt-yaknes=astareṃ ‘fashioner of creatures pure in the eightfold way’ (TEB-59-29/SI P/1b^{C}). ■From B(H)S *nirmita-*. ►See also next entry.

nermite* (adj.) ‘artificial, visionary’

[m: //-, -, nermiteṃ] *śwāra kälymiṃ po prautkar nermi[t]eṃ [p]oyśintasa* ‘in all four directions they are confined by visions of buddhas’ (108b6^{L}), *n[e]rm[i]t-eṃ[mpa] amānuṣempa* ‘with illusory and inhuman [beings]’ (IT-127a1^{C}). ■From B(H)S *nirmita-*. ►See also previous entry.

nervāṃ (n.[m.sg.]) ‘nirvana, extinction’

[nervāṃ, nervā(nä)ntse, nervāṃ//] *ramer no ṣpä tsälpeträ saṃsārmeṃ nervāṃ yänmāṣṣäṃ* ‘quickly he is freed from the *saṃsāra* and attains nirvana’ (K-10al/PK-AS-7Ja1^{C} [CEToM]); **—nervaṃ-ñaṣṣe** ‘nirvana-seeking’; **—nervāṇ-äṣṣe** ‘prtng to nirvana’: *nervāṇäṣṣai ytāri lkāṣṣäṃ* ‘he sees the way to nirvana’ (154al^{C}). ■From B(H)S *nirvaṇa-* (cf. TchA *nervāṃ*).

ˣnerso, ►terso.

newiya (nf.) ‘canal’

[newiya, -, -//] *kom-kläskomeṃ orotsa newiya sim* ‘on the west the great canal [is] the boundary’ (Tokyo National Museum, Archives, No. 174 [= Otani 19.1] [Pinault, 1998]).

■From a putative Proto-Eastern Iranian **nawíya*, itself from Proto-Indo-Iranian **naHwíya-* ‘± boatable’ (i.e., deep enough to allow a boat or to require one), a derivative of **naHu-* ‘boat.’ Cf. Avestan *āfš nāviyā* ‘water channel,’ Sogdian *n’wyk* ‘deep,’ Sarikoli *wanɛw* ‘irrigation ditch (< **wi-nāwiyā*), Sanskrit *nāvyā* ‘navigable river’ (Adams, 1998).

newe* (n.[m.sg.]) ‘roar, din’

[-, -, newe//newi, -, -] *te-mant ñāwa newe wrocce ṣecakäññe ce*$_u$ ‘thus he roared this great lion roar’ (220a2$^{E/C}$), */// [wertsi]yaṣṣe newe śama* • ‘the din of the retinue came’ (IT-130a5$^{C/L}$), *parskalyisa newi wrocci* ‘out of fear [there were] great roars’ (PK-AS-16.1b3^{C} [CEToM]). ■A derivative of *nu*-, q.v. ►See also the next entry.

newe$_u$* (adj.) ‘resounding’

[m: -, -, newent//] *pelaikneṣṣe kerū cai śtwār=emprenma newe* [lege: *newent*] *ce ente pyāśyeṃ* ‘if these four truths strike the resounding drum of the law’ (S-5b2/PK-AS-5Bb2^{C}). ■An adjectival derivative in *-w/-nt-* of the previous entry.

neṣamye* (n.) ‘evil-rumor’

[-, -, neṣamye//] *tattaṃ nāki neṣmye snai yamor ... nraine tänmastär* ‘[if] someone lays out reproach and evil-rumor without reason, … he is [re-]born in hell’ (15a6=17a8^{C}).

■Etymology obscure. TchA *naṣmi* ‘id.’ and B *neṣmye* reflect a PTch **neṣämiye* but further connections are dubious (so VW:310). Isebaert (1977[79]) suggests, quite speculatively, a PIE **nok̂sk̂e-mo-*, a derivative of a putative **nok̂sk̂e/o-* ‘± accabler, charger, objecter’ from **nek̂-* ‘destroy.’

nes- (vi.) ‘be, exist; become’ (as auxiliary with the PP = ‘have’) [*peri nes-* = ‘owe’]

Ps. I /**nesā́-**/ [A nesau, nest, nesäṃ (nesaṃ-ne)/-, -, nesteṃ/ nesem, nescer ~ neścer, nesäṃ (nesaṃ-ne); *m*-Part. nesamane ~ nesmane; Ger. nesalle (both Ger. I and Ger. II); Inf. nestsi]: *mā näno ñiś ostäṣṣai wṣeññaine nesew [w]ṣille ntā* ‘never again will I dwell in a house-dwelling’ (PK-AS-12H-b5^{A} [Thomas, 1985b:134]), *[mā] sū nesäṃ k$_u$se onwañše tākoy 80* ‘there is no[one who is [lit. may be] immortal’ (2a2^{C}), *28 mā tne sāṃksa tot nesäṃ* ‘there is not here so much of a community’ (12b5^{C}), *mā nesäṃ* = B(H)S *nāsti* (U-18a2^{C}), */// [o]rotse-pacere nesteñy antpī ktsaitsī eś-lmoṣä ///* ‘my grandparents are both old and blind’ (THT-1540a4 [K. T. Schmidt, 20077:325]), *ce peri nesem tu päs aiskem-ne* ‘what we owe; we [will] give it back to him’ (PK-DAM.507-a9^{Col} [Pinault, 1984a:24]), *nesamane ṣamāneṃ* ‘a monk who is present’ (THT-1543 frgm. g-b1 [Ogihara, 2011:136]); Inf. /**nestsi**/: *36 toṃ ykenta wnolmeṃ[ts] nestsine* ‘the places of beings [are] in existence’ (45b3/4^{C}), (*[nesa]manene* = B(H)S *sati* (IT-38a5^{C}), (*[ne]sallonaṃtso* = B(H)S *agamyānāṃ* (IT-16a2^{C}); —$^{\times}$**nesalñe** ‘(place of) being’: *täṅkwañše omteṃ poyśi nes[a]ñ[ñ]e yamaṣate* ‘there the Buddha took [his] favorite spot’ (108b3^{L}); Copular Present /**ste, skente (~ stare)**/ [A -, star^{C}, ste$^{A\text{-}E\text{-}C\text{-}L}$ (star$^{A\text{-}E\text{-}C\text{-}L}$ + enclitic)// -, -, skente$^{A\text{-}E\text{-}C\text{-}L}$ (skentar^{C} + enclitic) ~ stare^{L}]: *weña saim-wäste=traikatte ptantse aṣāṃ star* [2nd sg.] ‘he said, “thou art an undeterable refuge, worthy of a *stūpa*” ’ (405a2^{C}), *[sruka]lñe ste sampauca* ‘death is the one who takes away’ (4a3^{C}), */// srūkalñe ekñi star-me :* ‘death is our [only certain] possession’ (12b4^{C}), *kroścana toṃ nrainta skente okt* ‘there are eight cold hells’ (18b5^{C}), *śāmna caimp skente mā yakṣī* ‘these are men, [they are] not *yakṣa*s!’ (85a3/4^{C}), */// kartstse ākṣwa tonne stare oltsorsa 2* (288a4$^{C\text{-}L}$), • *ṣerśkana ceym rṣāki ñissa śpālmeṃ stare* • ‘O sisters, these *ṛṣi*s are better than I’ (107b2^{L}), *///ñenta stare-me yesi bauddhe[ts] ///* (187a1^{L}), *meski pito ñi stare* ‘the strings [of cash] are my price’ (492a3^{Col}), *ceṃmpa yakwi trai stare-me* ‘with them there are their three horses’ (LP-15a4^{Col}); Imperfect /**ṣéi-**/ [A ṣaim ~ ṣeym, ṣait,

ṣai ~ ṣey//ṣeyem, ṣaicer, ṣeyeṃ ~ ṣeṃ]: *keklyauṣ[wa] eṅ[ku p]elaiknenta ṣaim* 'I had taken the laws [once] heard' (15a2=17a2^{C}), *mäkte pi kca tā onkorñai ñiś śwātsi källālle ṣeym* 'how could I get to eat this porridge?' (107a3^{L}), */// ṣai ṣlyīye leṅke :* 'there was a mountain valley' (12a3^{C}), *kwri yarke peti ṣey-me kurpelle ost olypo ṣaicer makci lamalyi* 'if there was a concern on your part for flattery and honor, you yourselves should have stayed at home' [i.e., not have become monks] (33a7^{C}), *26 ṣemi trikoṣ ṣeṃ* 'some were confused' (24a2^{C}), *tu wnolmi keklyauṣoṣ ṣeyeṃ :* 'the creatures had heard it' (30b2^{C}); Ko. V /**tā́kā-**/ [A tākau, tākat, tākaṃ//tākam, tākacer, tākaṃ; AOpt. tākoym ~ tākom, tākoyt, tākoy// tākoyem, tākoycer, tākoyeṃ ~ tākoṃ]: *: tākat ... saim-wäs[t]e 71* 'thou wilt be the refuge' (22b2^{C}), *: mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe :* 'perchance will there be a falling on my part from [my] great royal throne?' (5a4^{C}), *nai ñak[e] ārw[e]r tākam* 'we will indeed beready' (77a1^{C}), *[mā] sū nesäṃ k$_{u}$se onwaññe tākoy 80* 'there is no one who is [lit. may be] immortal' (2a2^{C}), [in Manichean script] *t'gvvy* [= *tākoy*] (Gabain/Winter/13), *ñi kka ka tākoṃ lāñc* 'only for me alone should there be kings' (33b3^{C}); Ipv. I /**p(ä)tā́kā-**/ [Sg. (p)tāka; Pl. ptākas]: *ārwer ptāka pelaikneṣṣe naumiye klyauṣtsi* 'be ready to hear the jewel of the law!' (100b5^{C}), *kärtse śommo tāka* 'be a good person!' (PK-LC-XXVII, 3^{Col} [TVS])); Pt. Ib /**tākā́-**/ [A takāwa, takāsta, tāka// -, takās, takāre]: • *taṅ m[ai]yyane ñiś saṇaṃ au[n]u takāwa [67]* 'in thy power I have wounded [my] enemies' (22a5/6^{C}), *miñcuṣka takāwa ṣer pudñä[kt]e[ntse]* 'I was a princess, the sister of the Buddha' (400a5^{L}), *: walo ... ce$_{u}$ preke śaultsa tāka sklokatstse 66* 'the king was at that time doubtful concerning [his] life' (5a2/3^{C}), *cey śtwer meñi päs takāre* • 'these four months were over' (331a5/b1^{L}); PP /**tātā́kā-**/: *: wāli ramt tatākausa s[aṃsār-yokye]* 'the *saṃsāra*-thirst [has] become like a liana' (11a2^{C}).

●This verb can function as both a verb of existence and as a copula. In the third person singular *nesäṃ* is (almost?) always 'exists,' or 'there is,' *ste/skente/stare* the copula.

●*Nes-* can apparently occur as a transitive verb with *peri* as direct object: *ce* [= *k$_{u}$ce*] *peri nesem tu päs aiskem-ne* 'what we are owing, that we [will] give back to him' (PK-DAM.507-a9^{Col} [Pinault, 1984a:24]), *Saṅkatepe ysāre peri towä 5* 'S [is] owing grain, 5 *tau*' (491b-II-5^{Col}), *mapi ketra ca peri nestä totka tsamo wat* 'thou owest not some debt to another, [whether] small or large?' (KVāc-9b2/3// THT-1102b2/3^{C} [Schmidt, 1986:18]). What suggests that *peri* here is not an adjective is that it can be modified by the determiner *[k]ca* as in the last example.

tatākar 'existence, being' (*oṃṣap-tatākar* = 'superiority'): *ṣemi ksa wnolmi skwassoñc pärweṣṣe tatākarmeṃ tū ompostäṃ läklessoñc no mäskenträ* 'some creatures, having been formerly fortunate, later [are] unfortunate' (K-7a3/PK-AS-7Ga3^{C} [CEToM]), *oṃṣap tatākarmeṃ ṣamāni* = B(H)S *abhibhūya bhikṣavaḥ* (U-2a4); **—nesalñe** 'existence, situation': *nesalyñe[ntse prutkālñememeṃ]* = B(H)S *bhavanirodhā[d]* (156b5^{C}), *saṅkantse ayāto nesaññe ste* 'the situation of the community is agreeable' (PK-DAM.507-a4^{Col} [Pinault, 1984a:24]), *nesalñe* = B(H)S *bhava-* (PK-NS-53b2^{C} [Pinault, 1988:101]); **—nesalñeṣṣe** 'prtng to existence' (600b2^{C}); **—nesalñetstse** 'having [a particular] existence': *[ai]k[e]-mane nasalñetstse* 'having the state of existence of knowledge' [= B(H)S *jñāta-vihāra-*] (547b3^{C}).

■TchA *nas-* and B *nes-* reflect PTch **nes-* which is usually taken as a reflex of PIE **nes-* '± return safely home; be with' [: Sanskrit *násate* 'approaches, resorts to, copulates,' *niṃsate* 'they touch with the body, kiss' (< **ninsn̥toi*), Greek *néomai* 'return home,' Greek *nῆsomai* 'id.' (< **ninsomai*), Gothic *ganisan* 'be saved, get well, recover,' *nasjan* 'heal,' etc. (P:766-7; MA:484)] (so Meillet, 1911:456, VW:309; cf. also Jasanoff, 1978:14; Beekes, 2010:1008, is totally agnostic about any connection of the Tocharian and Greek words). The difficulties with this explanation are (1) PTch **nes-* must reflect an otherwise unattested *o*-grade athematic present (or an equally unattested old perfect that has become reinterpreted as a present—so Jasanoff) and (2) it will not explain the "short" form in A, namely *nä-*, in *näṃ* 'is him,' *näm* 'are us,' etc., or the universal third person plural *neñc* 'are.'

It is better to see in *nes-* an old "locative copula" **h₁(e)no* + '*s-* 'be here/there' of the same type seen in medieval Greek *éni* (Modern Greek *eínai*) 'is/are,' Albanian (Geg) *â* (with just the preposition alone, as in TchA *näṃ*, *neñc*, etc.) or Greek *enésti*, Albanian (Tosk) *është*, (Geg) *âshtë*, 'is' from **h₁en* + *h₁(e)s-ti* (this etymology goes back, *in nuce*, to Pedersen, 1941:161; for the Greek and Albanian, cf. Hamp, 1980; for **h₁es-* in general, see P:340-341, MA:53). The **h₁(e)no* is, of course, to be seen in the locative postposition *-ne*, q.v.

■TchA *ṣe-* and B *ṣei-*, the stem of the imperfect reflects an old PIE optative **(h₁)syeh₁-/(h₁)sih₁-* (cf. Old Latin *siēs/sītis*). Early on in the history of Tocharian these ablauting optatives generalized the *-ī-* in all verbs except for 'be' and 'go' (compare later Latin *sīs*, *sit*, etc.). PTch **ṣē-*, from **h₁syeh₁-*, was then recharacterized as an optative/imperfect by the addition of the productive ending *-ī-*, hence **ṣei-* (*in nuce* Pedersen, 1941:206). Not, with VW (453), a PIE **sēdy-*.

■B *ste* and *skente* reflect PIE **h₁s-sḱe-to* and **h₁s-sḱo-nto* (Meillet, 1914:28, Watkins, 1969:200, VW: 428), cf. Old Latin *escit*, Greek *éske*. Why these present-tense verbs should lack the primary ending *-r*, except when they have it when followed by an enclitic pronoun, has not been explained. *Ste*, rather than **ṣte*, is presumably to be accounted to its being always instressed.

■Alternatively B *ste* could reflect PIE **sth₂-ó*; and it might appear that *stare (/stāre/)* could reflect **sth₂-ró* (cf. Sanskrit *ástha*t and *ásthiran* [Watkins, 1969: 90-1, 200]). Against such a solution however, is that *stare* would appear to occur only in eastern and Late or Colloquial manuscripts of Tocharian B. Such data lead to the conclusion that it is innovative rather than inheritance from Proto-Indo-European (Stumpf, 1990:86-91, Adams, 2006, Peyrot, 2008:141). It has often been confidently labeled "analogical," though as Malzahn (TVS) points out there is no proportional analogy by which *ste* might produce *stāre*. It remains that *stāre* must come from some place and an old **stḫ₂-ró or *steh₂-ró*, perhaps originally to be found only in a geographically or socially marginal dialect, would fit the bill. It would be an old aorist which, having absorbed the perfect, was 'stood/have stood' > 'have been standing' > 'are.'

■ AB *tākā-* forms for subjunctive, preterite, and imperative stems for 'be' in both A and B. It reflects PTch **tākā-* (as if) from PIE **(s)teh₂-k-* from **(s)teh₂-* 'stand.' An unreduplicated stative, apparently athematic, variant of **(s)teh₂-* is also attested in Anatolian (Lycian *sttati* 'stands,' perhaps reflecting an earlier *hi-*

verb, and Hittite *istantā(i)-* 'tarry, delay,' a denominative built to an old participle), in Old Irish (in the "verbum substantivum" *·táu*, *·taí*, *·tá*), and in the earliest Albanian *shton* 'stands' (at least in the past participle *shtuom*; now 'becomes larger'). The *s*-less variant of **(s)teh$_2$-* is to be found in the Old Irish, in TchB *tāsk-*, q.v., and in Hieroglyphic Luvian *tai* 'steps in,' Hittite *tiyezzi* 'steps in' and *tittai* 'causes to step in' (completely different is LIV:536-537)

In the subjunctive, TchA shows in part an unextended *tā-* (e.g., 3rd sg. *tāṣ*. 1st pl. *tāmäs*), from the PIE subjunctive **(s)teh$_2$-e/o-* (cf. Avestan *xštā* 'I will stand,' Sanskrit *sthāti* 'he is to stand,' and Greek aorist subjunctive, *stô/stêi*, etc.). This was presumably the Proto-Tocharian situation as well. The Tch **-k-* of the preterite, imperative, and in part the subjunctive (of Tocharian A), is generalized from the "kappatic aorist" seen in Greek *éthēke* or Latin *fēcit* (where it is extended throughout the paradigm as inTocharian). The same formation is also to be seen in Greek perfect *héstēka* (etymology *in* nuce Pedersen, 1941:194). This *-k-* has been similarly generalized in Modern Greek *stékomai* 'I stand,' In the imperative Tocharian A has unexpectedly a form with the initial *s-*, *päṣtāk*. VW (496) wrongly rejects this etymology in favor of one relating *tākā-* with PIE **dheh$_1$-* 'put.' ►See also **atākatte**, **täsk-**, **takarṣke**, and **stā-**.

neske* (n.) '± tribute'

[-, -, neske//] ***:*** *po toṃ yke postäṃ [wṣeññaṃne] neske ram no ñaṣtä[r su srukalñe] onolmeṃ* ***:*** 'in all such places, one after another, death seeks beings as tribute' (45b4^{C}).

■A derivative (*'that which is sought/required') from *ñäsk-*, q.v. Such a derivation would seem to be more likely on inner-Tocharian grounds than VW's supposition (318) of PIE **h$_1$nek-* 'take, obtain, carry' + *-sk̂o-*.

nai ([intensifying] particle) 'indeed, then, surely'

ñäś mā yesañ̈ñe wase yokalle rekaunaṣṣe ***:*** *mā tañ kc=āyor aille nesau mā= lyekepi ten nai pkārsa päst paṣ ñy ostameṃ 23* 'I will not drink the poison of thy words, neither will I give any gift to thee or to another; know this well! Go away from my house!' (23b5/6^{C}), *sklok ket ra nai mā tsäṅkau ste k$_u$se cmīträ mā srūko[y]* 'doubt has arisen surely to no one [that] whoever is born might not die' (46b2^{C}), *tus[ā]ks[a] nai ñak[e] ārw[e]r tākam ... ot cwi sp[aktanīki alā]läcci tākam* '[if] thus we are now completely ready, then we will be to him untiring servants' (77al/2^{C}).

■TchA *-ne* (a particle which characterizes certain indefinite and relative pronouns) and B *nai* reflect PTch **nāi* from PIE **nai* (**neh$_a$i*?) [: Greek *naí* 'indeed'] (Smith, 1910:12, Fraenkel, 1932:19, VW:317; Beekes, 2010:993).

[1]naitwe* (n.) '±mud, mire'

[-, -, naitwe//] • *naitwe kärkāllene släppoṣ kuntipaśaṃ wat parra pännaṃ* • 'or [if] he reaches for a pot [which has] sunk into the mud or mire' [the first three words = Uyghur *canDık kök titigtä batmıš* (as normalized by Maue [2009:22])] (331a1). ●That *naitwe* in this passage is to be equated with Uyghur *canDık* seems certain, as does the latter's meaning 'mud, mire' (elsewhere equated with BHS *paṅka-* 'mud, mire'). It does not seem possible to unite this word with the next entry. ■Etymology unknown.

²naitwe* (n.) ‘temple (of head)’
[-, -, naitwe//] *naitwe korne karkar yamaṣṣäṃ* ‘it causes cancer in the temple [*naitwe* = BHS *śaṃkha*-] or throat’ (ST-a5). ■A derivative of *nitt*- ‘collapse, destroy,’ q.v. For the semantics one might compare Old English *scealu* or *sciell*, both ‘shell’ from PIE **skel*- ‘cut (off).’

naimaññe* (adj.) ‘prtng to the first month’
[m: -, -, naimaññe//] *naimañe meṃne ikäṃ-śwerne* (G-Su7^{Col}). ●For the designations of the months, see s.v. *meñe*.
■Morphologically we would seem to have an adjectival derivative from an unattested noun **naim(e)* as *rapaññe* is to *rāp*, the designation of the twelfth month’ (q.v.). The underlying **naim(e)* could be from a PIE **noih$_x$mos* (more likely) or **noih$_x$mn̥* (less likely) ‘leading’ from **neih$_x$*- ‘lead’ (cf. Hittite *nāi* ‘leads’ from **nóih$_x$ei*) and thus the ‘first [month].’ As the Tocharian calendar is clearly derived from the Chinese calendar, this may very well be a calque on the usual Chinese name of the first month, *zhēngyuè*, where *zhēng* is ‘lead, direct’ or, as a noun, ‘the center of an archery target’ (< *‘goal’).

Nairañjaṃ* (n.) ‘Nairañjanā’ (PN of a river in Magadha)
[-, -, Nairañjaṃ//] (107b4^{L}).

naivasaṃjñāṃ* (n.) ‘state of neither consciousness nor unconsciousness’
[-, -, naivasaṃjñāṃ//] (297b7^{L}). ■Shortened and borrowed from B(H)S *naivasaṃjñānāsaṃjñā*-.

naiṣyandik ([indclinable] adj.) ‘pertaining to the outcome or result’
(41a3^{C}). ■From B(H)S *naiṣyandika*-.

naiṣṣi (n.[m.sg].) ‘edible paste’ (?)
[naiṣṣi, -, -//] *traiy meñantse-ne trukāle Tuṣi wasa kantine ynaikentāñe naiṣṣi śwāle wasa* ‘on the third of the month Tuṣi gave out the allocation: for bread *ynaikentāñe naiṣṣi*; he gave [it] for food’ (433a14^{Col}). ●*Ynaikentāñe naiṣṣi* would appear to be ‘bean paste’ (see discussion s.v. *ynaike*).
■If correctly identified as to meaning, a nominal derivative of an otherwise unattested *naisk-,* whose meaning would presumably be on the order of ‘crush, knead, make into a paste.’ In Indo-European terms we would have **gnoi(b^h/g^h)-skê/o*- (whose *o*-grade is to be compared to *tresk*- and *mesk*-) from PIE **gneibh*- [: Greek *gníphōn* ‘skinflint’ (cf. ‘penney-pincher’), German *kneifen* ‘pinch,’ Lithuanian *gnýbiu* ‘pinch with fingers’ (P:370)] or **gneigh*- [: Old Norse *kneikja* ‘press backwards with force’ (P:370)].

naisargi ([indeclinable] adj.) ‘[wrong-doing] involving forfeiture’
k$_u$se ṣamāne aletstsai aśīyantse yākwa lāṃssi aiṣṣäṃ ... naisargi ‘whatever monk gives wool to be worked by an unrelated nun, *naisargi*’ (PK-AS-18A-a1^{C} [Thomas, 1978:238]). ■From B(H)S *naiḥsargika*-. ►See also **nisargi**.

naisalñe, ►nesalñe, s.v. nes-.

no ([enclitic] conjunction) ‘however; but’ [adversative, hence *epe no*, *wat no*]; ‘(al)though; then’ [connective, hence commonly in *if*-clauses]
yāmtar no yāmor kwri twe ‘if, however, thou dost the deed’ (128a6^{E}), • *lkoym-c kr$_u$i ... yapit wat no wertsyainne ... keṃ ññi rämnoyeṃ* ‘whenever I would see thee or [whenever] thou wouldst enter in the assembly, they would bow to the ground to me’ (246a2^{E}), *[klo]yonträ no ponta räṣyeṃträ :* ‘however they [*scil*.

fruit] all fall or are plucked off' (1b3=2a8^{C}), *96 waimenetse śaul totk= āttsaik su ṣp laklempa rittowo mā no wnolmy aikenträ :* 'life is difficult and short and bound up with suffering but creatures do not notice' (3b6^{C}), *tā no* [= B(H)S *hi*] *ytāri tne ñäkcyai weskeṃ po pudñäkti* • 'for this way all buddhas call divine' (23a3^{C}), *no* = B(H)S *vai hi* (24b6^{C}), *: mā nw ayu-ne mäkte* 'how, then [= what will happen, then], [if] I don't give it?' (25a7^{C}), *se no akliñe ste* = B(H)S *ayaṃtv āgamo* (199b3^{L}), *[yamaskemane] no lāre yamasträ* = B(H)S *kurvāṇam upasevate* (308b7/8^{C}), *eśatkai śāte ekaññetstse olyapotstse sa* [lege: *su*] *no entsesse* • 'he [was] very rich and possessed of much, but he [was] greedy' (375a4^{L}), /// *[k$_{u}$se] no reki ecce rito[w]o ///* = B(H)S *yā hi vācābhinanditā* (IT-228a4^{C}), *mā cäñcan-me āyor aitsi olypotse śateñ no* 'it does not please them to give a gift, though they [are] very rich' (K-6/PK-AS-7Fa2^{C}).

■TchA *nu* and B *no* reflect PTch **nū* from PIE **nū* [: Sanskrit *nū*, Greek *nûn*, Latin *num*, Gothic *nu*, Lithuanian *nù*, all 'now,' OCS *nъ* 'but, however,' Hittite *nu* connective sentence initial particle, etc. (P:770; MA:397)] (Smith, 1910:13, VW:320). ►See also **nano** and **noṅk**.

noṅk (conj.) '± however'

aikäruṣa ket pälsko snai säk[w] yaitu kektseñä noṅk ausu ramt pakware mā prutkäṣṣäṃ we[rtsyai]ne (254b3=255b2^{A})*, /// [wä]tkālyce noṅk ///* (223.1b$^{E/C}$).

■Related in some fashion to *no*, q.v. Presumably we have an old collocation of *no* + *ṅke* and/or of *no* + *-k(ä)* (the intensifying particle) (so VW:320).

nocot* (n.) '± deposit' (??)

[-, -, nocot//] *Purtaśä k$_{u}$śāneṃ nocot ñaipa taisa 6000 makte nocot k$_{u}$śāneṃ kamate 1///* 'for P. pledged (?) a deposit of *k$_{u}$śāne*s, thus: 6,000; he himself brought a deposit of 1,000' (490b-I-5/6^{Col}). ●Sieg (1950:221) suggests that *nocot nip-* might mean 'abheben' ('withdraw [money]') while *nocot pär/kām-* could be 'abholen' ('collect [money]'). Thus *nocot* might be more or less the equivalent of German *ab* 'down, away (from).' More likely than an otherwise unknown adverb attested only in adjacent lines with two different verbs is an interpretation that takes it to be a noun with some sort of "commercial" meaning.

■Very tentatively one might suggest 'deposit' and see this word as an old compound of Proto-Tocharian **ne* 'in' + the descendant of a PIE **d^{h}eh$_{1}$tu-*, a verbal noun from **d^{h}eh$_{1}$-* 'place, put.'

naut- (vi/vt.) **G** 'disappear, be destroyed'; **K** 'make disappear, destroy'

G Ko. V /**nā́utā-**/ [A -, -, nautaṃ// -, -, nautaṃ* (nautaṃ-ne); AOpt. -, -, nautoy//-, -, nautoṃ; Ger. nautalle]: • *nautaṃ-me perne tumeṃ yukseṃ ce$_{u}$ aly[ai]k* • 'glory disappears from them and thereupon others conquer it' (22a4^{C}), *ciṣṣe saimäś kloyomar nauyto-ñ* [sic] *yāmor* 'I fall to the shelter of thee; may my karma disappear' (TEB-64-11/IT-5$^{C/L}$), *nautalyi* = B(H)S *kṣayāntāḥ* (304a5^{E}); Pt. Ib /**nāutā́-**/ [A -, -, nauta* (nautā-ne)// -, -, nautare (sic)]: *cine yāmu śrigupti yolo yāmor nautā-ne ciṣṣek saimtsa* 'who has taken refuge in thee, to him is the evil karma destroyed by [being in] thy refuge' (TEB-64-12/IT-5$^{C/L}$), *asta nautareṃ* [lege: *nautāre-ñ*] 'my bones disappeared' (584a6$^{C?}$); PP /**nānā́utā-**/: *k$_{u}$se no cey wnolmi ket śaul nanautau* 'who then [are] these creatures whose life [is] lost' (K-7a4/PK-AS-7Ga4^{C}), *yāmor śaul ṣpä antpi tākaṃ nanautaṣ* [dual] 'deed and life, both will be lost' (K-7a6^{C}); **—nanautarmeṃ**: *nanauta[r]meṃ ṣärmänmats* 'after

the destruction of origins' (295a4[A]); —**nautalñe** 'disappearance, destruction': ***:*** *serke cmelñe srukalñents=eṃṣketse nautalñe yāmtsi 23* 'to make permanent the disappearance of the circle of birth and death' (30a3[C]), *[śconaint]s[e] n[au]t[a]l-ñem[eṃ]* = B(H)S *dveṣakṣayād* (IT-164a1[E]), *aknātsaññentse nautalñe[meṃ]* = B(H)S *mohakṣayād* (IT-164a2[E]).

K Ps. IXb /**nā́utäsk**$^{'ä}$/$_{e}$**-**/ [A nautäskau, -, nautäṣṣäṃ//; *nt*-Part. nautäṣṣeñca]: ***:*** *ñäkcye pilkw āstreṃ erṣträ ṣpä nautäṣṣäṃ po tsnamñenta* 'he evokes the divine, pure, insight and it destroys all [external] influences' (31a8/b1[C]); Ko. IXb (= Ps.) [Inf. nautäs(t)si]:*[l]äk[l]enta nautastsi sā ytarye ste* 'this is the way to destroy sufferings' (281a5[E]), *nautästsi* = B(H)S *glapayitum* (IT-74[C?]), *nautässi* (K-3a6); Pt. IVb /**nā́utäṣṣā-**/ [A // -, -, nautäṣṣare]: ***:*** *cai tot wrocci rṣāki mā lklenta nautṣar=eṃṣketse* ***:*** '[even] such great wisemen have not destroyed sufferings completely' (30a1[C]).

■TchA *nut-* and B *naut-* reflect PTch **näut-* (TchB has generalized the full-grade resulting from *ā*-umlaut). This **näut-* is (as if) from PIE **neh$_a$u-T-*, an extended variant of **neh$_a$u-* 'die; destroy' [: Baltic: Latvian *nâwe* 'death,' *nâwêt* 'kill,' Lithuanian *nõwė* 'torment (of death), death,' *nõwyti* 'oppress, torment, destroy;' Slavic: Old Russian *navъ* 'cadaver;' and Germanic: Gothic *naus* 'cadaver' (P:756; MA:150)] (Lane, 1938:27, VW:322, with differing details). The dental extension in Tocharian perhaps represents the generalization of a **-d^h-* present. The root without a dental extension is probably to be seen in TchA *nwām* 'sick' (an old verbal adjective [as is the TchB equivalent *alāṣmo*] in **-mo* from a PTch verbal stem **nuwā-*). ►See also **anautatte, nu-,** and probably **nutstse**.

naunto* or **nauntiye*** (nm.) 'street'

[-, -, nauntai//nauntaiñ[E] ~ nautaiṃ[C], -, nauntaiṃ] *toṃ mä[n]t stā[na]sa yaitoṣ nauntaiñä* 'as the streets decorated by these trees' (275a3[A]), *ṣek sū yaskastär* • *nauntai nauntai ostä ostä* 'always he begs, street [by] street, house [by] house' (33b3[C]), • *yaka ynemane nauntaine klāya* • 'while still walking in the street she fell' (IT-248a4[C]), *aikari k[e]śn[e] n[au]nt[aiṃ] sk[e]nt[e]* 'the streets in [great] numbers are empty' (PK-AS-17-Ja1[C] (Peyrot, 2008:79).

■Like Greek *aguiá* 'street,' a feminine derivative of a perfect participle without reduplication of *ágō* 'bring, lead.' Thus a derivative of PIE **neih$_x$-* 'lead' (cf. VW, 1972:392-3, 1976:310-11, or Hilmarsson, 1989a:25-26). Hilmarsson suggests a PIE **noih$_x$o-unt-ōn-* or **noih$_x$o-wn̥t-ōn-* > **neyeuntān-* or **neywäntān-* with contraction > **neuntān-* or **newäntān-*). Perhaps instead we should start, as in Greek, from a perfect participle (with the *o*-grade of the present [cf. Hittite *nāi* 'leads' from **nóih$_x$ei*] extended), i.e., a neuter singular **noih$_x$us* which, with regular loss of final **-s*, was rebuilt as an *-nt-* participle (as in Tocharian A), **noih$_x$unt-* and then further extended by Proto-Tocharian **-ā(n)-*. The development of **-oih$_x$u-* to *-au-* in Tocharian B may be regular. If the nominative singular is *nauntiye,* we might start instead from a present participle **noih$_x$-n̥t-*, the attested *naunt-* might be by dissimilation from **naintiye* to *nauntiye*. ►See also **naimaññe**.

naumikke* (adj.) '± shining, jewel-like, glittering'
[m: /-, -, naumikkane/] *naumikkane lkāṣn eśnesa* 'he looks with brilliant/glittering eyes' (33b1/2^{C}). ■A derivative of *naumiye*, q.v.

naumiye (nnt.) 'jewel, pearl'
[naumiye, naumiyentse, naumiye//naumiyenta, naumiyentaṃts, naumiyenta] ***:*** *pelaikneṣṣana naumyenta kāratsiśco* ***:*** 'to gather the jewels of the law' (23a7^{C}), *yasa ñkantesa warñai naumiyenta* 'jewels of gold, silver, etc.' (PK-AS-18A-a3^{C} [Thomas, 1978:239]); —**naumiyeṣṣe** 'prtng to jewels; bejeweled': *[n]aumiyeṣṣe taupe* 'a jewel mine' (153a6^{C}), *naumyeṣṣe kṣātre* 'a bejeweled parasol' (567a2$^{C/L}$); —**naumiye-yok** 'jewel-like': (565b5^{C}).
■The TchA *ñemi* 'jewel' is obviously related, though the phonological correspondences are not immediately apparent. Pinault (2011) would start from a PTch **ñäuwänne-wämiye* 'nine-sorts jewel,' itself a calque on Sanskrit *nava-ratna-*. Explaining the attested forms requires too many elisions and assimilations/dissimilations that are different in A and B to inspire confidence. But the larger problem is assuming a borrowing of Sanskrit in Proto-Tocharian antiquity. I think that TchA *ñemi* can be related to TchB *naumiye* if we assume that the *-e-* to *-au-* correspondence is like that of *neṣ* : *nauṣ* where the TchA *-e-* (< earlier **-ai-*) results from the assimilation of **-au-* to the following palatalized consonant. The TchA *ñ-* is either also the product of assimilation to the palatalized *-m^{j}-* in the next syllable (cf. *ckācar* 'daughter' but TchB *tkācer*) or the product of a switch in palatalization from the second to the first syllable. That means we have PTch **neumiye*, but no further connections suggest themselves.
►See also **naumikke**.

nauṣ (~ **noṣ**^{L}) ([indeclinable] adj./adv.) 'prior, former, earlier; once upon a time'
[weñ]āre nauṣ poyśinta 'earlier buddhas spoke' (124b7^{E}), *ytārye nauṣ* 'the former way' (27b4^{C}), *nauṣ* = B(H)S *purā* (30b3^{C}), *32 pelaikneṣṣe yerkwantai taiknesa eṣpirtacce nauṣ • ... ṣparttaṣṣäṃ* 'he turns thus the formerly unturned wheel' (30b7/8^{C}), ***:*** *mā tn=onuwañ̈ne śāya nauṣ mā ra śaiṃ ksa t=ompostäṃ* 'he did not live formerly here [as an] immortal, likewise he will not live [as an immortal] afterwards' (45a5^{C}), *nauṣ pāke postäṃ pāke iṣintse* 'the former portion and the latter portion of the night' (PK-AS-6Bb6^{C} [CEToM]), *yapoy aiśi yāmtsi mäkte nauṣ* 'to make the realm appear as before' (A-4a2/PK-AS-6Da2^{C}), *samp arāñ̈ne ste cwim nauṣ pete* 'this one is an *āraṇyaka*, give [it] to him first' (IT-248b3^{C}), *ne$_{u}$ṣ ṭe[pa]ṅkarsa [::]pūdñäktesa ṣūkt uppā[lnta | ṣālla] täṅwsā Sumati* (365a2) [●With this sentence begins a brief *jātaka*-summary]; —**nauṣäk** 'id.': *srukaly-ñeṣṣ=īme waṣamo nau[ṣäk] tākaṃ* '[if] the thought of death has been earlier a friend' (K-11/PK-AS-7Nb6^{A}).
■Obviously cognate with TchA *neṣ* 'id.'though the discrepancy of vowels is at first troubling. Given TchA *āy-keṣe* 'bone-chopper' (root *ko-* 'cut, chop,' see s.v. *kau-*), it is reasonable with Winter to suppose a TchA sound-law, *o* > *e*/__*ṣ*. Thus, not with VW (1972:391-2, 1976:318-9), can we start from PIE **neih$_{1}$-* 'lead' ('leading' > 'first, earliest'). Perhaps we have an old dative comparative **now-is-ei* from **new-* 'new.' That the comparative suffix had originally a zero-grade in some forms is witnessed by such forms as Latin *magis* or Gothic *mais*. That the comparative could have a *o*-grade in the root to the non-comparative's *e-*

grade receives some support from OCS *bolji* ‘stronger’ (to a root which is otherwise always *e*-grade) or Latin *plūs* ‘more.’ ►See also **ñuwe**.

nauṣaññe (adj.) ‘prior, previous’

[m: nauṣaññe, -, nauṣaññe//nauṣaññi, -, nauṣaññeṃ] [f: nauṣañña, -, nauṣañ-ñai//nauṣaññana, -, nauṣaññana] *nauṣaññai ... plāc* ‘[his] prior speech’ (3a7^{C}), *nauṣaññana cmela ... epiyac kalatsi* ‘to recall previous births’ (31a8^{C}), *nauṣañña ytārye* = B(H)S *purāṇamārga-* (528b4^{C}); —**ˣnauṣaññe nāṭakäṣṣe*** (n.) name of a meter/tune’: (IT-36a5^{C}, PK-NS-257a2$^{?}$, Broomhead). ■An adjectival derivative of *nauṣ*, q.v.

nauṣameṃ (adv.) ‘± foremost, first’

inte nauṣameṃ niśācare tākaṃ wate dhvaje larenämpa śinmalñeṣṣe palskalñe ṣarpi (511a3^{L}), *tuntse keś nauṣameṃ ste* ‘de cela la somme est avant’ (PK-DAM.507-a8^{Col} [Pinault, 1984a:24]). ■In form the ablative of *nauṣ*, q.v.

nauṣu (adj.) ‘prior, previous’

[m: nauṣu, nauṣuwente, nauṣuwent//] *nauṣuwente* (IT-157b4^{E}), *noṣwent kauṃ-ñäkte* ‘an earlier sun-god’ (290a4^{C}), *ksaise ṣamāne ñi nauṣṣu [tatākau] su vyākarit kalpa* (400b1^{L}). ■An adjectival derivative of *nauṣ*, q.v.

nauske* (n.) ‘± oppression’

[-, -, nauske//] ***:*** *läklentaṣṣe nauskene ñauskuwa* [sic] *ñäś aräñcaṃ* [sic; lege *aräñcä*] ***:*** ‘I depressed [my] heart in the oppression of sufferings’ (228b2/3^{A}), *śraddhenäts nauske källāṣn arañcne* ‘he brings the oppression of the faithful to [their] heart[s]’ (15b1=17b2/3^{C}). ■A derivative of *nusk-*, q.v.

nautstse (or **nauntse**?) ‘?’

• *vajjropämo-samādhiṣṣe cäṅke nau^{t}/$_{n}$tse* • ‘the breast of the thunderbolt-simile-trance [is] (a) *nautse*’ (214a5/b1$^{E/C}$), *kaucä caṅkesa kātso sonopalya śār kātsasa walanalle śanmäṣṣälle caṅkene nau^{t}/$_{n}$tse mäskentär* ‘high over the lap the stomach [is] to be anointed; over the stomach a covering [is] to be bound; the breasts [are] *nautse* [lege: *naut/ntsi* or *naut/ntsene* (dual)]’ or ‘… on the lap [is] a *nautse*’ (W-14b1/3^{C}). ●Neither word-class (adjective or noun?) or meaning is clear. On presumed etymological grounds it has been variously translated as ‘destructive’ (as if related to *naut-*) or ‘brilliant’ (as if related to *naumiye* and *naumikke*) but neither provides a compelling sense.

nta intensifying particle, usually in negative clauses

śaiṣṣentse kärtseṣc [sic] *mā pälsko nta sīntsate-c* ‘thy spirit has never been despondent about the good of the world’ (224al^{A}), *aknātsaññe [wikäs]ts[i] nke kr$_{u}$i mā skāyau ente nta kca ṣp ñäskemar tañ e[rsna] lkāts[i]* ‘if I do not strive to destroy ignorance and if I should [not] seek to see thy form’ (365b6^{A}), *mäkcew yāmor nta yamaskentr onolmi* ‘what deed do beings do?’ (K-2a6/PK-AS-7Ba6^{C}), *mā ket ra nta kca aiṣṣäṃ k$_{u}$se āyor* ‘whoever does not give a gift to anyone’ (K-6b2/PK-AS-7Fb2^{C}). ■Etymology obscure. Related in some fashion to TchA *ontaṃ* ‘id.’ (the *o-* is no doubt the intensive prefix) but extra-Tocharian connections are not known (VW:336). ►See also **manta**.

nmit* (n.[f.pl.]) ‘sign, characteristic’

[-, -, nmit//nmittänta, -, -] *sruka[l]ñ[eṣ]ṣ[a]na cpi nmittänta* ‘the signs of his death’ (118b5^{E}). ■From B(H)S *nimitta-*.

Nyagrodhārām* (n.) ‘Nyagrodhārāma’ (PN of a park and monastery)
(109b1^{L}). ►See also **Nigrodhārām**. ■From B(H)S *Nyagrodhārāma-* (cf. TchA *Nyagrodharām*).

Nyagrodhe (n.) ‘Nyagrodha’ (PN of a buddha)
[Nyagrodhe, -, -//] (401a1^{L}).

nrai* (nnt.) ‘hell’
[-, nraintse, nrai//-, -, nrainta] *nrain=empelye temtsate* ‘he was [re]born in a terrible hell’ (4a6^{C}), *yarp[o] nraints[e oko]sa* = B(H)S *puṇyapāpaphala-* (4b1^{C}), *nraintane* = B(H)S *narakeṣu* (11a4^{C}), *mäske[nträ] ... keṃ ñor ṣukt nrainta* ‘there are beneath the earth these seven hells’ (45b3^{C}); **—nraiṣṣe*** (adj.) ‘hellish, prtng to hell’; (n.) ‘denizen of hell, one condemned to hell’: *[lä]k[l]enta ... nraiṣṣana* ‘hellish sufferings’ (14b1^{C}), • *snätkwa po pwāra ñ[i] kektseṃne nraiṣṣana 75* ‘all the hellish fires permeating my body’ (22b7^{C}), *nraiṣṣeṃts lakle* ‘the suffering of those in hell’ (150a6^{C}). ■From B(H)S *niraya-*.

nwalñeṣṣe, ►s.v. nu-.

ˣNwetakke, ►Ñwetakke.

• P •

Pakacandre (n.) ‘Bhagacandra’ (PN in graffito)
[Pakacaṃndre, -, -//] (G-Qa3.3^{Col}).

pakaccāṃ* (n.) ‘period of rest from travel during the monsoon’
[-, -, pakaccāṃ//-, -, pakaccā(nä)nta] *Kṣemaṅkareṃ pañäkte käṣṣintse ṣkaska pakaccānta yamaṣṣ[amai]* ‘I made sixty monsoon rest-stops for the buddha-teacher K.’ (400b4^{L}), *nauṣuwent trai meñtsa ṣmāyeṃ pakäccāṃ yāmu* ‘he took the earlier three-month summer rains-residence’ (THT-991b1$^{?}$ [cf. Ogihara, 2011: 129]); **—ˣpakaccāṃṣṣe** ‘prtng to the rest from travel during the rainy season’: */// [paka]cāmṣṣe saṅkantse śaiyās[aṃ] ///* ‘bed and seat for the community in the rains-residence’ (IT-143a1^{C} [cf. Ogihara, 2011:130-131]). ■From B(H)S **upagacchana-* ‘entrée, début’ (Isebaert, 1978[80]).

ˣpakata, ►pakāna.

pakartse (adj.) ‘± obvious’
[m: pakartse, -, -//] *pakartse///* = B(H)S *pṛthubhūtaṃ* (528a3^{C}). ■A derivative in *-tstse* of *pākri*/*pākre*, qq.v ►See also **apākärtse**, **pākri**, and **pākre**.

pakāna (postposition [with genitive]) ‘for the sake of’
[ono]lmets pakāna ‘for the sake of creatures’ (IT-44b2^{E}), *piś-cmelaṣṣ[eṃ]ts pakāna apiśne ka kwri cmīmar* ‘if, for the sake of those of the five births, I would be reborn in Avīci’ (S-8b2/PK-AS-4Bb2^{C}), *ka ṣp śāśwat oko warpoymar ceṃts pakāna* ‘and may I enjoy fixedly the result for their sake’ (TEB-64-04/IT-5$^{C/L}$), *Ccākare Ñauyikṣentse pakata* [lege: *pakāna*?] *aiyye alaṃ pkuweṣ śaiyye wasa ṣeme* ‘Cc. gave on behalf of Ñ. an ovicaprid, a [once] combed ovine male’ (SI B Toch. 9.10^{Col} [Pinault, 1998:4]).
■Etymology unclear. Perhaps we have a derivative of *pāke* ‘share, portion’ originally meaning *‘for/on the part of’ or the like. If so, the we might think of -

nā as an otherwise unattested postposition related to Lithuanian *nuõ* ‘on.’ ►See also **pāke**.

ˣpakeññe (n.) ‘±member, partner’

[pakeññe, -, -//] | *ñiś pakeññe ///* (glossed by Old Turkish *māṅ uyulyu ///*) (325b4^{C}), *patalakṣāṣṣeṃs pakeñe śtwer komtsa laṣṣāte* ‘the partner/ respresentative of the *patalakṣā*’s worked for four days’ (Otani II-12a14^{Col} [Ching and Ogihara, 2012:81; differently translated]). ●The Old Turkish gloss would, in the usual conventions using the Roman alphabet, be *üyülü-*. I take *-lü-* to be the common denominative verb suffix and *üy-ü* to be the same as Osmanlı *üy-e* ‘member’ only with an alternative noun-forming suffix (*-ü* rather than *-e*). ■A derivative of *pāke*, q.v.

pako* (n.) ‘tail; chowrie’

[-, -, pakai//] *saiwaisa no Mahiśvare märkwactsa tañ kau$_{u}$rṣa-pkai* ‘on thy left thigh the chowried M.’ (74b5^{C}), *pakaiś* = B(H)S *patatyai* (537b1^{C}) [● In form the B(H)S represents a feminine derivative of *patat-* ‘flying, falling, etc.,’ —perhaps an otherwise unattested ‘bird’s tail’?], *pkai-kṣātreṃntsa yarke yamaṣasta-ne* ‘thou didst make homage with chowrie and umbrellas’ (Qumtura, 34d2$^{C/Col}$ [Pinault, 1993-94:176]), • *pakai kṣāttresa* **:** (IT-224a2^{C}).

■From a pre-Tocharian **pukeh$_{a}$(n)-*, a derivative of **puk-* ‘tail’ [: Sanskrit *púccha-* ‘tail’ (< **puk-sḱo-*), Torwali *pūš* ‘fox’ (< Proto-Indic **pucchin-* ‘having a tail’), OHG *fuhs* ‘fox’, Old English *fox* ‘fox’ (< **pukso-*), Gothic *faúho* ‘fox,’ OHG *foha* ‘vixen’ (< **pukeh$_{a}$-*) (P:849; MA:563)] (Pinault, 1993-94:212-213).

pakwāre (a.) (adj.) ‘evil, bad’; (b.) (n.) ‘evil one’

[m: pakwāre, -, pakwāreṃ//pakwāri, -, pakwāreṃ] [f: //-, -, pakwārona] (a) *mäkte ostä pakwāreṃ aipoṣä swese olypotse kauṣäṃ* ‘as the rain hurts severely the badly covered house’ (A-1b2/PK-AS-6Bb2^{C}), *pakwāreṃ īkene* = B(H)S *adeśa-vāsa-* ‘dwelling in the wrong place’ (IT-77b4^{C}); (b) *24 mā no pakwāri ñäkcye śaiṣṣene yaneṃ nta* **:** ‘the evil ones, however, do not go to the divine world’ (23b7^{C}), • *tumeṃ pakwāreṃntsa myāska-ne* • ‘then he exchanged it for something worse’ (337a5^{C}); **—ˣpakwāre-pilkontatstse*** ‘possessor of bad doctrine’: (IT-178a7^{C}).

■Possibly *pakwāre* reflects (with VW, 1941:85, 1976:345) a PIE **b^{h}oh$_{1}$ĝ^{h}-wōro-*, a derivative of *b^{h}eh$_{1}$ĝ^{h}-* ‘struggle’ [: OIr *bāgaid* ‘fights, threatens,’ *bāg* (f.) ‘struggle,’ OHG *bāgan* ‘struggle, quarrel,’ ON *bāgr* ‘difficult,’ Latvian *buôzties* ‘become angry,’ etc. (P:115)].

pańku ([indeclinable] adj.) ‘lame, stiff’

pańku krāñi ‘stiff neck’ [= B(H)S *manyā-*, in TchB the name of an ailment affecting the body part rather than the designation of a part of the body itself as in the B(H)S original] (Y-2a3$^{C/L}$). ■From B(H)S *pańgu-* (Sieg, 1954).

pañäkte (~ **pañikte**^{L}) (n.) ‘buddha’

[pañäkte, pañäktentse ~ pañäkti, pañäkte (voc. pañäkta)//pañäkti, pañäkteṃts, pañäkteṃ] *ñaktaikte* [sic] *pañakte waiyke-welyñe naksate* ‘the Buddha, god of gods, reproved the lying speech’ (333a8/9$^{E/C}$), *ṣamāni makci naumīyenta pareṃ pañäkte klyauṣa nāksate* • ‘the monks themselves are wearing jewels; the Buddha heard [of this] and reproved [them]’ (337a1^{C}), *pañäkte* = B(H)S *buddha-* (U-17a5^{C}), *Upāli pañikti käṣṣiṃ preksa* ‘Upāli asked the Buddha, the teacher’ (SHT-

1704 [Malzahn, 2007b:309]); —**pañäktäññe** ‘prtng to the Buddha’: *pañäktäṃñe perneścä* ‘for buddha-rank’ (77a6^{C}), *pañäktäṃñe [perne]ṣṣe akālksa* ‘by wish for buddha-rank’ (81a6^{C}), *pañäktäṃñe* = B(H)S *buddhi-* (541a6$^{C/L}$); —**pañaktäññeṣṣe*** ‘id.’ (95a6^{C}); —**pañäktetstse*** ‘having a buddha’ (600a5^{C}); —**pañäkte-käṣṣi** ‘the buddha-teacher’ (108a8^{L}).

■An old compound of **pät* (< B(H)S *buddha-*, see *pat*) + **ñäkte* ‘god,’ q.v. This is the form used in prose; the corresponding word in poetry is *pūdñäkte* where *pūd-* is a later, more transparent, borrowing from B(H)S *buddha-*. TchA *ptāñkät*, while not identical in formation to B *pañäkte*, is similar. ►See also **pūdñäkte**, **pat**, and **ñakte**.

ˣ**pañit**, ►panit.

pañai* (n.) ‘?’

[-, -, pañai//] ***:*** *pañai treṅke cmelaṣṣe tnek [k]lautkäsi [yatäṃ ṣpä 12]* (554a6^{E}).

pañcakavvi (n.) ‘pañcagavya’ [a medical ointment]

[pañcakavvi, -, -//] (P-3b6/PK-AS-9Ab6^{E}). ■From B(H)S *pañcagavya-*.

pañcake ‘?’

///pañcake tsa/// (285b3^{A}).

pañcagati* a meter of 21/21/18/13 syllables (rhythm a/b: 8/7/6, c: 9/9, d:7/6)

[-, -, pañcagati//] (88a5^{C}). Cf. TchA *pañcagatinaṃ*.

pañcam* ~ **pañcām*** a meter of 4x14 syllables (rhythm 7/7)

[-, -, pañcam//] (523a2^{C}, IT-1145b2$^{?}$).

pañcama ‘± fifth’ (‘fifth day of a lunar fortnight’?)

(405a4^{C}). ■From B(H)S *pañcama-*.

ˣ**Pañcamitre** (n.) ‘Pañcamitra’ (PN in monastic records)

[Pañcamitre, -, -//] (THT-4000, col2 -a7$^{?}$).

ˣ**pañcavarṣik**, ►pañcwarṣik.

Pañcaśikhi ~ Pañcaśikhe (n.) ‘Pañcaśikhi’ (PN of a gandharva)

[Pañcaśikhe-, -, Pañcaśikhi//] (IT-80b4^{A}, 294a11$^{C/L}$, 296b8^{L}).

pañcābhi ‘?’

[ñäkt]eṃts yakṣeṃts ā[sur]e[ṃts pa]ñ[c]ābhi /// (523b8^{C}).

ˣ**pañcābhijñe** (adj.) ‘possessing the five highest spiritual powers’

[//-, pañcābhijñeṃts, -] *[ñä]kteṃts yakṣeṃts ā[sur]e[ṃts pa]ñ[c]ābhi[jñeṃts]* ‘of gods, *yakṣa*s, *āsura*s, and those possessing the five highest spiritual powers’ (523b8^{C}). ■Like TchA *pañcābhijñe*, from B(H)S *pañcābhijña-*.

ˣ**pañcām***, ►pañcam.

pañcwarike (n.) ‘monastic head gardener’

[pañcwarike, -, -//] *pañcwarike Jñānacaṃndre lyāka* ‘the *pañcwarike* J. has seen [this]’ (433a3^{Col}). ■From B(H)S **pañcavaṭika-* (Krause and Thomas, 1964:206; the word is not in M-W or Edgerton).

pañcwarṣik ~ pañcavarṣik* (n.) ‘quinquennial Buddhist festival-gathering’

[//-, -, pañcwarṣikänta] *[aśvame]t wärñai yāmäṃ wrotstsana telkanma • pañcwarṣikänta kakonta wrocceṃ stamäṣṣäṃ* ‘he will perform the great sacrifices, the *aśvamedha*, etc., he establishes/will establish the great invitations and the five-year festivals’ (290al^{C}). ■From B(H)S *pañcavarṣika-*.

ˣ**pañwaiṣṣārṣe** (or **pañweṣṣārṣe**?) (adj.) ‘prtng to Pañwaiṣṣar or Pañweṣṣar’

[m: pañwaiṣṣārṣe, -, -//] *pañwaiṣṣārṣe Korakke* [to distinguish this Korakke from

others of the same name] (SI B Toch. 12.4^{Col} [Pinault, 1998:16]). ●An adjective from an unattested *Pañwaiṣṣar* or *Pañweṣṣar*, presumably the name of some locality in the vicinity of Kucha.

paṭak* (n.) 'kettle-drum'

/// [y]sāṣṣeṃ kerunta paṭak/// 'the golden drums and kettle-drums' [dyadic] (383a2^{C}). ■Sieg and Siegling (1953:253) give a Pali *paṭaha-* 'kettle-drum.'

paṇḍarauñe* (n.) 'jaundice'

[-, -, paṇḍarauñe//] *paṇḍarauñe rätrauñene* 'in [cases of] jaundice or redness' (P-3a5/PK-AS-9Aa5^{E}). ■This abstract noun presupposes an underlying adjective **paṇḍare* from B(H)S *paṇḍara-* (= *pāṇḍu-*).

paṇḍurānkäññe* (n.) a meter of 4x9 syllables (rhythm 4/5)

[-, -, paṇḍurākäññe//] (99b5^{C}, 397b4^{C}).

ˣ**paṇḍurok*** (n.) 'jaundice'

[-, -, paṇḍurok//] PK-AS-9A-a5^{E} (Broomhead). ■From B(H)S *paṇḍuroga-*.

pat (nnt.) 'stūpa'

[pat, ptantse, pat//-, -, ptanma] *ptanma wrotsana ṣe śarirtsana yamīträ* 'may this one make for himself great stūpas full of relics' (290a3^{C}), *käṣṣintse pūdñäktentse patstsa yamaṣäṃ kṣāttre śak pärkāwänta kulantse āyorsa poyśintse patne* 'who over the stūpa of the teacher, the Buddha, raises an umbrella, the ten benefits [arise] through the gift of a bell to the Buddha's *stūpa*' (K-9b4/PK-AS-7Ib4^{C}); — **ptaṣṣe*** 'prtng to a *stūpa*' (418b1^{L}). ■Like TchA *pät*, from B(H)S *buddha-* 'Buddha.' For the phonology of the borrowed *-u-* compare *sakw* 'luck' from B(H)S *sukha-* or *pässakw* 'garland' from Middle Iranian **passuk*. ▶See **ptamaṣṣe** and also **pañäkte**, **pūdñäkte**.

patarye (adj.) 'paternal'

[m: patarye, -, -//] [f: //pataryana, -, -] *patäryana waipeccenta* 'paternal possessions' (128a2^{E}), *ṣañ patarye sańkrām star-ś* 'it is to thee thy own paternal monastery' (TEB-74-2/THT-1574^{Col}).

■An adjectival derivative of *pācer*, q.v. One should note that this derivative is itself almost certainly an inheritance from PIE, as one should compare Sanskrit *pítrya-*, Greek *pátrios*, Latin *patrius*, all 'paternal,' and Old Irish *aithre* (f.) (< pre-Celtic **patriā-*) 'father's family' (MA:195).

ˣ**patalakṣāṣṣe*** (n.) 'cloth-dyer' (??)

[//-, patalakṣāṣṣeṃts, -] *patalakṣāṣṣeṃs pakeñe śwer komtsa laṣṣāte pito ysāre kamāte* 'the partner/representative of the cloth-dyers worked for four days: wheat was brought, [one] *cāk*, two *tom*s' (Otani II.12a14^{Col} [Kagawa, 1915, Ching and Ogihara, 2012:81]).

●This entry in the monastic record of which it is a part has its share of difficulties. The first word is a hapax and would seem to be a B(H)S compound whose second member is *lākṣā-* 'lac (dye)'; the first member may be *paṭa-* 'cloth.' The Tocharian *lakṣāṣṣe** '(one) prtng. to lac dye' may be the equivalent of B(H)S *lākṣākara-* 'lac-worker' (> in various Indic languages 'lac-gatherer,' 'varnisher' or, in this case, 'lac-dyer'?) (so Pinault *apud* Ching and Ogihara, pg. 94, fn. 33). ■If correctly identified, from an unattested B(H)S compound *paṭa-lākṣā-*

patāk(o)* (n.) ‘division of a verse’
[-, -, patāk(o)//-, -, patākänta] (286a4^{C}, 508a2$^{C/L}$, Broomhead), *patāko keklyau-ṣormeṃ* (IT-262b5^{C}); **—patākäṣṣe*** ‘prtng to (a division of) verse’: *padākäṣṣi kraupi* ‘collections of verses’ (183b3^{C}). ■From B(H)S *padaka-*.

patäl* (n.) ‘hell’
[//patälwa, -, -] */// [mä]ntak patälwa snai ṣaṃṣäl snai yarmo* ‘even so [are] hells without number and without measure’ (45a7^{C}). ■From B(H)S *pātāla-*. ►See also perhaps **pattāl**.

patko (n.) ‘± separation’ (?)
[patko, -, -//] *uppäläṣṣana witsakaṃmpa kärkoṣ śātrempa mā śwälle k$_{u}$se śuwaṃ patko mäsketär* ‘with lotus roots or with sprouted grain [it is] not to be eaten; whoever [does] eat [it]; [it is] separation [for him]’ (ST-a4/5/IT-305^{C}). ■If correctly identified as to meaning, a *nomen actionis* from *pätk-*, q.v.

pattaṅk ~ pattaṅgä (n.) ‘sappanwood (*Caesalpinia sappan* Linn.)’ (MI)
[pattaṅk ~ pattaṅgä, -, -//] (498a5^{C}, P-2a4^{C}). ■From B(H)S *pattaṅga-*.

pattāl* (n.) (?)
[-, -, pattāl//] */// ste ñikaṃñce pattāltsa po tsetsuwu* • ‘everything added to the silver *pattāl*’ (430b1^{L}).

ˣpatti* (n.) ‘what has been obtained, acquisition’
[-, -, patti//] *k$_{u}$se pūdñäktentse pät śārirntācce patti ///* ‘whoever … the Buddha’s *stūpa* and the acquisition of relics’ (257b2^{A}), *///ṣar patti trukälle kariśkenta wärpanamane tākaṃ* ‘…what has been obtained is to be shared [or: the hand is to share out what has been obtained] and one will be enjoying the *kariśke*s’ (558b1^{C}); **—ˣpattitstste*** ‘having an acquisition’: *///treṃ w$_{i}$näṣñe pattitstsa pitwāt ///* ‘…worship; the [woman] who has an acquisition of alms …’ (?) (430.1^{L}). ■From Pali *patti* ‘what has been obtained’ (< Sanskrit *prāpti-*).

Pattiṃ* (n.) ‘Patinī’ (PN)
[//-, -, pattiṃ] *pyāpyaisa Pattiṃ w$_{i}$näṣṣäṃñesa* ‘by honoring P. with a flower’ (G-Qa1.2^{Col}). ■Compare TchA *Pattinī*.

ˣPatmottare ~ Padmottare (n.) ‘Padmotare’ (PN of a buddha)
[Patmottare, -, Patmottareṃ//] (345b4^{L}, IT-128b4^{C}).

ˣpatrak* (n.) ‘(metal) plate’
[//-, -, patrakänta] *taisa ente nraintane tetemu ṣaiytä pälkoṣ-eñcuwañeṃ patr·kä[n]t[a] tw[ā]ṅk///·* ‘thus if thou wert reborn in hells, you didst wrap [thyself in] metal plates of glowing iron’ (KVāc-12b2/THT-1105b2^{C} [Schmidt, 1986]). ■From B(H)S *pattraka-*.

patrāk-yok (adj.?) ‘± like an alms-bowl’ (?)
/// mäkte patrāk-yok yāmw ā/// (114b3^{L}). ■If correctly identified, a compound of *patrāk* ‘alms-bowl’ (from B(H)S *pātraka-*, cf. *pātro*) + *-yok* ‘like.’

padakaikāvali (n.) a rhetorical device?
(346b1^{L}). ■From B(H)S *padaka-* ‘word, sentence’ + *ekāvalī-* ‘row of sentences in which the subject of one is related somehow to the predicate of the previous one’ (compound not in M-W or Edgerton).

padākäṣṣe, ►s.v. patāk.

padārth* (n.) ‘± subject, category, principle’
[-, -, padārth//] (191b1^{L}, Broomhead). ■From B(H)S *padārtha-*.

padum (n.[m.sg.]) ‘blue or sacred lotus (*Nelumbo nucifera* Gaertn. or *Nelumbium speciosum* Willd.)’
[padum, -, padum//padūmänta, -, -] *ñ[ä]kcy[e] padūmne ywārcka kes[ārne ca]k-karwisa mittarwisa tsetskäñoṣ tañ ālīn[e] :* ‘thy [two] palms marked with the *cakra*-signs and *mitra*-signs as the [two] filaments in the middle of the divine lotus’ (73b1^{C}); —**ˣpadumtse** ‘having lotus’ (IT-269a4^{C}). ■From B(H)S *paduma-*. ►See also next entry and, for the meaning, **uppāl**.

padmak (n.) ‘blue or sacred lotus (*Nelumbo nucifera* Gaertn. or *Nelumbium speciosum* Willd.)’ (a medical ingredient)
[padmak, -, -//] (W-8a5^{C}, W-13a4^{C}). ■From B(H)S *padmaka-*. ►See also previous entry and **uppāl**.

Padmakesar (n.) ‘Padmakeśara’ (PN)
[Padmakesar, -, -//] (21b3^{C}).

Padmottare, ►Patmottare.

panāk* (n.) a liquid of some sort?
[-, -, panāk//] *se ṣälype tätik ñemä panāksa yokälle* (P-3a7/PK-AS-9Aa7^{E}).

panit ~ pañit (n.) ‘molasses’
[panit, panitäntse, panit//] *misampa mit panit wirot* ‘honey or molasses with meat [is] forbidden’ (ST-a3/4/IT-305^{C}); —**panitäṣṣe** ‘prtng to molasses’ (IT-306b1^{C} [cf. Carling, 2003a]). ■From B(H)S *phāṇita-*.

pantañ, ►pänto.

pantuk ‘?’
///tri larepi cwi pantuk wrākār ñke 18 (IT-19b4^{C}).

pannāk* (n.[f.pl.]) ‘sandal, shoe’
[-, -, pannāk/-, -, pannākäñc/pannākänta, -, -] *///ṣṣana pannākänta wi* [*pannākänta* = B(H)S *-paduka-*, lege: *-pāsuka-*] (541b6$^{C/L}$), *pannāk* = B(H)S *upānaham* (U-3a1$^{?}$). ■From B(H)S *upānaha(ka)-* (cf. TchA *pannāk*).

pap, ►see päp.

papāṣṣorñe ~ pawāṣṣorṇe^{C} (n.[m.sg.]) ‘(moral) behavior’
[papāṣṣorñe, -, papāṣṣorñe// -, -, papāṣṣorñenta] *papāṣṣorñentane* = B(H)S *śīleṣu* (31a4^{C}), *āstreṃ yarposa su paṣṣītär papāṣṣorñe* ‘by pure religious merit, may he practice moral behavior’ (290a5^{C}), *p’p’švrnyy* = *papāṣṣorñe* (Gabain/Winter:13); —**papāṣṣorñeṣṣe** ‘prtng to moral behavior’ (15b2= 17b4^{C}); —**papāṣṣorñetstse*** ‘possessing moral behavior’: *āklyi yāmoṣ papāṣṣorñecci* = B(H)S *abhyavacīrṇa brahmacarya* (542b2^{C}). ■A derivative of *papāṣṣu*, the preterite participle of *pāsk-*, q.v.

payasya (n.) ‘milk curds’ [M-W] or ‘levantine chicken’ [Filliozat] (?) (MI).
[payasya, -, -//] (W-25a4^{C}). ■From B(H)S *payasyā-*

payä (n.) ‘milk’ or ‘a species of Andropogon’ (?) (a medical ingredient)
[payä, -, -//] (W-3b3^{C}). ●It is to be noted, however, that Filliozat does not offer any semantic identification and Broomhead suggests it is a mistake for *pyāpyo*. ■If correctly identified in meaning, from B(H)S *payas-*.

payro(-) ‘?’
payro— mäskeṃtär (W-3a6/b1^{C}).

paracittajñāṃ* (n.) ‘knowledge of another’s thoughts’
[-, -, paracittajñāṃ//] (575a1^{C}). ■From B(H)S *paracittajñāna-*.

paranirmitavaśavarti (n.) a class of buddhist deities'
(599b4^{L}). ■From B(H)S *paranirmitavaśavartin-*. ►Also **parinirmitavaśawarti**.

paramañiyate* (n.) '?'
[//-, paramañiyateṃts, -] *kare sporttotär yogācārentse paramañiya[teṃ]s täräm wikäṣñeṣṣai lalyīntse* (591b2^{L}). ■Related in some fashion to B(H)S *paramaṇi* 'excellent jewel'?

ˣparamāṃ* (n.) 'atom'
[//-, paramāntaṃts, -] (PK-AS-17A-a2^{C} [Pinault, 1984c:168]). A byform of *paramānu*, q.v.

paramānu (nnt.) 'atom'
[paramānu, -, paramānu//paramānunta, -, -] *ṣe paramānu lykaśke rup ste* 'one atom is [of] small form' (192b4^{C}). ■B(H)S *paramāṇu-*. ►See also *paramāṃ*.

paramārth (n.) 'highest truth, spiritual knowledge'
[paramārth, -, paramārth//] *paramārthä pelaikne ... tarnene aṣāṃ aitsi* 'the law [is] the highest goal to be given seat on the crown of the head' (S-4a3/4/PK-AS-4Aa3/4^{C}); —**parāmārthäṣṣe** (199b4^{L}). ■From B(H)S *paramārtha-*.

paramārthadarśī (n.) '± one who sees the highest truth' (or PN of a buddha?)
[paramārthadarśi, -, -//] (AMB-a1/PK-NS-32^{C}). ■From B(H)S **paramārthadarśin-* (compound not in M-W or Edgerton).

paramit, ►pāramit.

parāk- (vi/vt.) **G** 'prosper, thrive'; **K** 'make prosper, refresh'
G Ps. I /**porokä-**/ [AImpf. // -, porośicer, poroś(i)yeṃ]: *///r ñiś tsuwai porośicer ñ·///* (370b5^{C}), *katkauñaisa ka kektseñi porośyeṃ ceṃts ///* 'out of joy all bodies prospered in them' (404a4^{C}); Ko. V /**pārā́kā-**/ [Inf. parākatsi]: *parākatsi* 'to thrive' [= B(H)S *vṛddhim*] (IT-106b5^{E} [cf. K. T. Schmidt, 1984:152]); —**parākalñe** 'refreshment': *ceṃts parākalñe sparśāhārsa* 'the refreshment of them by touch-food [i.e., food taken by ingestion]' (177b2^{C}).
K Ps. IXb /**pārā́käsk**$^{\text{'ä}}$**/**$_{\text{ɛ}}$**-**/ [*nt*-Part. parākäṣṣeñca; *m*-Part. parākäskemane]: • *maithunaṃ saṃyogsutärsa warñai ṣamāññe parā [kä]ṣṣeñcaṃ sutarṣṣeṃ spārt-talyñentane sporttolle* • (549b3^{C}), *parākäṣṣeñca* = B(H)S *hlādī-* (197b5^{L}), *indri-[nta pa]rākäskema[n]e* 'refreshing the senses' (176a7^{C}).
■Etymology unknown. Extremely unlikely is VW's suggestion (635) that we have the reflexes of a borrowing from some Middle Iranian source of Iranian *hvar-* (cf. *hvar-* 'sun').

ˣparātstse* (adj.) 'prtng to recitation' (??)
[m: -, -, parācce//] *pluwas wesi śak meñantse-ne wai parāce komne ploriyaceṃ* 'send to us on the tenth of the month and on *parātstse* day the musicians' (PK L C X^{Col} [Pinault, 2008:382]).
■Pinault takes this to be a derived possessive adjective from an unattested **pār* 'recitation' from B(H)S *pāṭha-* 'id.' Such an assumption is reasonable, though there is no positive evidence for the meaning.

paricchet (n.) '± exact distinction'
[paricchet, -, -//] (404a2^{C}). ■From B(H)S *pariccheda-*.

parinirmitavaśawarti* ~ paranirmitavaśavarti* (n.) a class of buddhist gods
[-, -, panirmitavaśawarti//] (K-2a1/PK-AS-7Ba1^{C}). ■From B(H)S *parinirmita-vaśavartin-*.

parinermita (adj.?) ‘set off, delimited’ (?)
• *tumeṃn tsa parinermita s·///* (525b5[C]). ■From B(H)S *parinirmita-*.

paripiṇḍitālambane ‘?’
/// [pa]ripiṇḍitālambane ceṃts dharmopavi[cār] /// (173b3[C]). ■Obviously a borrowing from B(H)S but not in M-W or Edgerton.

paribhog* (n.) ‘enjoyment, use’
[-, -, paribhog//] *ṣaḍvarginta patraiṃ māka kraupiyenträ • päst taṣīyeṃträ mā paribhog yamaṣyenträ* ‘the *ṣaḍvargika*s gathered for themselves many alms-bowls; they put away [everything] and made no use [of them]’ (337b4[C]). ■From B(H)S *paribhoga-*.

parivelak (n.) ‘purple nutsedge (*Cyperus rotundus* Linn.)’ (a medical ingredient)
[parivelak, -, -//] (W passim[C]). ■From B(H)S *paripela(ka)-*.

ˣparivrājakāñca* (n.) ‘female wandering mendicant’
[//-, -, parivrājakāñcana] IT-129b6[C]. ■A derivative of an unattested **parivrājak* (cf. TchA *parivrājak*), from B(H)S *pari-vrājaka-*.

pariṣkār* (n.) ‘equipment, utensils, personal belongings’
[//pariṣkār(ä)nta, -, -] (374f[C]). ■From B(H)S *pariṣkāra-*.

parihāni (n.) ‘decrease, loss, deficiency’
(177b7[C]). ■From B(H)S *parihāna-*.

parihār (n.) ‘guardianship, watchful care’
[parihār, -, -//] *käṣṣī weṣṣäṃ mantanta aknātsaññentse parihār nesäṃ* ‘the teacher speaks: “never is [there] guardianship of ignorance” ’ (575b5/6[C]). ■From B(H)S *parihāra-*.

paruwa, ►parwa.

parkāsaṃ* (n.) ‘explanation, illumination’
[-, -, parkāsaṃ//] *[5]7 lyuwa ṣ parkāsaṃ walo śtwāra kälymintsa [:]* ‘and the king sent the explanation in four directions’ (21b2[C]). ■From B(H)S *prakāśana-*.

parki , see marki.

parkait* (n.) ‘?’
[-, -, parkait//] */// parkait* [lege: *parkain*?] *yāmtträ atiṣṭhit yamäṣṣälle* (336al[E]).

partāktaññe* (adj.) ‘prtng to a camel’ (??)
[m: -, -, partāktaññe//] *kete āñme tākaṃ tweri ruwyenträ partāktaññe pitkesa ṣarne laikanalle* ‘whoever has the wish [that] doors might open, [he is] to wash [his] hands with camel (?) spittle’ (M-3b1/PK-AS-8Cb1[C]).
■If correctly identified as to meaning (a semantic identification apparently first made by K. T. Schmidt), this adjective presupposes an underlying noun **partākto* ‘camel’ (but see also *koro*). The etymology is unclear. Isebaert (*apud* VW, 1989: 99) suggests a borrowing from a Middle Iranian **partaxt* from an earlier **pari-taxta-* ‘qui fait un tour, qui circule’ but the semantic development (again, if the meaning is ‘camel’) does not seem compelling. Assuming the possibility of a spelling mistake for *paryāktaññe*, Blažek (2009) suggests a connection with the eastern Iranian **bārayaka-* ‘riding animal,’ particularly the plural **bārayaktā*. Interesting, but highly speculative.

parna (a) (adv./postposition) ‘outside’; (b) N-*sa parna* = ‘aside from, apart from, except’; (c) N-*meṃ parna* = ‘beyond, out from, except’; (d) N-genitive ‘beyond’ (e) (pre-/postposition) ‘except, absent’

(a) *rīmeṃ tā$_u$ parna mäskīträ* **:** ‘he found himself outside of this city’ (48b6^C), *alyek-ypoyṣi brāhmaṇi parna klyenträ* ‘foreign brahmans are standing outside’ (81b4^C);
(b) *mänta wäste ksa poyśintsa pärna nesäṃ* ‘never is there any refuge apart from the Buddha’ (THT-1193b4^A), **:** *mā=lyāk tesa parna ytārye nesäṃ ksa tne saṃsārmeṃ laṃtsiś* • ‘aside from this, there is no other way to emerge from the *saṃsāra*’ (28a3^C);
(c) *kercīyeṃnmeṃ parna [lateṃ]* ‘they went out from the palace’ (85b2^C), *tā$_u$ ytarimeṃ parna lantsi* ‘to go out beyond this road’ (330a3^L), *parna plakimeṃ* ‘except by [special] agreement’ (THT-1579a2^C [Ogihara, 2012:168]);
(d) *war-waltsai<ṃ>tse* [reading and suggested meaning by Malzahn, p.c.] *parra mañine kewye ṣalywe käryām-ne trai ṣaṅk* ‘we bought for it [i.e., the monastery] three *ṣaṅk* of butter in the dairy (?) beyond the water-mill’ (Otani II.12a4^{Col} [Kagawa, 1915]; differently Ching and Ogihara, 2012:90-91);
(e) *se ṣamāne plākisa aśiyana[mpa o]lyine ṣamäṃ ... parna totte kat[ka]lñesa pāyti* ‘[if] any monk sits in a boat by agreement with nuns, except for crossing over [to the other side], *pāyti*’ (PK-AS-18B-b4/5^C [Pinault, 1984b:377]), *81 se ṣamāne yaka yaṣisa lānte kercyenne yaṣ parna tu-yknesa ṣärmameṃ pāyti 82* ‘whatever monk goes at night to the king’s palace absent sufficient cause, *pāyti*’ (IT-246b3$^{C/L}$).

—**pärnāñ̈ñe** (a) (adj.) ‘external’; (b) (n.) ‘one outside, heretic’: *pärnāñ̈ñana wäntarwaṃts* ‘by external things’ (K-8a6/PK-AS-7Ha6^C), *mā tirthets pärnāñ̈ñets* ‘not by the *tīrtha*s [nor] by the heretics’ (29b4^C); —$^{\times}$**pärnā-pälskemane** ‘when seen from the outside’: */// [a]stari pärnā-palkäske[mane] ///* ‘[im]pure [on the inside], and brilliant on the outside’ (IT-766a1$^?$ [Peyrot, 2008b:110]; CEToM).

■TchA *pärne* and B *parna* reflect PTch **pärānā(-i̯ä)-* from an earlier **pärärā-*, exactly matching in stem formation Proto-Germanic **ferera/ō* seen in Gothic *fairra*, Old Norse *fjarri*, OHG *ferro*, Old English *feor(r)*. Both Germanic and Tocharian reflect a (late) PIE **perero-* ‘beyond, far.’ Tocharian shows dissimilation of the the **r...r* sequence (cf. P:810ff. for the widespread **per-*). This etymology goes back *in nuce* to Meillet (in Hoernle, 1916:381). VW (364) would prefer to derive the Tocharian *-rn-* directly from PIE and compares Gothic *fairneis* ‘old’ and Lithuanian *pérnai* ‘last year’ but both the semantics and phonology are against such an assumption. The Baltic and Germanic words appear to be the reflexes of old compounds **per-h$_1$en-*, where **h$_1$en-* is ‘year’ (just as in Sanskrit *párut* which represents **per + w(e)t-*), and are thus semantically quite divergent. In any case an original PIE **-rn-* appears to give Tocharian *-rr-* (as **-ln-* gives *-ll-*), witness the present tense formation of *skärrā-* ‘scold, threaten’ from earlier **skär-nā-*. Classical and later TchB *parra* ‘id.’ reflects the assimilation of secondary *-rn-* to *-rr-* by the persistence of the same phonetic tendency that assimilated original **-rn-* to *-rr-*. ►See also **parra** and **pārna**.

paryari* (n.) ‘wonder, miracle’

[-, -, paryari//-, paryarintaṃts, paryarinta] *yātalñeṣṣe paryarīsa* = B(H)S *ṛddhiprātihāryeṇa* (527b2^C); —**paryariṣṣe*** ‘prtng to a wonder, miracle, miraculous’

(296a9=297.1a3^{L}). ■From some Prakrit equivalent (**pāḍihārya-*, cf. Pali *pāṭhāriya-* [Isebaert, 1979:176]) of B(H)S *prātihārya-* (cf. TchA *paryāri*).

paryāṃ* (n.) 'circuit'

[-, -, paryāṃ//] • *omte leṃ paryāṃ yamasträ tu[ne mä]ske[träj]* 'there he makes a cell and circuit; therein is he found' (559a2^{C}). ■From B(H)S *paryāṇa-*.

parra (adv.) 'outside'

se ṣamāne saṅkantse pelaiyknesṣe wäntare wätkau tākaṃ amplākätte parra tseṅketär pāyti '[if] a monk, when a matter of law is decide by the community, rises without permission and [goes] outside, *pāyti*' (IT-246 a4/b1$^{C/L}$), *te parra tārka yatsi auṣap mā tärkanat* 'let [all] go through; more do not allow!' (LP-5a4/5^{Col}). ■A classical and late variant of **parna**, q.v. (Peyrot, 2008:173)

$^{(\times)}$**parre** (n.) 'chameleon' (?)

[parre, -, -//] **:** *waiptār klautkentsa ere slaṅtar parre ra* **:** 'in different ways like a chameleon he produces color' (IT-3b5^{C} [cf. Broomhead, 168]). ■Etymology unknown.

parlyāṅk(a) (n.) 'in a squatting position, cross-legged'

[waś]īrsa prakre no parlyāṅk śpālmeṃ (AMB-a2/PK-NS-32^{C}), */// parlyāṅ[k]a ///* (583a4^{L}). ■From B(H)S *paryaṅka-*.

parwa (n.[pl.]) 'feathers'

[//par(u)wa, -, par(u)wa] *sn[ai] parwā lestaimeṃ tsāṅkaṃ* 'without feathers he will rise from the nest' (282b1^{A}), *skrenantse paruwa mlutāṣällona* 'a crow's feathers [are] to be plucked' (W-32b3^{C}).

■TchB *parwa* reflects a PTch **pärwā*, (as if) from PIE **p(e)rweh$_a$* (nt. plural). The semantically closest cognate is OCS *pero* 'feather' Russian *peró*) which comes (as if) from PIE **peróm* (nt.). Both are derivatives of the widespread PIE **per-* 'move (tr./intr.); fly (intr.)' [: OCS *perǫ* 'fly,' Sanskrit *pipárti* 'brings,' Greek *peráō* 'pierce,' Latin *portō* 'bring,' Gothic *faran* 'travel,' etc. (P:816-7; MA:646)] (Bailey, 1967:198, VW:347). For the possibility that we should reconstruct **perh$_x$o-*, see Derksen (2008:396). ►See also **pār**, and, more distantly, **prere**, and **prāri**.

parwe (a) (adv.) 'earlier'; (b) (n.) 'first'

(a) *skwassoñc pärwe tatākarmeṃ skwassoñc postäṃ mäskenträ* '[those who] were fortunate earlier are fortunate later' (K-5a5/PK-AS-7Ea5^{C}); (b) *parwe kṣuṃtsa* 'in the first [year] of the reign' (PK-Cp. 32.13/PK-DAM 507^{Col} [Pinault 1987:81]).

■TchA *pärwat* 'first' (with *-t* after the other ordinal numbers) and B *parwe* reflect PTch **pärwe* 'earlier, first'from PIE **pr̥h$_a$wó-* [: Sanskrit *pū́rva-*, Avestan *paurva-*, OCS *prъvъ*, Albanian *parë*, all 'first' and all from **pr̥h$_a$wó-*, and Old English *forwost*/*forwest* with an extension much like we see in TchA (P:815; MA:399)] (Meillet, 1911-12:285, VW:366). The coloring of the laryngeal would seem to be guaranteed by the preposition underlying this derived adjective, namely **pr̥h$_a$éi* 'before,' preserved in both Greek *paraí* and Latin *prae*. (Greek *prṓn* 'projecting rock, mountain top'and *prṓira* 'prow' can be from **próh$_a$-w-on-* and **próh$_a$-w-r̥-yh$_a$-* respectively (Beekes, 2010:1244-1245). TchB has innovated in normally assigning the meaning 'first' to the derivative *pärweṣṣe*. Only in the

example give above is *parwe* found with its older meaning of 'first.' ►See also **pärweṣṣe**, **pärwetstse**, and **yparwe**.

ˣparśiye* (nf.) 'fire-brand, torch, lightning bolt' (?) (*pārśai tärk-* 'emit torchlight' = 'light up with torchlight')

[-, -, pārśai//parśaiñ ~ parśaiṃ^{C}, parśaiṃ, -] • *pwarṣai parśai ///* 'fire-brand' (?) (IT-250a4^{E}), *pārśai* (IT-1013a2$^{?}$), */// parśai<ṃ> kamānte saṅkrāmne cärkāre* 'they brought the *parśai*[s?]; they lit up the monastery' (431b3^{C}), */// [y]āmṣa parśaiṃ kloye[nträ] ///* 'he did [this] and fire-brands (?) fall' (IT-99a4^{C}), *mäkte orotsana parśaiṃ iprermeṃ klyom[a]ne* 'like large lightning bolts falling from the sky' (PK-AS-17-Gb6^{C} [Peyrot, 2008:79]), *parśaiṃ kloyoṃträ* 'lightning bolts fall' (PK-AS-16.1b3^{C} [CEToM]). ●The translation 'fire-brand' is Broomhead's; 'lightning bolt' would seem to fit the last texts better. ■If correctly identified semantically, surely a derivative of PIE *$*b^herĝ/k̂$-* 'be bright.'

parso* (n.) 'letter'

[-, -, parso//-, -, pärsonta ~ pärsanta] *60 k$_u$se parso watkäṣṣäṃ pai[katsi]* 'whoever orders a letter to be written' (65a3^{C}), *parso lywāwa-ś plāś aṣkār mā lywāsta* 'I sent a letter to thee [but] thou didst not send [an answer] back' (492a3/4^{Col}). ●The alternation in the plural of *pärsonta* and *pärsanta* is like that of *träṅkonta* ~ *träṅkanta*, the plural of *traṅko* 'sin,' q.v.

■TchA *pärs* and B *parso* reflect a PTch **pärso*, presumably a borrowing from Middle Iranian **parsa-* 'send' (cf. the Iranian loanword in Armenian *parsem* 'send out'), so Tremblay (2005:428), rather than a derivative of *pärs-* 'sprinkle,' q.v. (VW [1962b:343-6, 1976:365]).

ˣparskalyiye* (n.) 'fear'

[-, -, parskalyi//] (PK-AS-16.5^{C} [CEToM]. ■A derivative of the subjunctive stem of *pärsk-*, q.v.

pala, ►s.v. pale.

ˣPalaṃtte (n.) 'Palaṃtte' (PN in administrative records)

[Palaṃtte, -, -//] (SI P/117.9^{Col} [Pinault, 1998:15]).

ˣpalamānta (n.) '?' (a medical ingredient)

W-41a3^{C}.

ˣPalāke (n.) 'Palāke' (PN in administrative records)

[Palāke, -, - //] (SI P/117.6^{Col} [Pinault, 1998:13]).

palāśäṣṣe* (adj.) 'prtng to the flame of the forest or palash (*Butea frondosa* Koen. ex Roxb. or *Butea monosperma* (Lam.) Kuntze)'

[m: -, -, palāśäṣṣe//] *palāśäṣṣe piltasa* = B(H)S *palāśapatreṇa* (308b5^{C}). ■From B(H)S *palāśa-*.

palāṣṣe* (adj.) 'prtng to *Pavonia odorata* Willd.' (or 'Bengal quince [*Aegle marmelos* Corr.]')

[f: palāṣṣa, -, -//] (500a8^{C}). ●For a discussion of the semantic possibilities, see s.v. *enmetre*. ■An adjective derived from an unattested **pāla*, itself borrowed from B(H)S *bālā-*. For the identification, see Maue, 1990.

pali* (n.) '± cord'

[-, -, pali//] (542a4^{C}; see discussion of this passage and its corrections, in the latter of which we find *palīsa*, s.v. *oppīloṃ*).

■If the meaning is correct, we may have a putative PIE **piluh₁en* (nt.), a derivative of a word for 'hair' (more s.v. *oppīloṃ*). Hilmarsson (1991:140-143) comes to very different conclusions for this passage and the meanings of the words therein. He takes *pali* to mean '± cover' and to be related to PIE **pel-* 'fold.' ►More s.v. **oppīloṃ**.

pale* the designation of some household official or servant (so Sieg and Siegling, 1953:322), a 'guard'? (Winter, 2000:135)

[-, -, - (voc. pala)//] • *tumeṃ purohite p[r]e[kṣa]n-ne [p]o[ks]e-[ñ] pala ente nai ñake mäñc[uṣke]* /// 'then the chaplain asks him: "tell me, *pala*, where now [is] the prince …?" ' (520b8^{C}).

■Etymology uncertain. If the meaning is something like 'herald,' then it would be hard not to see a connection with *¹päl-* 'praise, commend.'

palauna (n.[pl.]) 'praise'

[//palauna, palaunaṃts, palauna] *pale„n[a]* (248b1^{E}), **:** *snai keś aksaścer wnolments āyorntse palauna* **:** 'you announce to numberless beings the praise of giving' (23b5^{C}); **—palaunaṣṣe*** 'prtng to praise': (PK-NS-414a4^{C} [Couvreur, 1966:170]). ■TchA *paloṃ* and B *palauna* suggest a PTch **peleunā*, a *nomen actionis* from *päl-*, q.v. In TchB **peleunā* has been rebuilt to *pāleunā* on the basis of the subjunctive stem *pālā-* (itself of course **pelā-* historically).

palte (n.) '?' (a medical ingredient)

[palte, -, -//] (499b4^{C}).

ˣpalle (n.) some sort of foodstuff

• *pälle* • (IT-157a6^{E} [cf. Ogihara, 2011:122]).

ˣpalskalñe, ►s.v. pälsk-.

palsko (n.[m.sg.]) 'mind, spirit; thought'

[palsko, pälskontse, palsko//pälskonta, pälskontaṃts, pälskonta] *śle pälsko pälycä-pälyc ra weru ramt* 'with a thought as fleeting as a bubble' (295a6^{A}), *[wā]ltsoy pälsko* = B(H)S *matheta cittam* (U-22b5^{E}/IT-206b5), *wa[ṣa]mñ[eṣṣ]epi pälsko[nts]e* = B(H)S *vayasyacittasya* (307a6^{C}), *[pa]lskone* = B(H)S *manasi* (527a3^{C}), *palsko namṣäṃ* = B(H)S *antarnāmayati* (537a4^{C}), *pkrāsta sklok ñi tsäṅkoṣ palsko[ne]* 'cut off the doubt [that has] arisen in my spirit!' (2b5^{C}), *pūwar salpäṃ palskone pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* 'fire glows in [his] spirit; his whole body burns like a firebrand with passion' (8a5^{C}), *pälskontse* = B(H)S *darśanasya* (27b6^{C}), *[pa]lskone* = B(H)S *manasi* (527a3^{C}), *palsko namṣäṃ* = B(H)S *antarnāmayati* (537a4^{C}), *śceścamoṣ pälskosa* 'with steady mind/spirit' (PK-AS-7Ib5^{C} [CEToM]), *palsko salpäṃ ekaṣṣe* = Pali *cakkhuviññāṇaṃ āditta*ṃ (108b10^{L}), *palsko salpäṃ ekaṣṣe* = Pali *cakkhuviññā ṇaṃ āditta*ṃ (108b10^{L}), *wa[ṣa]mñ[eṣṣ]epi pälsko[nts]e* = B(H)S *vayasyacittasya* (307a6^{C}); **—ˣallek-pälsko** 'distracted' (PK-AS-17J-a2$^{?}$ [Peyrot, 2010:295]); **—astre-pälsko** 'with pure mind' [= B(H)S *śubhacittaḥ* (12b8^{C})]; **—kakraupau-palsko** 'with concentrated attention' [= B(H)S *samāhitaḥ* (29a3^{C})]; **—ˣśle-palsko** 'one endowed with reason' [= B(H)S *sacittaka-*?] (278b1 [cf. Peyrot, 2010:270]); **—pälskotstse** '± (those who are) spiritual' [= B(H)S *vijñāna-* (157a4$^{?}$)], *akraupatte pälskoci* = B(H)S *asamāhitā* (537a5^{C}); **—palskoṣṣe ~ pälskoṣṣe** 'prtng to thought, mind, or spirit; spiritual': *pälskoṣṣe palskone* = B(H)S *manovijñāna-* (177b5^{C}); **—palskossu ~ pälskossu** '± thoughtful': *palskossu*

śaumo yāmi speltke po āñmntsa ‘may the thoughtful man strive with all his soul’ (K-8a4/PK-AS-7Ha4^{C}); —**palsko-ṣärpalñe** ‘mind-reading’ (108b7^{L}); —**palsko-ṣärpalñeṣṣe** ‘prtng to mind-reading’ (108b4^{L}). ■TchA *pältsäk* and B *palsko* reflect PTch **pälsko* from *pälsk-*, q.v. ►See also **ompalsko**.

palyiye-yok* (adj.) ‘line-like’ (??)

[m: //palyiye-yokäṃ -, -] *kwri āñme tākaṃ-ne śāmña kwrāṣe weñi ... maṇḍālne palyiye-yokn=ewenta taṣalona* ‘to whomever is the desire for a human skeleton to speak, …. line-like (?) leathers [i.e., ‘strips of leather’?] [are] to be placed in the *maṇḍala*.’ (M-3b5/6/PK-AS-8Cb5/6^{C}). ●Meaning suggested on the basis of a possible relationship with *pāli*, q.v.

Pawaśke (n.) ‘Pawaśke’ (PN in monastic records)

[Pawaśke, -, -//] (491a-III-1^{Col}).

×Paśātte (n.) ‘Paśātte’ (PN in monastic records)

[paśātte, -, -//] (THT-4000, col. 3 -a6$^{?}$).

paścimike* (n.) ‘± low, vulgar person’ (?)

[//-, -, paścimikeṃ] (598a4^{L}, 598a5^{L}). ■If a derivative of B(H)S *paścima-* ‘low, mean, vulgar.’

paśce* (n.) ‘(a woman’s) breast; [in the plural] the seat of wisdom’

[/päścane, -, päścane/-, -, pastäṃ] *nāyake weṣṣäṃ päṣ Cchandakentse te pokse klautsaine pästänne* ‘the protagonist says, “go to Chandaka and make it known to him in ear and heart” ’ (lit: ‘in his breasts’) (PK-AS-12H-a1^{A} [Pinault, 2005:506, 2000b:150]), *[ā]ntpi päśne sā$_{u}$ taṣīträ ālīn[esa]* ‘she placed the palms of [her] hands on [her] breasts’ (84b5^{C}), *läṅkamñane päścane* ‘pendulous breasts’ (PK-NS-102b3$^{?}$ [Hilmarsson, 1989b:98]).

■The Tocharian words look to be an exact etymological match of Hittite *istanza* (/stants/) ‘soul,’ if, as some suppose, this reflects PIE **pstén* + later nominative singular *-s* (Eichner, 1973, *apud* Puhvel, 1984:471; the equation is rejected by Puhvel). All other cognates reflect thematicization [: Sanskrit *stánā* (nom. dual) ‘breasts’ (*stána-* [m.]), and with lengthened grade (generalized from the nominative singular?): Avestan *fštāna-*, Modern Persian *pistān* (with the same kind of epenthesis we see in Tocharian), Armenian *stin*, and Greek *stḗnion*] (Duchesne-Guillemin, 1941:169, Pedersen, 1941:74-5, VW:368; cf. P:990; MA: 81).

Paśyavārg* (n.) ‘Paśyavarga’ (chapter of the Udānavarga)

[-, -, Paśyavārg//] (S-6b1/PK-AS-5Cb1^{C}).

×paṣe (n.) ‘hare’

[paṣe, -, paṣ//] *paṣe* = B(H)S *śaśa-* [in the calendrical cycle of animals] (549a6^{C}) —**paṣ-pikul*** ‘year of the rabbit’ (SI P/117.1^{Col} [Pinault, 1998:13], *21 kṣuntsa Yāśe lānti pat-pikulne* [error for *paṣ-pikulne*] *oktañce ikäṃ-śene ypoy-moko Wrau po ypoyntse ārtarsa śwāra pwārane śaumoṣe* [sic] *pauśye lau putkār* ‘in the 21st regnal year of King Yāśe, in the in the rabbit year, in the eighth [month], on the twenty-first [day], the *ypoy-moko* Wrau, out of concern for the whole land, divided out the levy of men for four fire-beacons’ (SI P/117.1^{Col} [Pinault, 1998: 13]); for the exact reading and meaning, Schmidt, 1999c:12); —**pṣāññe** ‘prtng to a female hare’ (no locus given [Schmidt, ibid.]); —**pṣaśka** ‘young female hare’ (no locus given [Schmidt, ibid]). ●Schmidt’s reading *paṣe* rather than *ṣaṣe* is confirmed by the derived adjective *pṣāññe* and the diminutive *pṣaśka*.

■From PIE **pesḗn* ‘possessed of a *pesos*’ (cf. Greek *péos* ‘penis’). The related Hittite *pesna-* ‘male’ reflects a thematic derivation of the simple *n*-stem seen in Tocharian. It is usual to compare also Latin *pēnis* (< **pesn-i-*) (Schmidt, 1999c: 12), but de Vaan (2008, 458) suggests that the latter is more likely to be from *petsni-* since its earlier meaning is ‘tail.’

paṣkārro* (n.) an oil-bearing fruit? (‘linseed’?)

[-, -, paṣkārro//] */// [wsāre nek]cy[e]ne cwi miye paṣkarro* ‘they gave him at night *miye* and *paṣkārro*’ (42b7^{C}); —**paṣkarroṣṣe**: *paṣkarroṣṣe ṣalywe* (Otani 1.5^{Col} [Sieg, Siegling, 1949:63]).

ˣpaske* (or **pāske**?) (n.) ‘?’

[-, -, paske//] *to[ṃ] ykentameṃ : räktsimeṃ : lename[ṃ] stāmtsa : keṃtsa - - - [a]kāśne : iprene : warne : kolmaine : kokalemeṃ : paskemeṃ : keṃtsa tpästrä* ‘from these places, from the mat, from the cell by the tree [or, if punctuation *:* is missing, “from the cell, by the tree”], on the earth, … in the air, in water, on a ship, from a wagon, from a *paske*, on the earth it is made known’ (IT-127b2^{C} [cf. Carling, 2000:176; Broomhead, 96]).

●/■Both form and meaning are uncertain. Whether we have *páskemeṃ* or *paskémeṃ* (whose nominative would be *pāske*) is unclear; both varieties of stress are found in the ablative singular. In this passage *kokalemeṃ* is clearly of the first type but *räktsimeṃ* and *lenameṃ* are of the second. Following Broomhead, Carling takes *paske* to be the equivalent of B(H)S *bhāraṣṭam* (= Pali *bhāraṭṭha-* ‘contained in a load, carried as a burden’) which, as a noun, would be ‘± load, burden.’ Such a meaning does not seem to be demanded by the context. If the form is *pāske*, it is natural to think that it is a derivative of *pāsk-* ‘guard, protect’, hence ‘protection’ (i.e., ‘fort’ or ‘watch-tower’?) or the like.

passoñ* (n.[pl.]) ‘muscles’

[//-, -, passoṃ] *[:] mant astāṣṣi meski tne ṣñor-passontsa śeśśamoṣ* • ‘thus [are] bound the joints of the bones by sinews and muscles’ (5b1/2^{C}).

■The closest relative of *passoñ* (singular **pāssi*?) is Tocharian **pusäk* ‘muscle, tendon’ (plural *puskāñ*, acc. *puskās*). The A form reflects a putative PIE **pesu-keh$_a$-* where the vowel of the initial syllable (PTch **-ä-*) has been rounded by the following *-u-* and the preceding *p-* and the original **-u-* subsequently becoming *-ä-* regularly. In TchB we see a vr̥ddhied derivative, **pōsu-h$_1$n-*, conflated perhaps with **pōsweh$_a$-* (to account for the geminate *-s-*). Outside of Tocharian we have Germanic, e.g. OHG *faso*, OHG *fasa* ‘fibre, fringe, seam,’ Old English *fæs* ‘fringe,’ etc. (P:823). Cf. VW:347, with differing details. ►See also **pāss-**.

patsa* (n.) ‘± bottom’

[-, -, patsa//] *snai-ptsa kätkre ra tparṣkemeṃ tparṣke* ‘like the bottomless deep [is] the shallowest shallow [for thee]’ (SI P/2b-b4).

■TchA *päts* and B *patsa* reflect PTch **pŭtsā*, reflecting PIE **b^{h}ud^{h}yeh$_a$-*, the morphological equivalent of the late Greek *bússa* ‘depth of the sea’ (the initial *b-* of this and related words in Greek, instead of expected *p(h)-*, presumably reflects crossing with the family of *báthos* ‘depth’ or of the influence of some Macedonian-like dialect or language). *Snai-ptsa* is, *mutatis mutandi*, the equivalent of Greek *ábussos* ‘bottomless, unfathomed.’

patso (nm.) ‘(plant) stigma’

[patso, -, -//ptsāñ, -, -] /// *pätso śkwäśko ma///* (IT-881b2[?]), *kurkamäṣṣi ptsāñä* ‘saffron stigmas’ (P-2a3[C], W passim[C]; once *pätsāñ*).

■Presumably from a putative PIE *$*b^hed^hyeh_a$-*, from PIE *$*b^hed^h$-* ‘stick, pierce, dig’ [: Lithuanian *bèsti* ‘to stick,’ OCS *bodlь* ‘spine (of a plant),’ and semantically more distant, NE *bed* (P:113-114)]. For the semantics compare Greek *stígma*.

ˣpatsaṃ (n.) the designation of some foodstuff (‘radish’?, ‘horseradish’?)

[patsaṃ, -, //] *malkwer patsaṃ uppāläṣṣana witskaṃmpa kärkoṣ śätrempa mā śwälle* ‘[one is] not to eat milk or *patsaṃ* (or milk-*patsaṃ*?), with lotus roots, or with sprouted grain’ (ST-a4/IT-305[C]).

●The meaning usually associated with this word is ‘pollen’ (so Sieg, 1954), presumably on the basis of its looking a bit like *ptsāñ* (s.v. *patso*). However, the one place where this word is found does not necessitate such a meaning and the difficulty of associating *patsaṃ* with *ptsāñ* in a single paradigm argues against the equation, as does the fact that *patso* appears to mean ‘stigma’ and not ‘pollen.’ Filliozat (1948) takes the parallel Sanskrit texts as indicating *patsaṃ* refers to some edible root such as ‘horseradish.’ ■Etymology unknown.

patstsāṅk* (n.) ‘window’

[-, -, patstsāṅk//] *śale amokäcci ṣameṃ Śimprayentse patsāṅkäś skakanma laṃsseṃträ* ‘likewise artisans are here [lit: sit]; they are working [on] the balconies by Ś.’s window’ (TEB-74-3/THT-1574[Col]); —**patstsāṅkäṣṣe*** ‘prtng to a window’: *patstsāṅkäṣṣai swāñcaine lkālle* ‘[it is] to be seen in the ray from the window’ (= B(H)S *vātāyana-cchidrarajah*) (326b5[L]).

■TchA *pātsaṅk* and B *patstāṅk* reflect PTch **pātstsāṅkä* that is probably with Isebaert (1979) from a Middle Persian **patihāng* (< **pati-hānaka-* < **pati-frānaka-*; cf. the Armenian borrowing from the same Middle Iranian source, *patuhan* ‘window’; cf. also Tremblay, 2005:435). Otherwise VW’s (1966a:440-1, 1976:354-5).

pāṃsukūl* (n.) ‘clothing of rags’

[-, -, pāṃsukūl//] *pāṃsukūl-wastsi* ‘clothes of rags’ (19a8[C]). ■From B(H)S *pāṃsukūla-*. ►See following entry and also **kutsāre**.

pāṃsukulike* (adj.) ‘wearing rags’

[m: //-, -, pāṃsukulikeṃ] (560a4[C]). ■From B(H)S *pāṃsukūlika-*. ►See previous.

ˣpāk- (vi.) ‘be exposed’

PP /**pāpākā**-/ [-, papākaṣ, -] /// *kāre aṣkār kläntsañ̃ni papaka[ṣ]* /// ‘…*kāra* [i.e., some proper name ending in *-kāra*] was sleeping on his back; exposed were his legs (?)’ (THT-1228a5[E]). [Not in TVS.] ■If correctly identified, the verb underlying *pākre*, etc., q.v., for etymological discussion.

pākaśāsanäṣṣe* (adj.) ‘prtng to Indra’

[m: -, -, pākaśāsanäṣṣe//] *[pāka]śāsanäṣṣe wimāṃ sākäṣṣeñcaṃ* ‘leaving behind Indra’s palace’ (361a5[L]). ■An adjective presupposing an underlying noun **pākaśāsaṃ* ‘Indra’ from B(H)S *pākaśāsana-*, an epithet of Indra (lit: ‘instructor of the ignorant’).

pāke (nnt.) ‘part, portion, share, piece’ [*pāke yām-* (+ acc.) ‘participate/take part in’]

[pāke, pakentse, pāke/pakeñc, -, -/pakenta, -, pakenta] *wāko=īprerntse ante känte pākentāsā* ‘may the vault of heaven break into a hundred pieces!’ (PK-AS-12Hb4^{A} [Pinault, 2000b:151]), *śtwara pakenta* = B(H)S *caturbhāga-* (148a2^{E}), • *preściyantso täryāntso pāke yamalyñe nesäṃ [•]* = B(H)S *kālatrayavibhāgo sti* (251b5^{E}), *Śrāvastine pāk=auntsante tu yāmtsi* **:** ‘in Ś. they began to participate in it’ (16b3^{C}), *kektseñe kauc pāke* ‘the upper part [of] the body’ (73a6^{C}), *kuñcītäṣṣe ṣalype ṣeme pāke malkwersa päkṣalle* ‘sesame oil [is] to be cooked with an equal portion of milk’ (W-34a4^{C}), *nauṣ pāke postäṃ pāke iṣintse* ‘the former portion and the latter portion of the night’ (PK-AS-6Bb6^{C} [CEToM]), *ton[aṃ]ts pakenta yāmaṃ-ne* ‘he will take part [Tch plural] in them’ (PK-AS-7Ba2^{C} [CEToM]), *ñu ñu pakenta tsarästär* ‘it is to be separated [into] portions, by nines’ (591a3^{L}); —**pakeṣṣe** ‘prtng to part or portion’ (151b1^{C}).

■TchA *pāk* and B *pāke* reflect PTch **pāke*. Further connections are not certain. Possibly a borrowing from Iranian, cf. Avestan *baga-* (nt.) ~ *bāga-* (nt.) ‘part, lot,’ Avestan *baga-* (m.) ‘god’ (VW, 1941:87, 1976:636, Tremblay, 2005:424). It could be an inherited cognate of the Iranian (cf. also Sanskrit *bhága-* (m.) ~ Sanskrit *bhāgá-* (m.) ‘portion, part, lot,’ *bhága-* epithet of the gods’; cf. Cheung, 2006:2; NIL:1-2). If a PIE masculine noun *$b^{h}eh_{a}go$- had been inherited directly by Tocharian, we would expect a nominative plural **pāki* rather than *pakenta* with the *-nta* so characteristic of loanwords (P:107; MA:161, 211). If, on the other hand, the Tocharian was a reflection of a neuter PIE *$b^{h}eh_{a}góm$, the *-nta* might be a regular replacement of the expected *-a*. (Tocharian shows no data by which *$b^{h}eh_{a}go$- could be distinguished from *$b^{h}ago$-). ►See also **pakeñ̇ñe** and possibly **pakāna**.

pākri ([indeclinable] adj.) ‘clear, obvious, evident’ (*pākri nes-* ~ *mäsk-* ‘be apparent, clear, obvious; appear’; *pākri yām-* ‘proclaim, publish’)

/// [a]k[alṣä]lyi ṅke pākri ot tāk[aṃ] **:** ‘[if] then the pupils should appear’ (27b1^{C}), */// pākri tākāre-ñ ñäkcyana ramt* ‘they appeared to me as if divine’ (91b1^{C}), **:** *aiśamñeṣṣa läktsauña pakri tako[y-ñ]* ‘may the light of wisdom be clear to me!’ (241b6^{E}), [in Manichean script] *p’gryy t’gvvy* [= *pākri tākoy*] (Gabain/Winter:13); —**pākri-nesalyñe** ‘obviousness’ or ‘visibility’: *[lä]klentaṃts pākri-ne[sa]lyñe* ‘the obviousness of sufferings’ (159b5^{C}); —**pākri-yām-** ‘make obvious, make public, proclaim’: • *se pañäktentse raddhi* • *ñake nai yes [p]ā[k]r[i] pyāmtsat* ‖ ‘this [is] the Buddha’s wonder; now proclaim it!’ (IT-178b3^{C}), *tek yäknesa śpālmeṃ ñiś yamim pākri oktatsai klyomñai ytāri* ‘by this excellent way may I publicize the noble, eightfold way!’ (S-4a4/5/PK-AS-4Aa4/5^{C}); —**pākri-yāmor** ‘publication, proclamation’: *pākri-yāmorsa wlāwalñesa tumeṃ ṣpä eṃṣketse witskai wikṣälñe tuntse weskau* ‘through publication and control thereof [*scil*. of the sin], I speak of its extirpation, even to the root’ (K-3b2/PK-AS-7Cb2^{C}).

■TchA *pākär* ‘id.’ and B *pākri* reflect PTch **pākre* and *pākri* respectively (cf. B *leki* and *leke*). Possibly in both cases we have old accusative singular nouns used adverbially. For *pākri* one might also think of a dative or locative singular in **-oi* or **-ōi*. For further discussion, see *pākre*. ►See also **pakartse** and **apākärtse**.

pākre (adj.) ‘±visible, exposed, in the open; public’

[m: pākre, -, pākre//] */// oṣle pākre klainämpa kca treṅsate* **:** ‘at home or publicly

he clung to some woman' (69a2[C]), *pākr[e] akaśne* 'in the open air' (THT-1859a1[A]); ; —**pakreṣṣe*** '± open, public' (?): *t$_u$nek ptace pakreṣṣai lāṃs<s>a spawār* 'therein through open/public effort they reduced (?) the *ptace*' (Otani II.13[Col] [Kagawa, 1915]). ●The underlying meaning would seem to be something like 'manifest, visible' (e.g., *pākri yām-* 'make visible, bring to light'). Compare Hilmarsson's 'in the open' (1991:121-123). ►Further discussion s.v. **oṣle**.

■If, with VW (1947 [*Revue des Etudes Indo-Européenes* 4:294-5], 1976:350) and others we take Vedic *pajrá-* to mean '± brilliant,' then we would have a phonologically, morphologically, and semantically equation with TchB *pākre* (< PIE **paĝró-*; cf. also TchA *pākär* 'evident' < PTch **pākre*). However, most believe that Vedic *pajrá-* means 'firm' or the like, semantically too distant (despite Mayrhofer, 1963:186, Hilmarsson, 1991:121-123) to be cognate with the Tocharian words. Since the basic meaning is 'visible,' perhaps we should see in this word group a relationship with PIE **(s)pek̂-/(s)peĝ-* (see *[3]päk-*) (LIV:524); for the lengthened *o*-grade, OCS *paziti* 'pay attention to.' ►**Pāk-**, **[3]päk-**, **pākri**, **pakartse**, **apākätte**, **apākśai**, and **apākärtse**.

pākṣ* (n.) 'half a lunar month; side'

[-, pakṣantse, pākṣ//pakṣanma, -, -] */// erkeṃt pākṣne meñe ra ///* 'as the moon in the second [lit: 'dark'] half of the lunar month' (IT-104b5[C]), (PK-NS-22b1[C] [CEToM]). ■From B(H)S *pakṣa-*.

pācer (n.) 'father'

[pācer, pātri[C-L], pātär (voc. pācer)/pacere[E], -, -/pātärñ[E-C] ~ pācera[C], pātärnts[C] ~ paceraṃts[L], pātäräṃ[C]] *mā s[o]y ket rā mā pācer* '[there is] not a son to whom [there is] no father' (139a2[A]), *cī saim yāmoṣ ... pātär mātär rīntsāmte pest* 'having taken refuge in thee, we have completely renounced father and mother' (273a5[A]), *///[o]rotse-pacere nesteñy antpī ktsaitī eś-lmoṣä ///* 'my grandparents are both old and blind' (THT-1540 a+b-a4 [cf. K. T. Schmidt, 2007:325]); —**pātär-mātärṣṣe** 'prtng to father and mother' (412b2[C]); —**[×]pātär-mātär-s$_ä$sūwerṣṣe** 'prtng to father, mother, and children' (266a2[C])

■TchA *pācar* and B *pācer* freflect PTch **pācēr* from PIE **ph$_2$tēr* [: Sanskrit *pitár-*, Avestan *pitar-*, Greek *patḗr*, Armenian *hayr*, Latin *pater*, Gothic *fadar*, all 'father' (P:829; MA:195)] (Sieg/Siegling, 1908:927, VW:351). The Tocharian nominative singular reflects **ph$_2$tḗr* exactly, while the accusative singular *pātär* is exactly equatable with Latin *patrem*, as is the accusative plural *pātäräṃ* (403.3) with Latin *patrēs*, (as if) from late PIE **ph$_2$trm̥* and **ph$_2$trm̥s* respectively. The nominative plural *pātärñ* is built by analogy on the accusative plural while the nom/acc. plural *pācera* is analogically built on the nom. sg. (See the discussion of their temporal distribution in Peyrot 2008:112-113.) The PIE genitive singular **ph$_2$trós* (cf. Greek *patrós*) would have given TchB **pātre* (cf. occurring *tkātre* 'daughter's') but the *-e* is replaced, as in all kin-terms except *tkātre*, by *-i* possibly originally from the *i*-stems. ►See also **patarye**.

pāṃce the designation of some country?

/// yneśi yene pāṃce ypoyne wī käṣṣī[nta] /// (428b7[L]). Cf. *paṃtse*?

pāt (n.) 'abuta (*Cissampelos pareira* Linn.)' (a medical ingredient)

[pāt, -, -//-, -, pātänta] (330b1[L], P-3a2/PK-AS-9Aa2[E]). ■From B(H)S *pāṭha-*.

ˣpāto (n.) ‘plow’ (?) (*pāto yām-* ‘± farm, plow’)
[-, -, pāto//] *[ya]kte śaul śailyen[t]a s[k]en[t]e weta watal[yñe] p·to yamalyñe pito yamalyñe amokä//* ‘inferior [ways] of life-living are war-waging, plowing, commerce, art’ (KVāc-5a3^{C} [Schmidt, 1986]). ●Given the TchA equivalent, the most natural way of restoring the vowel of the first syllable in the TchB word *p·to* is with *-ā-* but there are other possibilities.
■Cf. TchA *pate* ‘cultivation, plowing,’ *pāt-* ‘to plow.’ From the PIE **b^{h}ed^{h}-* ‘dig’ [: Hittite *paddai-/padd-* ‘dig (the ground),’ Lithuanian *bèsti* ‘stick, drive (into), dig,’ Latin *fodiō* ‘pierce, dig’ (Schneider, 1939:249).

pātk-, ► pätk-.

pātro (nf.) ‘alms-bowl, begging-bowl’
[pātro, -, pātrai//-, -, patraiṃ] *śśakauntsa ṣamāneṃtse olyapotsa* [sic] *pātro eṅka[lya]* ‘for ten days at most [is] a begging-bowl to be grasped by a monk’ (337b5^{C}), *tsoṅkaik pātrai wastsi kamāte Śrāvastine piṃtwaṭ yopsa* ‘at dawn he gathered up [his] begging-bowl and clothes and entered Ś. to beg’ (IT-247^{C}).
■From B(H)S *pātra-*.

pādtärä (n.) ‘?’ (a medical ingredient)
[pādtärä, -, -//] (W-41b3^{C}).

pānto (nm.) ‘support, aid, help’
[pānto, -, pāntai ~ pānto (voc. pānto)//pantañ (< *pantaiñ), -, pantaiṃ] *[: pelaikn]e pānto eṅtsi su ṣek preke 17* ‘[it is] always the time to grasp the law and support’ (281b5^{E}), *pāntai källoym* ‘may I achieve help!’ (S-8a5/PK-AS-4Ba5^{C}), *pantañ* (108a6) [●Malzahn (2011:95, fn. 31) explains this form as a hypercorrection for the expected **pantaiñ*; but possibly it is a simple spelling error—the neglect of the *ai*-diacritic].
■TchB *pānto* (TchA *pānto* is a borrowing from B) is probably (as if) from a indivi-dualizing derivative in (PIE) **-ōn-* from a present participle of **peh$_2$-* ‘protect, preserve,’ thus **peh$_2$-n̥t-ōn-* (cf. *pāsk-*) (Hilmarsson, 1986:223). Less likely is a derivative of a putative PIE **b^{h}ond^{h}eh$_a$-n-* or **b^{h}ond^{h}eh$_a$-h$_1$en-* (whether the stem in B is *-ān-* or *-ain-* is not clear) and derivative of **b^{h}end^{h}-* ‘bind’ [: Sanskrit *badhnáti*/*bándhati* ‘binds,’ Avestan *bandayaiti* ‘id.,’ Latin *offendō* ‘strike against; offend,’ Gothic *bindan* ‘bind,’ and other, mainly nominal cognates, in Greek, Celtic, and Baltic (P:127; MA:64)] (VW, 1965:502, 1976: 352, with differing details).

Pāpavārg* (n.) ‘Pāpavarga’ (a chapter of the Udānavarga)
[-, -, Pāpavārg//] (S-6b3/PK-AS-5Cb3^{C}).

pāyti (n.) ‘the *pātayantika*-sin’
[pāyti, -, pāyti//pāytinta, -, -] *pāyti pyutkäṣṣäṃ* ‘he commits the *pātayantika*-sin’ (329a4^{L}), *72 se ṣamāne ṣañ ṣarsa keṃ rapanaṃ rāpatsi wat watkäṣṣäṃ pāyti 73* ‘whatever monk digs the ground with his own hand or orders [another] to dig, *pāyti* (IT-246a2$^{C/L}$ [cf. Couvreur, 1954b:47; Broomhead, 79]).
■Presumably a borrowing from some Prakrit form of *pātayantika-*.

ˣpār* (n.) ‘plumage’
[-, -, pār//] *[ente taisa lwāsane] tetemu ṣaiytä • māka-yäkne ausa aṣitaṃ pār pitsamonta* [sic] *wasātai* ‘if thou hadst been [re]born among the animals, [in] manifold dress: pelt, plumage, scales, thou dressed’ (KVāc-2b3 [Schmidt, 1986]).

■From a putative PIE collective **pṓrom* 'plumage' beside **peróm* 'feather' [cf. Russian *peró* 'feather' and Tch B *parwa* 'feathers'].

pāramit* (n.[m.sg.]) 'supremacy, mastery'

[-, -, pāramit//-, -, pāramitänta] *pāramitne āyorṣṣe mā no k_ulā-ñ palsko* 'my spirit did not fail, however, in the mastery of giving' (78a1^{C}); —**pārāmitṣṣe** 'prtng to supremacy, mastery' (288a1$^{C/L}$) ■From B(H)S *pāramitā-*.

pārivelak, ►parivelak.

pāre (n.[m.sg.]) '?'

[pāre, -, -//] *āśce sonopälya ·ke·i·e pāre ra matsi mäsketär* 'the head [is] to be smeared; the hair becomes like … *pāre* (W-33b3^{C}).

×pārna* (n.) '±external influence' [*snai pārna* 'spontaneously']

[-, -, pārna//] *ausa snai parnnā yāntatite* 'the two of them [*scil.* the Buddha and Mahākaśyapa] exchanged garments [Tch. sg.] without outside influence (i.e., spontaneously)' (THT-1859b2^{A}). ■A vṛddhied nominal derivative of *parna*, q.v.

pāl-, ►päl-.

pāli* (n.) 'line'

[-, -, pāli//] *eplyuwai yasarne śatkaroṃ pāline taṣallona* 'swimming in blood the leeches [are] to be placed in a line' (M-3a4/PK-AS-8Ca4^{C}). ■From B(H)S *pāli-*. ►See also possibly **palyiye-yok**.

pāliña (adj.?) '?'

(W-26a2^{C}).

pāwe (n.[m.sg.]) 'powder'

[pāwe, -, pāwe//] *paścane kātso po kektseñä arkwi pāwe yamaṣṣäṃ* 'the breasts, the stomach, the whole body the powder makes white' (W-30a5^{C}).

■Presumably with VW (1977) and, more fully, Isebaert (1983) we should see in this TchB word a derivative from PIE **peuh$_a$-* 'purify' (< *'crush, mill, sieve') [: Sanskrit Sanskrit *punáti*] 'purifies,' Sanskrit *pūtá-* 'pure,' Avestan *pūitika-* 'serving to purify,' Latin *pūrus* 'pure,' OHG *fowen* 'sieve, purify grain;' the earlier meaning is preserved in Old English *āfȳran* 'emasculate,' Lithuanian *pjáuju* (< **peuh$_a$ye/o-*) 'cut, harvest,' Latin *paviō* 'strike, stamp,' Greek *paíō* 'strike,' if the latter two belong here (P:827)]. A semantic development of 'crush, sieve' > 'purify' is also probably to be seen in Gothic *hrains* 'pure' (Isebaert, ibid.). TchB *pāwe* then would represent a vṛddhied **pōwh$_a$o-* (so VW).

pāṣāṇabhid (n.) 'Indian borage (*Plectranthus aromaticus/Coleus aromaticus*' (MI)

[pāṣāṇabhid, -, -//] (Y1-a5/PK-AS-2A-a5 [Carling, 2003b:39]. ■From B(H)S *pāṣāṇabhid-*.

-pāṣṣe* (n.) 'behavior'

[-, -, pāṣṣe//] Only in the compound: **śīl-paṣṣe** 'one who behaves morally': *śīl-paṣesa ynūcantse sak* 'the good fortune of [one] going with moral behavior' (A-1a1/PK-AS-6Ba1^{C}). ■A derivative of **pāsk-**, q.v. *-Paṣe* also exists in TchA where it is presumably a borrowing from B.

pās-, ►päs-.

pāsk- (vt.) 'guard, protect; practice [moral behavior], obey [rules]' [*papāṣṣorñe pāsk-* 'practice moral behavior']

Ps. II /**pāsk**$^{\text{'ä}}$**/$_{\text{e}}$'-**/ [MP paskemar, -, pāṣtär// paskemtär, -, paskentär; MPImpf. //; *nt*-Part. paṣṣeñca; paṣṣalle]: *[ṣä]ñ śaul rīnäskenträ pest paskentr allyek ñyätse-*

meṃ ‘they renounce their own live[s] and guard another from danger’ (133b3[A]); Ko. II (= Ps.) [A // pāskem, -, -; MP -, -, pāṣtär//; AOpt. -, pāṣṣit, -//; MPOpt. paṣṣīmar, -, paṣṣītär//-, -, paṣṣīyentär; Inf. pāṣtsi ~ pāssi]: *pāskem [m]añyeṃ* ‘we will guard [our] servants’ (574a4[C]), *śaultsa auṣap paṣṣīmar śīlaṣṣana sälyaino* ‘throughout life may I practice the lines of moral behavior’ (S-3a3[C]), *paṣṣīträ* = B(H)S *rakṣed* (U-23b4[E]); Ipv. I /**pāṣṣā-**/ [MPPl. pāṣṣat]: *[nak]anma palskalñentaṃts yolaina toṃmeṃ pāṣṣat* **:** ‘guard from them the evil reproaches of thoughts!’ (8b5[C]), *yaitkor po āñmtsa pāṣṣat* ‘keep the commandment with all [your] soul[s]!’ (95a4[C]), • *pälsko pāṣṣāt* = B(H)S *cittam rakṣeta* (U-24b5[A]/IT-39b5); Pt. Ib /**pāṣṣā́-**/ [MP paṣṣāmai, paṣṣātai, -//-, -, paṣṣānte]: **:** *śaul r=anaiśai paṣṣatai śiläṣṣ[a]na sälyai[no* **:]** ‘for [thy whole] life thou hast practiced moral behaviors’ (241a6[E]); PP /**pāpā́ṣṣu-**/: • *anaiśai kwri pa[pāṣṣ]oṣ walke klyentär k[o]kalyi* **:** ‘if carefully protected, the wagons stand for a long time’ (5b2[C]); — **papāṣṣormeṃ**; —**paṣṣalñe** ‘protection’ (127a1[E]); —**paṣṣalñeṣṣe** ‘prtng to protection’: *paṣṣalñeṣṣe ime* = B(H)S *ārakṣāsmṛti-* (542a6[C]).

■TchA *pās-* and B *pāsk-* reflect PTch **pāsk-* from PIE **peh₂-sḱe/o-* [: Latin *pāscō* ‘feed, lead to pasture; nourish,’ OCS *pasti* ‘protect, guard’ (< **peh₂sḱe/o-*, Hittite *pahs-* ‘protect’ (cf. P:787; MA:198; LIV:460; Cheung, 2006:288-289; de Vaan, 2008:448-449)] (Petersen, 1933:27, VW:353). ►See also **-pāṣṣe**, **papāṣ-ṣorñe**, **apāṣṣätte**, and possibly **paske/pāske**.

pāss- (vt.) ‘rip off, tear out [flesh, etc.]’

Pt. Ib /**pāssā́-**/ [A // -, -, passāre; MP passāmai, -, -]: *16 [kektse]nne ewe passārene śāmane* • ‘they tore off his inner skin in the body, [while] living’ (235a3[C]), */// [ñi]ś passāmai ṣañ lareṃ* **:** *aswāre ka śauwa-me ///* ‘I flayed my loved ones and let them be killed untenderly’ (IT-214b7[C] [cf. Hilmarsson, 1991:128); PP /**pāpā́ssā-**/: *papāsausai kektsentsa śetkasta ceṃ cäk=aurcce* ‘on [thy] flayed body thou sentest them across the wide river’ (THT-3597b6[A]).

■Etymology uncertain. Possibly the reflex of a PTch denominative with prefix, **wä-pāsw-ā-* ‘deflesh,’ a derivative of **pāswā-* ‘muscle’ (see *passoñ*). Also possible is VW’s suggestion (1962b:343, 1976:353) of a relationship with Greek *spáō* ‘flay’ [the Tocharian would reflect PIE **(s)peh$_a$s-* + the common élargissement **-w-* and the Greek would reflect **(s)pḫ$_a$s-* (not absolutely rejected by Beekes, 2010:1378)]. ►See also possibly **passoñ**.

[1]päk- (vi/vt.) **G** [Middle] ‘become ready for eating: i.e., cook, boil, ripen’ (intr.); [Act.] ‘make ready for eating: i.e., cook, boil, ripen’ (tr.); **K[4]** ‘have [someone] cook’

Ps. VIII /**päks**[ä]**/$_e$-/** [A -, -, pakṣäṃ// -, -, pakseṃ; AImpf. // -, -, päkṣiyeṃ; MP -, -, pakṣtär//; *m*-Part. päksemane; Ger. päkṣalle (*päkṣalleṣṣe* ‘prtng to cooking’)]: *tsirauwñeṣṣe kauṣn āya ompalskoṣṣe mrestīwe pakṣäṃ ysomo* ‘it chops up the bone of energy and cooks together the marrow of meditation’ (S-4b1/PK-AS-4Ab1[C]), *puwar ramt pa[kṣäṃ]* = B(H)S *agnim iva dahati* (U-13b7[C]), *saṃtkinaṃś* [lege: *-añc*] *ka[ṣā]ynta pakseṃ* ‘the doctors cook the decoctions’ (324a5[L]), *oko pakṣträ* ‘the fruit ripens’ (200b3[C/L]), *pakṣtär-ne* = B(H)S *vipacyate* (K-2b3/PK-AS-7Bb3[C] [CEToM]), *[pä]ksemane* = B(H)S *pacyamānaḥ* (U-22b6[E]/IT-206b6), *ṣalype malkwersa kālkä päkṣalle* ‘the salve [is] to be cooked with milk [to] a paste’ (497b3[C]), *päkṣalle* = B(H)S *siddha-* (Y-2a6[C/L]), *päkṣalleṣṣe nraiṣṣeṃts*

lakle ‘the cooking [i.e., roasting] suffering of hells’ (150a6^{C}), /// *malkwersa pärkṣalle* [sic] *pärsarets sātke* (W-31b5^{C}); Ko. III /**päké-**/ (see **pkelñe**); PP /**pepeku-**/: *[kᵤśa]lamūlnta p[e]pekwa* ‘the roots of merit [are] ripe’ (409b3^{C}), *pepekwa oko[nta]* ‘ripe fruits’ (THT-1572a3$^{?}$); —**pkelñe** ‘ripening, cooking; digestion; curing; requital, recompense’: *antsets pkelñe* = B(H)S *skandha-paripāka* (182a4^{C}), *pkel[ñ]e* = B(H)S *vipākaṃ* (544a3^{C}), *antsentso pkelñe* = B(H)S *indriyāṇāṃ paripākaḥ* (PK-NS-53a4^{C} [Pinault, 1988: 100]), *pilentse pkelñe* ‘the curing of the wound’ (PK-NS-53b6^{C}).

K^{4} PP /**pepā́kṣu-**/: *pepakṣu* = B(H)S *kvathita-* (Y-2a1$^{C/L}$), *pepakṣuwa* ‘bubbles given off by a boiling liquid’ [= B(H)S *kvātha-*] (Y-2b4$^{C/L}$), /// *k[a]nt[i]mpa pep[a]kṣoṣ yuṣ* ‘soup [that has been] let to be cooked together with bread’ (THT-1556b4$^{?}$); —**pepakṣormeṃ**: *motäṣṣe war tanāṣṣe war śaṣkäs traunta te eṣe pepakṣormeṃ* ‘alcohol water and grain water, 16 *trau*; having boiled it together’ (W-40a5^{C}).

■ AB *päk-* reflect PTch **päk-* from PIE **pek^{w}-* ‘cook, ripen’ [: Sanskrit *pácati*, Avestan *pačaiti*, Latin *coquō*, Albanian *pjek*, OCS *pekǫ*, Lithuanian *kepù* (with metathesis), etc., all ‘cook’ (P:798; MA:125; LIV:468; Cheung, 2006:303-304)] (Meillet, 1911:145, VW:355).

ˣ²päk- (vt.) ‘comb’ (?) or ‘shear’ (?)

PP /**pkúwe-**/: *aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘he sold an ovicaprid, a goat buck, twice-combed’ (SI B Toch. 9.5^{Col} [Pinault, 1998:4)].

■From PIE **pe$\hat{k}$-* ‘pluck, comb, shear’ [: Greek *pékō, péktō, pektéō* ‘comb, shear,’ *pékos* (nt.) ‘fleece,’ *pókos* (m.) ‘fleece,’ *kteís* (gen. *ktenós*) ‘comb,’ Latin *pectō* ‘comb,’ *pecten* ‘comb,’ Lith. Lithuanian *pešù* ‘pull, tear out, pluck,’ Modern Persian *pašm* ‘wool,’Old Norse *fár* ‘sheep’ (< **po$\hat{k}$o-*), Old English *feht* ‘fleece,’ etc. (P:797; MA:570; de Vaan, 2008:453; LIV:467)].

●In this word we have the unusual situation where the etymology is assured but the meaning is not. PIE **pe$\hat{k}$-* is the PIE word par excellence denoting the recovery of wool from sheep or goats. In the earliest days of sheep and goat domesticcation, wool was gathered at molting times by plucking it out from among the kemps (the larger, coarser, guard hairs). A later refinement was to comb out the molting wool. Much later, when varieties of sheep had arisen that did not molt, the wool was obtained, as now, by shearing. The meaning of PIE **pe$\hat{k}$-* has fossilized on the various Indo-European groups at different technological stages. Thus the lack of explicit testimony concerning the kind of recovery method used by Tocharian B speakers cannot be remedied by recourse to etymology. Following Pinault (1998) I provisionally translated ‘comb’ as combing is still used for harvesting wool by certain nomadic groups in certain parts of northwest China and Inner Asia today. Still, in the areas of settled agriculture along the Silk Road, so open to outside cultural influence, the wool may have been gathered by shearing even 1,500 years ago. Pinault believes that the phrases ‘once-combed,’ ‘twice-combed,’ and ‘thrice-combed’ refer to the practice of multiple combings at wool-gathering time whereby first coarse, then medium, and finally, fine wool is recovered. Since the attestations refer to all the various “combings” at a single time and place, it is at least as likely that ‘once-

combed' refers to a sheep (or goat) a year or so old, i.e., one old enough to have undergone his or her first wool-harvest, 'twice-combed' as two years old, etc.

[3]päk- (vt.) 'intend; want' [always with an infinitive object]

Ps. Xa /**päknásk**$^{'ä}_{e}$**-**/ [MP -, päknāstar, päknāstär// -, -, päknāskentär; MPImpf -, -, päknāṣṣitär//]: *saim-wasta kā twe ñäś ñke ārtsi päknāstar* **:** 'O refuge, why dost thou intend to forsake me?' (45a1^{C}); Ko. V /**päknā́-**/ [MP päknāmar, -, päknātär// -, -, päknāntär; MPOpt. -, -, päknoytär//]: *päknāträ* (THT-1663b4^{E}), *kwri no sanaṃ päknāträ ostmeṃ lyutsi* 'if one wants to drive an enemy from the house' (M-3a8/PK-AS-8Ca8^{C}), *yolo añmantse kektseñ-reki-palskosa yamtsi päk-nānträ* '[if] they intend to do evil to me in body, word, or spirit' (K-11a6/PK-AS-7Na6^{A}); Pt. Ia /**päká-**/ [MP -, -, pkāte//]: *krent yamor mā yāmoṣäṃ ce[n n]o śäccätsī pkate* 'he did not intend to let pass those [who had] not done a good deed' (133a4^{A}); **—päknālñe** '± intention': */// [wä]ntarwane päknāñe* [sic] (195a2^{L}).

■ AB *päk-* reflect PTch **päk-* from PIE **(s)pek̂-* 'see, look at' [: Sanskrit *spáśati*/*páśyati* 'sees,' Avestan *spasyeiti* 'spies on,' Greek *sképtomai* (with metathesis) 'look carefully, spy,' Greek *skopéō* 'examine, inspect; consider,' Latin *speciō* 'see,' OHG *spehōn* 'spy' (P:984; MA:505; LIV:575f.)] (VW, 1941:89, 1976:355). The semantic shift must have been something on the order *'look at' > *'inspect' > *'consider' > 'consider [doing].' ►Also **päknāmo**, **päkw-**, and possibly **pāk-**.

päknāmo (adj.) '± intending, intentional'

[m: päknāmo, -, -//] • *mā päknāmo kauṣällya* /// (IT-7a4^{E}), (THT-1579b2, -b3^{C} [Ogihara, 2012:171]) (= B(H)S *saṃcintya-*). ■A derivative, based in the subjunctive stem, of [3]*päk-*, q.v. TchA *päknāmo* 'id.' is borrowed from B.

päkw- (vt.) 'expect, trust, rely on'

Ps. I /**päkwā́-**/ [MP pkwamar, -, pak($_{u}$)tär// -, -, pkwantär; MPImpf. //pśīyemtär, -, -; *m*-Part pkwamane; Ger. pkwalle]: *triketär ramt aknātsa onwañ̈ñe śaul paktär* • 'the fool is confused and expects life [to be] immortal' (31b3^{C}), *ne$_{u}$ske aiskeṃ ālyeṅkäts skwäsont pkwänträr* [sic] *ṣäñ-ā[ñmä]* 'they give oppression to others [while] they expect [to be] fortunate themselves' (255a1^{A}), *p[e]rnerñe pkwamane* 'relying on rank/splendor' (IT-764a2$^{?}$), *yolo pkwalle yolaiṃmeṃ ṣek* 'evil [is] always to be expected from evil' (23b8^{C}); Ps. XII /**päkwā́ññ**$^{'ä}_{e}$**-**/ [MP pkwañ̈ñemar, pkwantar, -//] (TVS); Ko. I (= Ps. I) [inf. pak(t)si]; **—p(ä)kwalñe** 'confidence, trust, expectation': *śaulne pkwälñe ritsi [pre]ke* '[it is] the time to renounce trust in life' (281al^{E}), *ñake ciśiś* [sic] *päkwalñesa weskem* 'we speak to thee with confidence' (TEB-74-5/THT-1574^{Col}), *ñśäññeṣṣe pkwälläññe* 'confidence in myself' (PK-AS-12Ha3^{A} [Pinault, 2000b:150]).

■TchA *puk-* and B *päkw-* reflect PTch **päkw-*, (as if) from PIE **(s)pek̂w-* (with the verbal élargissement **-w-* so commonly seen in Tocharian), a derivative of **(s)pek̂-*, the ancestor of [3]*päk-*, q.v. For the semantic development we should compare Larin *exspectāre* (VW:395). ►See also **empakwatte**, **ompakwättñe**, and [2]**päk-**.

päccauk, ►s.v. tuk-.

pät- (vt.) '± dam, check' (?) [= TVS *pāt-*]

Ko. I (?) /**pā́tä-**/ or /**pā́tä-**/ [Inf. patätsi]: **:** *saṃsarṣepi cke[n]t[s]e [tn]e[k*

maiy]y[a] yataṃ patätsi 11 ‘he will be able to dam the power of the *saṃsāra*-river’ (554a2/3^{E}). ●The orthographic practices of this MS would allow <*patätsi*> to represent either /pä́tätsi/ or /pätätsi/ equally well.

■Etymology unclear. If the meaning is substantially correct, one might suppose an etymological connection with either PIE *$b^{h}ed^{h}$- ‘bend, press (away)’ [: Sanskrit *bādhate* ‘presses, forces, drives away, removes,’ Albanian *bindem* ‘bend myself’ (P:114)] or **ped*- ‘grasp, contain’ [: OHG *fazzōn* ‘grasp, put into a container,’ Old English *fæt* ‘container,’ English *vat*, Lithuanian *pė́das* ‘grain-basket’ (P:790)]. ►See also perhaps the next entry and possibly **ptāmane**.

pätk- (vi/t.) **G** ‘be aloof from, be disassociated, separated [from external influences]’ (with object either genitive or ablative); **K** ‘set aloof (from), make dislike (?)

G Ps. II /**petk**$^{'ä}$/$_{e}$**-**/ [-, -, peccäṃ//] *//// [tsä]ṅkärwa ṣleṃts ramt peccaṃ krenta<ṃ>tso* ‘just as … from the peaks of the … mountains, he holds himself aloof from the good’ (THT-1191-b3^{A}) [●*peccaṃ*, lege: *peccäṃ* (neglect of *ä*-diacritic)]; Ko. V /**pä́tkā-**/ [AOpt. -, -, pātkoy (?)//]; PP /**pāpä́tkā-**/ (see absolute); **—papātkarmeṃ**: */// • papātkarmeṃ yän [•]* = B(H)S *viśreṇayitvā carati* (IT-164b3^{E} [Thomas, 1974:91]), *papātkarmeṃ yaṃ* (THT-1355b3^{A}).

K Ps IXb /**pä́tkāsk**$^{'ä}$/$_{e}$**-**/ [-, -, patkaṣṣäṃ//]: *patka[ṣ](ṣäṃ śaulm)eṃ nuskaṣṣäṃ cmela ///* ‘it [= disease] keeps [one] from enjoying life and depresses births …’ (?) (PK-AS-7Ma6^{C} [CEToM]; reconstruction of lacuna mine).

■Etymology dubious. VW suggests (354) a connection with PIE **pet*- ‘fly, fall, throw’ but the semantics are not compelling. No better is Duchesne-Guillemin’s suggestion (1941:150) of a connection with PIE **pet*- ‘extend (the arm).’ Semantically better would be a connection with PIE *$b^{h}ed^{h}$- ‘bend, press (away)’ [: Sanskrit *bādhate* ‘presses, drives away, removes,’ and previous entry (P:114)]. In any case the Tocharian verb shows a generalization of the originally inchoative suffix *-*sḱe/o*-. ►See also **patko**, **pätkārñe**, and perhaps **pät-**.

pätkārñe* (n.) ‘± disassociation’ (?)

[-, -, pätkārñe//] ***:*** *māka cmelane su trä·ārñe pätkārñeścä yāmor yamasträ* ***:*** ‘in many lives the deed will be done out of *trä·ārñe* and disassociation’ (42b3^{C}). ■If correctly identified as to meaning, a derivative of *pätk*- (via an adjective **pätkāre*?), q.v.

pätt- (vi.) ‘± climb, clamber’

Ps. II/III /**pätt**$^{'ä}$/$_{e}$**'-** or **pätté-**/: [*m*-Part. pättemane]: *lkātär somp pättemane Sume[rne]* ‘she is to be seen climbing on Sumeru’ (PK-AS-13I-b3^{C} [Krause, 1952:159]); **—puttuwermeṃ**: *oline ette puttuwermeṃ* ‘having climbed down into the boat’ (PK-AS-13I-b1^{C} [Krause, 1952:159]).

■Etymology unknown. The pre-Tocharian form must have been **pätw*- (cf. the derivative *petwe* ‘bank [of a river]’), but further cognates are unknown. ►See also **petwe**.

pänn- (vi/vt.) ‘stretch (intr. and tr.), reach for’

Active paradigm: Ps. IIb /**pänn’í(ye)-**/ [A -, -, paññiṃ* (päññaṃ-me)//; Impf. // -, -, päññīyeṃ]: *päññän-m=ecce pälskontā* ‘he stretches forth the thoughts to them’ (253b2^{A}),; Ko. V /**pä́nnā- ~ pä́nnā-**/ [A -, -, pānnaṃ//; AOpt. pannoym, -, pannoy// -, -, pannoṃ; Inf. pannatsi; Ger. pannalle]: • *naitwe kärkkāllene släppoṣ kuntipaśaṃ wat parra pānnaṃ* • ‘[if] he pulls out a shell or a vessel sunk in the

mud' (331a1^{L}), *kauc ñiś sāṅk pannoy* 'may the community raise me up' (KVāc-21a5/THT-1113a5^{C}), *tā ka ṣp śāmñai kektseñtsa nraiṣṣi sl[e]mi pannoṃ ñiś eṃṣky āwiśne* 'and by this human body the flames of hell may stretch toward me in Avīci!' (TEB-64-06/IT-5$^{C/L}$); *[ymaimeṃ ci]mpyāsta yolyyai onolmeṃ apāyntameṃ kauc panatsi* [sic] 'thou wert able to pull creatures up from the evil way and evil rebirths' (238a1^{C}), • *maiyyātsai yente klāte tremeñ tirteṃts pannallenta* • (IT-178b4^{C}); Pt. Ia /**pāññā-**/ [A -, -, piñña//]: *piñña saukeṃ walāneṃ* 'he stretched out streamers (?) and garlands' (429a5^{L}),; PP /**pännó-**/: *95 mäkte ña[re] tne pännowo kos sarkimpa w[ā]p[a]trä ///* 'as here the stretched thread as often as he weaves [it] with the warp/woof' (3b5^{C}).

Medio-passive paradigm: Ps. IIb /**penn'í(ye)-**/ [MP -, -, peññītär(?)//]: *te-maṃt mā ṣañ añmä kauc peññaträ mā alyeṅkäṃ sīnäṣṣäṃ* 'thus he does not raise himself up [= puff himself up], nor does he oppress others' (558b3/4^{C}) [●reading clear, but perhaps a mistake for *peññīträ* by neglect of the *i*-diacritic]; Pt. I: /**pännā́-**/ [MP -, -, pännāte//]: *po warkṣältsa wäntalyi ite pännāte karṣṣa* 'with all [his] strength he stretched to the full the bow and shot' (109b6^{L}).

●Though there appears to be no (substantial?) difference in meaning, there is clearly a difference in form between the active and medio-passive paradigms.

■TchA *pänw-* and B *pänn-* reflect PTch **pänw-* from PIE **(s)pen-* 'pull, spin' [: Greek *pénomai* 'toil, work' (intr.), 'get ready, work at' (tr.), Armenian *hanum*/*henum* 'weave, bring near,' Lithuanian *pinù* 'plait, braid,' Old English *spinnan* 'spin,' *spannan* 'span' (P:988; MA:571-572; LIV:578f.)] (VW, 1941:90, 1976: 360, with differing details). Morphologically the Tocharian forms most closely match the Germanic ones: Germanic *spinnan* < **spenwe/o-* and *spannan* < **sponwe/o-* while PTch **pänw-yä/e-* < **pn̥w-ye/o-* and *peññ-* < **ponw-ye/o-*. The TchB subjunctive reflects an *o*-grade present while the preterite shows a mixture of **p(e)nw-ā-* and **p(e)nw-yā-*). ►See also **pannauca**.

ˣpännoca/päntoca, ►next.

pännauca* (n.) '± stretcher, puller'

[//-, -, pännaucaṃ] *pännocaṃ* (IT-27a2^{C}). ●IDP reads *päntocaṃ*. ■A *nomen agentis* derived from the subjunctive stem of *pänn-*, q.v.

päp* ~ pup* (adj.) 'foul, evil-smelling'

[m: -, -, pap (see compound)// pupañ, -, pupaṃ ~ päpaṃ] [f: -, -, päpiyai//] *tai* [lege: *tāy*] *päpyai kektseñäntse* (515a6^{A}), *pupaṃ laksäṃ askwacentse ākesa* = B(H)S *pūtimatsyāṃ kuśāgreṇa* (308b3^{C}), • *askwaś[i] rano pupaṃñ warskeṃ* • = B(H)S *kuśāpi pūtikā wānti* [sic] (308b4^{C}), *päpiyaisa* (IT-233b6^{C}); —**päpä-were** 'evil-smelling'; *päpä-were* (282a5^{A}), *pap-were* (THT-1536 frgm. c+e-a2^{A}).

■Etymology unclear. VW (1941:90, 1976:396) suggests that we have hear a reduplication of the PIE **peu(h$_x$)-* 'foul, stink' (cf. P:848-9; cf. MA:471). Semantically such a connection is excellent but there are no extra-Tocharian parallels for the form.

pär- (vt.) 'bear (away), carry (off); take up; wear'

Ps. II /**pär**$^{'ä}$/$_{ɛ}$$^{'}$-/ [A -, -, paräṃ// -, parcer, pareṃ; AImpf. // -, -, priyeṃ; *nt*-Part. preñca; *m*-Part. premane; Ger. pralle]: *te pūwar tsakṣäṃ war paräṃ* 'fire burns it and water carries [it off]' (33a4^{C}), *āś kenīne paräṃ* 'he bears [his] head on [his] knees' (370a4^{C}), *ṣamāni makci naumīyenta pareṃ* 'the monks themselves are

wearing jewels' (337a1[C]); Ko. and Ipv. supplied by [2]*āṣ*-, q.v.; Pt. Ib /**kāmā́-**/ [MP kamāmai (?), -, kamāte// -, -, kamānte]: *k$_u$ce ñiś kāmmai* [sic] *tesa nauṣ larauwñesa arañcne po tserekwa* • 'all deceptions which I carried earlier in my heart out of love therefore' (271b1[C]), *26 makte sakna kamāte* 'he himself wore rags' (12b3[C]), */// [pā]tr[ai] kamāte masa tāwäś* 'he took up [his] alms bowl and went to her' (25a6[C]), *pekweṃceṃ sū kāmāte pattrainne cpī Utari* [sic] 'he carried these rings in Uttara's alms-bowls' (133b4[A]); PP /**kākā́mā-**/; —**kakāmarmeṃ**.

■ AB *pär*- reflect PTch **pär*- from PIE **b^{h}er*- 'bear, carry' [: Sanskrit *bhárati*, Avestan *baraiti*, Armenian *berem*, Greek *phérō*, Albanian *bie* (< **b^{h}erō*), Latin *ferō*, Old Irish *biru*, Gothic *bairan*, etc. (P:128-132; MA:56; LIV:76f.)] (Fraenkel, 1932:227, VW:361-2). ►See also **prentsa**.

■ AB *kāmā*- reflect PTch **kemā*- (with *ā*-umlaut) from PIE **gem*- 'grasp (with the hands), press together' [: Greek *génto* 'grasped' (< **gemto*), *apógeme* = *áphelke* (Hesychius), *gémō* 'I am full,' *gemízō* 'fill,' Latin *gemō* 'sigh' (< *'have a full heart'), Latin *gumia* 'glutton,' Latvian *gùmstu* 'grip,' OCS *žьmǫ* 'compress,' etc. (P:368-9; MA:450; LIV:186, de Vaan, 2008:275)] (Meillet in Hoernle, 1916:378, VW:194). ►See also **kakāmar**.

[1]pärk- (vt.) 'ask, question; ask for, beg'

Ps. VIII /**preks$^{ə̈}$/$_e$-**/ [A preksau, prekṣt, prekṣäṃ// -, -, prekseṃ; AImpf. -, -, prekṣi// -, -, prekṣiyeṃ; MPImpf. -, -, prekṣītär//; *m*-Part. preksemane; Ger. prekṣalle (adj.) 'to be questioned,' (n.) 'questioning')]: *ceyna cāneṃ lau c[ä]rkāwa-ś po preksau-ś* 'I released the *cānes* to thee; [now] I ask thee [for] everything' (495b1[Col]), *mälkwer prekseṃ wnolme[n]m[eṃ]* 'they ask milk from beings' (129a2[E]), *[spa]ktanīkeṃ kāka ot prekṣi-[n]e* 'he called the minister and questioned him' (385a3[C]), */// prekṣallen[e] wayāre-ne prekṣentaṃ weñāre* 'they led him into the questioning and the judges spoke' (IT-131b1[C]); Ko. I /**prékä-** ~ **pā́rkä-**/ [A preku, -, prekäṃ// -, -, parkäṃ* (parkäṃ-ne); AOpt. -, parśit, parśi//; Inf. parktsi; Ger. parkälle]: *preku se sūtär winai abhidhārm aiykemane tākaṃ pāyti* (TEB-65-5/ IT-247), *ce-ra-tsa prekäṃ-ne po weṣṣäṃ* 'whatever he asks him, he tells all' (M-3b6/PK-AS-8Cb6[C]); Ipv. III /**pā́rkäsā-**/ [APl. parksat]; Pt. IIIa /**prekä- ~ prekäsā- ~ pā́rkäsā-**/ [A prek(u)wa, -, preksa// -, -, prekar; MP / / -, -, parksante]: *: preksa ṣamāneṃ pudñäkte mäktā$_u$ plācsa ṣmīcer yes* 'the Buddha asked the monks: "for what speech were you sitting?" ' (3a6[C]), • *ce$_u$ prekar ate kampāl yamaṣasta* 'they asked him: didst thou take away the cloak?' (337a5[C]), *[eka]ñenta āyormeṃ parksante-ne* (577a6[C]); PP /**pepärkú-**/: *ce prāśśäṃ pepärkoṣ* 'having asked this question' (588a7[E]); —**pepärkormeṃ**.

■ AB *pärk*- (usually given as TchA *prak*- and B *prek*-) reflect PTch **pärk*- from PIE **prek̂*- 'ask' [: Sanskrit *pṛccháti* 'asks,' Avestan *pərəsaiti* 'id.,' Armenian *harcanam* 'id.,' Latin *poscō* 'id.,' OHG *forscōn* 'id.,' (all ultimately from a PIE present **pr̥ḱske̯/o*-), Lithuanian *peršù*, Latin *precor* 'ask, request,' Gothic *fraihnan* 'id.,' Old English *frignan* 'id.,' German *fragen* 'id.' (as if from PIE **prēk̂*-), OHG *fergōn* (probably with an analogical full-grade), OCS *prositi* 'ask,' Lithuanian *prašaũ* 'ask, research' (P:821-2; MA:33; LIV:490ff., Cheung, 2006: 89-90, de Vaan, 2008:483)] (Petersen, 1933:15, VW:386). The Tch present is (as if) from PIE **prēḱse/o*-. ►See also **prekṣenta**, and **prekṣātstse**.

²pärk- (vi.) ‘rise, come up [of celestial bodies]; arise, become clear’

mäkte kaunä pärkāträ läk$_u$tse ‘as the sun will rise brightly’ (THT-1321b4^{A}), Ko. V /**pärkā́-**/ [A -, -, parkaṃ//; MP -, -, pärkātär//; MPOpt. -, -, pärkoytär//; Ger. pärkālle]: *tu-yäknesa aurtsana aiśamñenta pärkaṃ-[m]e* ‘suchwise broad knowledge will arise to them’ (PK-AS-16.2b6^{C} [Couvreur, 1954c:85]), *pūwarne hom yamaṣlya lānte rinale pärkalle mäsketrä* (M-3a6/PK-AS-8Ca6^{C}); Ipv. /**pärkā-**/ [MPSg. parkar]; Pt. Ia /**pärkā́-**/ [A -, pärkāsta, parka//]: *[kauṃ] pärkasta läktsetse* ‘thou hast come up [like] a brilliant sun’ (207a1$^{E/C}$), */// parka meñe wnolmentsa täñ* • ‘the moon rose over thy creatures’ (214a1$^{E/C}$); PP /**pärkó-**/: ***:*** *kauc ka kaum* [sic] [*ṣai*] *pärkawo* [sic] ‘the sun had already risen high’ (5b3/4^{C}); **—parkormeṃ**: *kā sū kä[ṣṣ]i [akā]śe parkormeṃ* [sic] *[t]e [o]t weña* ‘Why has the teacher, the sky having risen, then said this?’ (178a/45^{C}); **—pärkālñe** ‘rising [of the sun]; origin’: *pärkālyñe mä[sk]e[trä]* = B(H)S *samudayo bhavati* (156a6^{C}), *poyś[i]ññeṃ kauñäktentso pärkālñe triśim manta* ‘may I never miss the rising of the Buddha-suns’ (S-6b6/PK-AS-5Cb6^{C}); **—parkor** ‘rising of the sun’: *skakaṃnameṃ kaunäntse pärkorne wawākauwa piltasā ///* ‘from the balconies petals [that had] unfolded/bloomed at dawn [were strewn]’ (PK-NS-12K-b2^{C} [Winter, 1988:788]).

■ AB *pärk-* reflect PTch **pärk-* from PIE **b^{h}erǵ^{h}-* ‘raise up’ [: Sanskrit *barhayati* ‘increases,’ *bṛṃhati* ‘strengthens, raises,’ Hittite *parkiya-*/*park-* raise oneself, become tall, grow,’ Armenian *(ham)barnam* ‘raise up,’ and a host of nominal derivatives, e.g. Sanskrit *bṛhant-* ‘tall, big, strong,’ Avestan *bərəzant-* ‘id.,’ Old Latin *forctus* ‘strong,’ OHG *berg* ‘mountain,’ Armenian *berj* ‘height,’ Hittite *parkus* ‘tall,’ Armenian *barjr* ‘id.,’ Cuneiform Luvian *parri*/*parrai* ‘high’ (< **b^{h}ṛǵ^{h}i-*), TchB *pärkare* ‘long,’ etc. (P:140-141; MA:269; LIV:78ff.; Cheung, 2006:12-13; Kloekhorst, 2008:637)] (VW, 1941:90, 1976:362). ►See also **pärkare**, **pärkor**, **-pirko**, and **kauṃ-parki**.

pärkare* (adj.) ‘long’

[m: -, -, pärkareṃ//-, -, pärkareṃ] [f: pärkarya, -, pärkaryai//pärkrona, -, -] ***:*** *yailuwa tańki pärkron[a] pr[a]r[o]ññ* ‘curved, thick, long fingers’ (73b1^{C}), *[śa]nmausa śānmyatai prākre twe pärkreṃ prekentsa* ‘thou wert bound fast with bonds for a long time’ (83a2^{C}), *pärkaryai ytāri masta* ‘thou didst set out [on] the long road’ (353b4^{C}), */// pärkarya no āksaṣe[ntantse yṣiye] ///* = B(H)S *dīrgha hi jāgrato rātriḥ* (IT-114a1^{C}; reading corrected by Malzahn (TVS)]), *[mā pärka]r[eṃ]* = B(H)S *aciraṃ* (PK-NS-306/305b5^{C} [Couvreur, 1970:177]); **—pärkre-śaul** ‘long-lived’ (PK-AS-12J-a6^{A} [Thomas, 1978b:150]); **—pärkre-klauts** ‘having long ears’ (IT-138a1^{C}); **—pärkarñe** ‘length’: • *omte se yarm pärkarñesa wi rsoñc* • ‘there the measure in length [should be] two spans’ (IT-247a6/b1^{C}).

■TchA *pärkär* and B *pärkare* reflect PTch **pärkäre*, (as if) from a PIE **b^{h}ṛǵ^{h}-ró-*, the pre-Tch replacement of PIE **b^{h}erǵ^{h}-u-* [: Hittite *parkus*, Armenian *barjr*, both ‘tall,’ and with different morphology Sanskrit *bṛhant-*, Avestan *bərəzant-*, both ‘tall,’ and Khotanese *bulysa-* ‘long’ (P:140-141; MA:269)], an adjectival derivative of **b^{h}erǵ^{h}-* (cf. *²pärk-*). The semantic shift from ‘tall’ to ‘long’ (what is ‘tall’ when standing up becomes ‘long’ when laid down) is paralleled in

Khotanese (Meillet, 1912:115, Pedersen, 1941:38-9, VW:363). ►See also **emparkre** and **[2]pärk-**.

pärkā$_u$ (n.) 'benefit, advantage; profit'

[pärkā$_u$, pärkāwäntse, -//pärkāwänta, -, pärkāwänta] *pärkā$_u$* = B(H)S *artha-* (20a3^C), *k$_u$se samāne karyor pito yamasträ olank kärnāsträ kwāts plaṅkṣäṃ pärkāw[t]se pelkiṃ tu cwi päst [t]ärkanalle* 'whatever monk does buying and selling and buys cheaply and sells dearly for the sake of profit, it must [be] given back by him' (337b3/4^C), *śak no weña pärkāwnta pudñäkte śpālmeṃ weñenta* 'however, the Buddha, the best of speakers, spoke of the ten benefits' (K-9a2/PK-AS-7Ia2^C); **—pärkāwṣe*** 'advantageous, beneficial, profitable': • *k$_u$se ṣamāne naumīye naumīyesa maskäṣṣäṃ pärkāwṣe imesa sū naumīye päst [t]ärkanalle* 'whatever monk exchanges one jewel for another with consciousness of [possible] profit, he [is] to give up the jewel' (337a3^C); **—[×]pärkāwtse** 'profitable': *ṣe pärkāwtse reki śpā[lmeṃ] ///* 'one profitable word is better' (= B(H)S *ekam arthapadaṃ śreyah*) (IT-308a2$^?$ [cf. Peyrot, 2008b:105]).

■It has been suggested that TchA *pärko* and B *pärkā$_u$* 'advantage, benefit' reflect PTch **pärkā-w(ä)*, from [2]*pärk-*, q.v. (Sieg, Siegling, and Schulze, 1931: 449, VW:363); that it is a borrowing from Sogdian *pryʾw* 'wealth' or Bactrian φρογαοο 'profit' (Proto-Iranian **fraγāwa-*) is more likely (Tremblay, 2005:440, Cheung, 2006:113; Pinault, 2008:229).

pärki, ►parki; **pärkor**, ►s.v. [2]pärk-; **pärkṣalle**, ►s.v. [1]päk-; **pärnāññe**, ► s.v. parna.

[×]pärkwart* (n.) '?'

[//-, -, pärkwartänta] *///se wäntre ykāka ka pakträ **:** yāmeṃ ramer pärkwartänta wrocceṃ yām///* 'indeed he still relies on the thing; quickly they [sic] will do the *pärkwart*s and the great deeds(?)' (PK-AS-16.1b2^C [CEToM]).

pärmaṅk (n.[m/f.sg]) 'hope' [*permaṅksa nes-* 'be hopeful']

[pärmaṅk, -, pärmaṅk//-, -, pärmaṅkänta] ***:** karsnaṃ pärmaṅk ṣañ śāmnaṃts mäntaṃ pw akālkänta 97* 'it cuts off the hopeand destroys all the wishes of his own people' (3b7^C), ***:** sā$_u$ po[yśintse pudñäkte]ntse pärmaṅk ṣai-ne **:*** 'her hope was in the all-knowing Buddha' (25a5/6^C), ***:** pärmaṅksa ptāka* 'be hopeful!' (IT-144a1^C); **—pärmaṅkä(ṃ)tstse*** 'hopeful' (99b4^C, IT-173b4^C).

■From Iranian, probably from Bactrian φρομιγγο 'hope' (< Proto-Iranian **fra-amyu-kā-*, cf. also Parthian *frmnyug*, Sogdian *prmynwkh*) (so Pinault, 2002:264; also Trembaly, 2005:436). TchA *pärmaṅk* is identical with its B counterpart but whether it is a borrowing from B or vice versa is not obvious. Otherwise VW (363-4).

pärwāne* (n.[dual]) 'brows'

[/-, -, pärwāne/] *krent wāṣmoṣṣe wassisā meṅkīce snai yase kwīpets parwāne* [sic] *auloṣsā* 'lacking the clothing of good friendship and with the outthrust brows of shame and dishonor' (282a5^A), *pärwān=epiṅkt=ānte[ne]* 'on the forehead, between the brows' (9b3^C).

■TchA *pärwāṃ** and B *pärwāne* reflect PTch (dual) **pärwāne* from PIE **b^{h}ruh$_x$ōn-*. PTch **pärwāne* is exactly matched by Old Norse *brún*. More distantly we have Sanskrit *bhrúḥ* (f.), Avestan *brvat-* (f.), Greek *ophrús* (f.), all 'brow,' Old Irish *for-brú* 'eyelashes,' Old English *brū* (f.), Lithuanian *bruvìs*

(m.), Old Bulgarian *brъvь*, all ‘brow’ (P:172-3; MA:188). This etymology goes back *in nuce* to Schrader-Nehring 1917:635 (VW:366-7). As variants on this theory we might mention that K. T. Schmidt (1982:364) takes PTch *pärwā-* to be the exact match of Sanskrit *bhrúḥ* (both from PIE *$*b^hruh_x$*) while Lindeman (1987:301) would start from the dual, *$*b^hrúh_ae$* (phonetically *$*b^hruh_aa$*) to which the regular Tocharian dual *-ne* was added giving **pärwāne*. Beekes (2010:1136) reconstructs *$*h_3b^hruh_x$-*.

pärwe, ►parwe.

pärweṣṣe (adj.) ‘first’; (adv.) ‘first, earlier’ [*pärweṣṣemeṃ* ‘from the first/ beginning] [m: pärweṣṣe, -, pärweṣṣe//] ***:*** *Prābhāse wlo pärweṣṣe Siddharthe ṣpä postāññe* ***:*** ‘P. [was] the first king and S., the later’ (228a2[A]), ***:*** *ṣesa wertsyaimpa kalpa perne su pärweṣṣe* ***:*** ‘together with [his] retinue he achieved the first grade [of distinction]’ (23a1/2[C]), *pärweṣṣe yaṣi* ‘in the first part of the night’ [= B(H)S *prathamāṃ rātriṃ*] (IT-38a7[C]), *pärweṣṣe kṣuntsa • piṅkce meṃne • ikäṃ okne* ‘in the first [year of] the regnal period, in the fifth month, on the twenty-eighth [day]’ (LP-14a1/2[Col]). ■An adjectival derivative in *-ṣṣe* from *parwe*, q.v. Cf. *wteṣṣe* beside *wate*. ►See also the following entry.

pärwetstse* (adj.) ‘± aged’ (?)

[f: -, -, pärwetstsai//] *kuñcītäṣṣe ṣalypesa ṣpärkaṣalle tumeṃ pärwettsai mālasa yokalle* ‘it [is] to be dissolved in sesame oil; then it [is] to be drunk with an aged alcoholic drink’ (W-33a4/5[C]). ■An adjectival derivative in *-tstse* from *parwe*, q.v. ►See also the previous entry.

pärśeri* ~ pärṣeri* (n.) ‘(head-)louse’ (?)

[//-, -, pärśeriṃ ~ pärṣeriṃ] *āśne yamaṣṣälle pärṣereṃ* [sic] *nakṣäṃ* ‘it [is] to be put on the head; it destroys lice’ (W-3a4[C]), *mrestīwe warsa päkṣalle pärśeriṃ nakṣäṃ* ‘marrow with water [is] to be cooked; it destroys lice’ (W-5a5[C]). ●The meaning is, very tentatively, suggested on the basis of the connection with the head. ■Etymology unknown.

pärṣeriṃ, ►pärśeri.

pärs- (vt.) ‘sprinkle, splash’ [with a liquid as either direct object or as instrument, as in English]

Ps. VIa /**pärsnā́-**/ [A -, -, parsnaṃ//; AImpf. // -, -, pärsnoṃ; Ger. pärsnālle]: *wär śār parsnān tesa ceken-ne ṣärsa* ‘they sprinkle water all over, then they touch him/it with the hand’ (121a6[E]); Ko. V /**pärsā-**/ [Inf. pärsatsi (sic) (?)]; Pt. Ia /**pärsā́-**/ [A // -, -, pärsāre* ~ pirsāre; MP -, -, pärsāte//]: *[warsa] krūnaṣṣe pirsāre keṃ po wnolmi cew prek[e]* ‘in that time creatures sprinkled the whole earth with the water of mercy’ (45a3[C]), *alyekä kca warttoṣṣe makūltsa tatrāp-parmeṃ rūpsa klāya pärsāte keṃne mrakwe yopsa-ne* ‘tripping over some forest root, he fell on [his] face; a little [of the container’s contents] splashed out and entered in the ground’ (88a2/3[C]); PP /**pärsó-**/ [pärsau (?)].

■ AB *pärs-* reflect PTch **pärs-* from PIE **pers-* ‘sprinkle’ [: Hittite *pappars-* ‘sprinkle,’ and nominal derivatives such as Sanskrit *pr̥ṣat-* ‘drop,’ Sanskrit *pr̥ṣant-* ‘sprinkled, speckled,’ Lithuanian *puršsla* (f.) ‘drivel; spray,’ OCS *praxъ* (m.) ‘dust’ (< **porso-*), *prьstь* ‘heaped up soil’ (< **pr̥sti-*), Slovenian *pŕh* (m.) ‘dust, ash,’ (denominative) *prhati* ‘strew; drizzle,’ Old Norse *fors*/*foss* ‘waterfall’ (P:823; MA:540; LIV:788ff.; Cheung, 2006:298; Kloekhorst, 2008:627-628)]

(Friedrich, 1931:41, VW:365-6). Perhaps TchA *päs-* 'id.' belongs here also if the original *-rs-* cluster was facultatively simplified. ►See also **pärsāntse**, **prānts-**, and **praściye**.

pärsanta, ►parso.

ˣpärsantaṃṣe* (adj.) 'splendid, brilliant' (?) or 'spotted' (?) or 'lettered'

[f: //pärsantaṃṣṣana, -, -] *iśā[mna] /// [tona]k pärsantaṃṣṣana wäsanma wasātai laṃtuñeṃ yetwetsa ṣañ̃ñ añmä yātatai* 'among men…thou didst wear splendid clothes and thou didst adorn thyself with kingly jewels' (KVāc-2a3^{C} [Schmidt, 1986]). ■Like the semantically similar *pärsāntse* ultimately a derivative of *pärs-*, q.v. Similar in formation to *yukāntaṣṣe* and *kapāntaṣṣe*?

pärsare* (n.) 'headache' (?)

[//-, pärsareṃts, pärsareṃ] /// *malkwersa pärkṣalle pärsarets sātke* (W-31b5^{C}), *kwäñcītäṣṣe ṣalypesa aśne yamaṣälle ātse lutäṣṣäṃ pärsareṃ nakṣäṃ* (W-38b1/2^{C}). ●The meaning is suggested by Sieg (1954:76).

pärsāntse (adj.) 'resplendent'

[pärsāntse, -, -//pärsāñci, -, -] [f: //pärsāntsana, -, -] *kokalyi olyapotstse pärsāñci* [*olyapotstse pärsāñci* = B(H)S *sucitrāḥ*] (5a8^{C}), *pärsāntsana toṃ krentauna :* 'these resplendent virtues' (23a5^{C}). ■Along with TchA *pärs* 'id.' a derivative of AB *pärs-*, q.v. For the formation one should particularly compare Skt. *pṛṣant-* 'speckled' (Sieg, Siegling, and Schulze, 1931:6, 449, VW, 1941:91, 1976:365).

pärsk- (vi/t.) **G** 'feel fear, be afraid' [N + *-sa* = 'be afraid of,' *śaultsa pärk-* 'to be in fear of ones' life']; **K** 'frighten'

G Ps. V /**pŕáskā- ~ pŕárskā-**/ [A prāskau, prāskat, prāskaṃ// -, -, parskaṃ; Ger. parskalle]: *praskaṃ* = B(H)S *bibheti* (U-16b2$^{A?}$), *cey cew yāmorsa mā parskaṃ mā ykāṃṣñenträ* 'these, by such a deed, do not fear, nor are they ashamed' (K-2b6/PK-AS-7Bb6^{C}); Ko. V (= Ps.) [A prāskau, -, prāskaṃ//]: *arai srukalyñe cisa nta kca mā prāskau ... kā ñiś ṣeske tañ prāskau ... cisa prāskau pon preken-ne* 'O death, I will fear nothing more than thee; Why will I alone fear thee? I am/will be afraid for thee in all times' (298^{L}); Pt. Ia /**pärskā́-**/ [A -, -, parska// -, -, pärskāre]: *pärsk=ā[ksa]ṣṣukintsā lyäk* 'the thief was afraid of the informers' (133b5^{A}); PP /**pärskó-**/: *92 sū pärskau [śau]ltsa lac ostm[eṃ]* 'he, fearing for [his] life, went out of the house' (3b2^{C}); —**parskalñe** '± fear': (124a6^{E}).

K Ps. IXb /**pŕárskäsk$^{'ä}$/$_{e}$-**/ [A // -, -, parskäskeṃ; MP -, -, parskästär//] (PK-AS-7Aa4^{C} [CEToM]), /// • *yolaiñesa parskästrä kärtsauñe* /// (THT-1419 frgm. g-a1^{C}).

●One should note that the TchB present is nothing more than the subjunctive used as a present. ■ AB *pärsk-* reflect PTch **pär(k)sk-*, (as if) from PIE **pṛ̊K-sḱe/o-* from the root **p(e)rK-* seen otherwise only in the zero-grade [: Gothic *faurhtei*, Old English *fyrhtu* 'fright, fear,' Gothic *faurhtjan* 'to fear' (P:820; MA:198; cf. LIV:491)] (Holthausen, 1921:65, VW: 366). ►See also **prosko, parskalyiye,** and **praskāre**.

ˈpäl- (vt.) 'praise, commend' [*ṣañ-āṃm päl-* 'boast']

Ps. VIa /**pällā́-**/ (< **pälnā-*) [MP pällāmar, -, pällātär// -, -, pällāntär; MMPart. pällāmane, Ger. pällälle*]: *mā tusa kātkau mā tu pällāmar* 'thus I do not rejoice and do not praise it' (596a4^{C}), [in Manichean script] *pl'm'r = pällāmar* (Gabain/Winter:13), /// *[ṣä]ñ-[ā]ñm pällānträ kr[eñc]* /// 'the good boast' [= B(H)S

lapayanti santa] (IT-1020a2[?] [Peyrot, 2008b:115]); Ko. V /**pā́lā-**/ [MP pālamar, -, -// -, -, pālantär; MPOpt. pāloymar, -, -//]: • *pālamar ci po täṅwsā* 'I will praise thee with all [my] love' (240b6[E]); Pt. Ib /**pālā́-**/ [MP palāmai, palātai, palāte// -, -, palānte]: *24 takarṣkñesa nätkausa k$_u$ce palamai-c pälalyu* **:** [sic] 'while I, pressed by faith, have praised thee, O praiseworthy one' (241b5[E]), *[ṣa]ñ añm palāmai ñäś* 'I boasted' (46a5[C]), *mantaṃtā pasi märsasta pālatai-ne ṣukomtsa* 'never hast thou forgotten to guard [thy behavior]; thou has praised him [*scil*. the Buddha] for seven days' (296b1=297.1a4[L]); PP /**pāpā́lā-**/: *papālau* = B(H)S *praśaṃsitaḥ* (U-18a3[C]), *papālau* = B(H)S *-iṣta-* (Y-1b3[C/L]); **—papālar*** 'praise': */// śaktāly[e] papalarsa ci ñakta nervvaṃn* [sic] *oko kälale* 'the seed [is] to achieve the nirvana-fruit by praise of thee, O lord' (205a2[E/C]); **—pālalñe** 'praise, commendation, fame': *pālalñe* = B(H)S *praśaṃsāṃ* (14a6[C]); **—[×]pālalyñeṣṣe** 'prtng to praise' (THT-2377, frgm. y-b1[E]).

■Etymology uncertain. Perhaps AB *päl-* reflect PTch **päl-* from PIE **b^{h}el-* 'speak, yell; bark' [: Sanskrit *bhaṣá-* 'barking, yelping,' Sanskrit *bhāṣate* 'speaks, tells, announces' (in both cases *-ṣ-* reflects PIE **-ls-*), and possibly Sanskrit *bháṇati* 'speaks' if this reflects **b^{h}elne/o-* (Middle Indic seems to have had a *bhaṇā-* [Mayrhofer, 1963:465] which would exactly match the Tch present *pällā-*, both [as if] from PIE **b^{h}l̥neh$_a$-*) but its relationship with *bhánati* 'id.' and Khotanese *ban-* 'cry out' remains uncertain), Old Norse *belja* 'roar,' Old English *bellan* 'roar, yelp, grunt,' Old Prussian *billīt* 'speak,' Lithuanian *bìlstu* 'begin to speak,' *bilóju* 'speak,' *bal̃sas* 'voice, tone,' etc. (P:123-4)] (Meillet, 1911:457, VW:356). Also possible is a connection with **(s)pel-* 'say aloud, recite' [: Goth *spill* 'speech, story,' Alb *fjalë* 'word, tale, statement,' Arm *aṙa-spel* 'saying, riddle' (P:185; MA:536; LIV:576)] (Pinault, 2008:345). ►See also **palauna**, **pällarṣke**, **ploriyo** and, more distantly, **pälw-** and possibly **pälsk-**.

[2]päl-, ►pil-.

päliyeṣṣe (adj.) '?'

Purvvarsätne päliyeṣṣe ṣirsau ṣuktä näsait yamaṣäle (M-2a3/4/PK-AS-8B3/4[C]).

[1]pälk- (vt.) 'see, look at; take heed of'

Ko. V /**pā́lkā- ~ pā́lkā-**/ [A pālkau, -, pālkaṃ// palkam, -, -; Inf. palkatsi]: *[anti]ṣpuräṣṣana klainampa Rāhuleṃ palkasi* 'to see R. with the harem women' (109a6[L]), *palkam rī* 'we will see the city' (PK-AS-16.8b3[C]); Ipv. /**pā́lkā- ~ pā́lkā-**/ [ASg. pālka; APl. palkas; MPSg. palkar]: *pälka kektseñ ñi* 'look at my body!' (47a7[C]), *[: pe]laikne täṅkwsa pw āñmtsa päklyauṣtso pelaikn=ākṣiṃ karttse palkas* 'hear the law with your whole hearts; look with favor on the announcers of the law!' (19a2[C]); Pt. I /**pälykā́- ~ pälkā́-**/ [A -, pälykāsta, palyka// -, -, pälykāre ~ pilykār; MP -, -, pälkāte//]: *[pa]lyka täṅwsa no ke$_u$cä katkemane pū[d]ñ[ä]ktemeṃ ṣamāññe ot rītäte* 'he saw with love and greatly rejoicing he sought monasticism from the Buddha' (365a5[A]), */// [yo]laiṃ yāmorä mā palyka* **:** 'he took no heed of the evil act' (IT-78b4[C]); PP /**pälkó-**/; **—pälkormeṃ** 'having seen; with regard to': *[naumi]käne kreñc eśanesa brāhmaṇeṃ pälkormeṃ* 'seeing the brahmans with good, shining eyes' (PK-NS-35a3[C] [Couvreur, 1964:238]), *ce ṣarm palkormeṃ* [sic] *palska āñmämpa* 'having seen the reason he thought about himself' (288b5[C/L]); **—palkalñe** '± observation': *ets[w]ai palkalñe* = B(H)S *upalakṣaṇā* (41a7[C]).

●This verb provides the only imperative and alternate subjunctive, preterite, and preterite participles to *läk-* 'see, look at,' q.v. ■ AB [1]*pälk-* reflect PTch *pälk-* and is basically identical to both [2]*pälk-* and [3]*pälk-*. The semantic development has been from 'burn' ([3]*pälk-*) to 'shine, illuminate' ([2]*pälk-*) to 'see.' ►For extra-Tocharian cognates, see [3]*pälk-*. ►See also **pälkaucäkka**, **pälkostau**, and **pilko**.

[2]pälk- (vi.) 'shine, be highlighted'

G Ps. I /**pälkā́-**/ [A -, -, palkäṃ//; AImpf. -, -, palyśi// -, -, pälyśiyeṃ]: *saswe - cwi krentaunaśc palkäṃ* 'the lord shines with his virtues' (91b4/5[C]), • *keṣe-yärm lkāṣṣi palyśi ke///* 'he saw the measure of a fathom; the earth [?] shone' (517b1[C]), *[kau]c särwānā pälśy[eṃ y]w[ā]rc* **:** 'the face highlighted half' (394a2[A]); Ko. I (= Ps.) [see *pälkañ̃ñetstse*]; Pt. Ia /**pälkā́-**/ [A -, -, palka//-, -, pälkāre]: *ysaṣṣa askace mänt pälka kektseñe täñ* 'like golden *kuśa*-grass thy body shone' (224b2[A]), */// [ṣ]l[e]ntse tärnene kaun ra pälkā klyemāne* • 'as if standing on the summit of the mountain the sun shone' (IT-22a7[A]).

K Ps. IXb /**pā́lkäsk'[ä]/[e]-**/ [*m*-Part. palkäskemane] (IT-766a1[?] [TVS]): Pt. II /**pyālkā-**/ [A -, -, pyālka//]: *///sa pyālka iprer śāsaṃṣṣe kana[k]e ///* (429a4[L]).

■ AB [2]*pälk-* reflect PTch **pälk-*. For a discussion of its prehistory and extra-Tocharian cognates, see [1]*pälk-* and [3]*pälk-*. One should note that the athematic present of [2]*pälk-* reflects the most archaic morphological state for this verb complex, but not the most archaic meaning. ►Also **pälkamo** and **pälkañ̃ñetstse**.

[3]pälk- (vi/vt.) **G** 'burn (intr.)'; **K** 'burn (tr.), torture'

G Ps. III /**pälké-**/ [MP -, -, pälketär//]: */// pūwar salpäṃ palskone pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* 'fire glows in [his] spirit; his whole body burns like a firebrand with passion' (8a5[C]).

K Ps. VIII /**pälks'[ä]/[e]-**/ [A -, -, palkṣäṃ//; MP -, -, palkṣtär//]: *[o]soträ śaiṣṣe se aṅkain-pilkoṣṣe kaun pälkṣän-me* [lege: *-ne*] 'the world dries up; the sun of false insight burns it' (282a3[A]), */// [ke]kts[e]ñ mā palkṣträ* 'it does not burn the body' [= B(H)S *kāyo na paridahyate*; see the discussion in Thomas, 1983:165] (14b3[C]); Ko. II /**pā́lk'[ä]/[e]-**/ [MPOpt. -, -, palyśitär//]: *mā palyśitär* = B(H)S *na tāpayet* (20b2[C]); Pt. IIIb /**pelykä- ~ pelykäsā- ~ pā́lykäsā-**/ [A pelykwa, -, pelyksa//; MP -, palyksatai, -]: *lareṃnmeṃ tsrelñ[e]s[a] saṃsārn[e] kä[r]py[eṃ] ce p[a]lyks[a]t[ai twe no]* 'thou hast been tortured in this common *saṃsāra* by separation from dear ones' (83a1[C]); PP /**pepā́lyku-**/: **:** *kekmusai wertsyai lyāka pu[d]-ñ[äk]t[e lä]kl[e]ssuntsai p[epa]lykusai* 'the Buddha saw the company [which had] come, suffering and tortured' (17a4/5[C]); **—pälśalñe** 'burning, inflammation; pain, torture, mortification; penance': *pälśälyñ[e]* = B(H)S *upatāpanam* (251b1[E]), *yolo reki [tärkau] koynmeṃ pälśalläññe källāṣṣäṃ* **:** 'an evil word released from the mouth brings torture' (19b4[C]), *pälśalñe* = B(H)S *vidāha-* (Y-3a2[C/L]).

■ AB *pälk-* reflect PTch **pälk-* from PIE **b*^{h}*leg-* [: Greek *phlégō* (tr.) 'burn, singe, ignite,' Latin *flagrō* (intr.) 'blaze, burn, glow,' *fulgō*/*fulgeō* (intr.) 'flash, lighten, shine,' OHG *blecchen* 'become visible, let see,' and with nasal infix OHG *blinken* 'glitter, gleam,' Old Lithuanian *blinginti* 'shine,' etc. (P:124-5; MA:513)] (Meillet, 1911:148, VW:357). The relationship with Latin *fulgeō* is particularly close. The Latin represents **b*^{h}*l̥g-eh*$_1$*-*, while Tocharian represents **b*^{h}*l̥g-h*$_1$*-ó-*. The *pelyk-* of the preterite singular is from **plyek-* (< **b*^{h}*lēg-*) on the

basis of the plural *pälyk-* (< *b^hleg-). Other semantic developments from this root are to be seen in [1]*pälk-* and [2]*pälk-*, qq.v. ►See also **[1]pälk-**, **[2]pälk-**, **pilcalyñe**, and probably **pilke**, **pilkwer**, **pälkiye**, and **pälsk-**.

ˣpälkaññetstse* (adj.) 'beautiful'

[m: -, -, pälkaññecce//] = B(H)S *śubha-* (IT-274b5[C]). ■From [2]*pälk-*, q.v., more particularly from an unattested abstract ***pälkalñe*** 'beauty.'

pälkamo (adj.) '± luminous, shining, bright'

[pälkamo, -, pälkamoṃ//] [f: pälkamña, -, -//pälkamñana, -, -] *pälkämñā tākaṃ ken* 'the earth will be luminous' (571a7[A]), *akāśne eneṅka wäntarwa pälkamñana skente* 'there are luminous things in the sky' (178a4[C]), [in Manichean script] *plk/// = pälkmo* (Gabain/Winter:11). ■An adjectival derivative of the present stem of [2]*pälk-*, q.v.

pälkiye (n.) 'desert, waste'

[pälkiye, -, -//] *pälkiye* = B(H)S *iriṇaṃ* (534a2[C]). ■Presumably a derivative of [3]*pälk-*, (as if) from PIE *b^h(e)lgu-yo-* or *b^h(e)lgu-$h_1$en-* 'the burning place.'

pälkostau* (n.) 'spy'

[//pälkostañc, -, -] (K-T). ■A derivative of [1]*pälk-*, q.v.

pälkaucäkka (n.) 'fortune-teller, seer'

[pälkaucäkka, -, -//] *pälkaucäkka* = B(H)S *ikṣaṇikā-* (529al[C]). ■A derived *nomen agentis*, probably feminine, from the subjunctive stem of [1]*pälk-* (the form not marked specifically as feminine would be ***pälkauca***).

pält- (vi/vt.) **G** '± drip' (intr.); **K** '± drip' (tr.)

G Ko. I? /**pältä-**/ [Inf. paltsi]: */// [tä]ttäw pältsi taurne wat ly[a]kemāne* (118a2[E]).
K Ps. IXb /**páltäsk**$^{\text{'ä}}$**/$_{\text{e}}$-**/ [Ger. paltäṣ(ṣäl)le]: */// paltä[ṣl]e cau ṣe ṣ śär kutär* (324b2[L]).

■Etymology uncertain. Either from a PIE *p(e)l-d- [: Lithuanian *példu* 'swim,' OHG *fledirōn* 'flutter, float in the wind,' Greek *pládos* 'humidity,' Greek *pladáō* 'be damp,' etc. (P:800-1)] (VW, 1949:301, Couvreur, 1950:129, VW, 1976:358) or PIE *plu-d- [: Old Irish *im-lúaidi* 'exigitat,' Old English *flēotan* 'flow,' *flotian* 'float,' Lithuanian *pláudžiu* 'wash, purify,' etc. (P:837)]. ►See also next entry and possibly **pälyca-pälyc** and either **plutk-** or **plu-**.

pältakw (n.[m.sg.]) 'drop; dew'

[pältakw, -, pältakw//] *94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä [ramt] atyaṃts a[k]entasa :* 'life of men [is] now very short, [like] a drop of dew on the tips of grasses' (3b3/4[C]), *: mantanta ksa ṣp nāge campi pältak swese swāsästsi :* 'never could the *nāga* rain a drop [of] rain' (350a3[C]). ■A derivative, with the concrete nominalizer *-äkw*, from the previous entry.

ˣpältwālñeṣṣe* (adj.) '?'

[f: pältwālñeṣṣa, -, -//] *///ts ekṣlye* [sic] *pältwālñeṣṣa yarke ṣp śarīrntaṃts 15* 'the *pältwālñeṣṣa* season of the …s and the honoring of relics' (IT-19a4[C]). ●Formally we have here an adjective derived from a verbal abstract in *-lñe*, presupposing a verb stem in *pältw-* (< earlier **pult-* or **plut-*?) of unknown meaning. Broomhead (158) reads *pälwālñeṣṣa*, but there would definitely appear to be either a <t> or an <n> between the <l> and the <w>. In any case, 'complaint [Broomhead's *pälwālñeṣṣa*] season and honoring of relics,' would be an odd combination.

pällarṣke (adj.) ‘± praiseworthy’

[m: pällarṣke, -, -//] /// *pañäktañña pelaikne ate tot empreṃtse swāre nekarṣke pällarṣke ste* (101a5[C]). ■An adjectival derivative of *päl-*, q.v. For the form, compare *mällarṣke*, q.v.

ˣpälle, ►see palle.

pälle$_u$* (n.) ‘full-moon’

[-, pällente, pällent//] *[särwānāṣṣe] yerpesa meñ pällentn[e ṣeṣṣirku]* ‘having surpassed the moon in its fulness by the orb of [thy] face’ (92b1[C]), /// *pratiwatmeṃ pällenta* [sic] /// ‘from the new moon to the full moon’ (439a3[Col]), *pälente* (IT-196b3[C]); **—pällentaṣṣe** ‘prtng to the full of the moon’ (71a5[C]).

■That this word must ultimately be connected with PIE **pleh$_1$-* ‘fill’ no one doubts, but just what the relationship is open to question (cf. P:799-800; MA:214). Winter (1965:205) suggests a **p(e)lh$_1$no-wont-* parallel to the **p(e)lh$_1$nos-wont-* seen in Avestan *parənah-vant-* ‘ample.’ Rather than PIE **p(e)lh$_1$nos-wont-* as we see in Avestan, we would have to start from a thematic **p(e)lh$_1$no-*, as we see in Latin *plēnus*. VW (359-60), on the other hand suggests that the *-nt-* represents an old present participle to a derived, denominative verb based on **p(e)lh$_1$no-*. However, such denominative verbs in Tocharian seem to have been consistently in **-eh$_a$-* so we would expect, if VW’s morphological derivation were true, a form **pällānt-*.

ˣPällentakke (n.) ‘Pällentakke’ (PN in administrative records)

[Pällentakke, -, -//] (SI B Toch. 12.7[Col] [Pinault, 1998:16]). ■A derivative of *pälle$_u$* ‘full moon,’ q.v. Cf. *Ñwetakke*, a name derived from the ‘new moon.’

pälw- (vi/vt.) ‘complain, bewail one’s fate’ (intr.); ‘complain to’ (tr.)

Ps. V /**pälwā́-**/ [A -, -, palwaṃ// pälwām(o), -, -; MP //-, -, pälwāntär; *m*-Part. pälwāmane; Ger. pälwālle]: *nauṣ su plyāwa alyeṅkäṃ ceṃ ñake ce$_u$ wes pälwāmo* ‘earlier he com-plained to these others, now we complain to him’ (46b2[C]), *palwaṃ[nträ] läkleñ traṅkäṃ [i](ṅkauṃ kästuwer)* ‘they wail out of suffering and lament day and night’ (PK-AS-7Ka2[C] [CEToM]), *trikau laklesa ... pälwāma[ne po]yśiṃś rekauna* ‘confused by suffering, bewailing [these] words to the Buddha’ (15a1=17a1[C]); Pt. Ib /**plyāwā́-**/ [A -, -, plyāwa// -, -, plyawāre]: ***:*** *tu-yparwe māka plyawāre ñakti śāmna* ‘therefore many gods and men complained’ (45a3[C]); PP /**pepälywu-**/: (see next); **—pepälywor** ‘± complaint’: /// *pepälyworsa* (?) *ñäṣṣäṃ* /// ‘he seeks by complaining’ (147.4a1[A]). ●There is no obvious semantic difference between active and medio-passive.

■Etymology uncertain. TchB *pälw-* reflects a PTch **pälw-* which might be from PIE **b^{h}l̥w-*, a derivative with the common verbal élargissement **-w-* of **b^{h}el-* ‘speak, yell; bark’ (cf. *päl-* ‘praise’). The relationship between *päl-* (present stem **päl-nā-*) and *pälw-* would be similar to that obtaining between *päk-* ‘intend’ (present *päk-nā-*) and *päkw-* ‘expect.’ The semantic development seen in *päl-* would represent the positive specialization of ‘crying out’ while that of *pälw-* would represent the negative side. Phonologically attractive is VW’s connection (359) with Greek *phléō* and Greek *phlúō*, both of which can mean ‘babble.’ However, the equation is semantically unsatisfying as both Greek verbs have as their more basic meaning something on the order of ‘overflow with, teem.’ Normier, on the other hand, suggests (1980:269) reconstructing PTch

**plŭwā-* and equating it with Proto-Slavic **bljьvati* 'vomit,' itself from **blьvati* by contamination with the present **bljujǫ*. Like VW's suggestion, this is semantically unsatisfying.

K. T. Schmidt (1982:365) much more plausibly suggests an equation with Vedic *brū-* and Avestan *mrū-* whose Proto-Indo-European present was an athematic **mrauh$_x$-*. For Schmidt the Tocharian **pälwā-* would represent the generalization of the PIE zero-grade **mluh$_a$-*. Cf. Lindeman (1987:300-301). However, we find both *ml-* (e.g. *mlutk-*) and *mr-* (e.g. *mrausk-*) preserved in Tocharian so there is no compelling reason to see a PIE **ml-* as PTch **pl-* in this case. However, the denasalization in Sanskrit is also unexpected (MA:535; LIV:445ff.; Cheung, 2006:274-275). ►See also **päl-** and possibly **pälsk-**.

pälsk- (vt.) 'think about, consider' [Act. = MP in meaning]

Ps. VIb /**pälsk(á)nā-**/ [A -, pälskanat, pälskanaṃ//; AImpf. pälskanoym, -, pälsknoy (sic)//; MP -, -, pälskanatär//; MPImpf. -, -, pälskanoytär//; *m*-Part. pälskanamane; Ger. pälsknālle (sic)]: *ce cowai carka tu mā pälskanaṃ* 'what he has robbed, he doesn't think about' (PK-DAM.507-a9^{Col} [Pinault, 1984a:24]), *taiysu pälskanoym sanai ṣaryompa śāyau karttse śaulu-wärñai* 'thus I thought: I will live well with one lover all [my] life long' (496a3/4^{L}), *kr$_u$i añme mā nesäṃ kete ñäke tsälpālñe pälskanāträ* 'if there is no self/soul, whose redemption is being thought about?' (PK-AS-12Ib5^{A} [Thomas, 1979:43]); Ko. V /**plä́skā- ~ pä́lskā-**/ [A plāskau, -, plāskaṃ//; AOpt. palskoym, -, palskoy//; MPOpt. -, -, palskoytär//; Inf. palskatsi]: *[tu]sa śpālmeṃ plāskaṃ ṣeme ṣṣeme kärtsauñe* 'thus he will consider each single good deed [as] the best' (64b8^{C}), *sām palskoyträ* = B(H)S *samīkṣeta-* (300a3^{C}); Ipv. I /**plä́skā- ~ pä́lskā-**/ [Sg. plāska, pl. palskaso]: *karūn nai plāska pūdñä[ktentse]* 'consider indeed the Buddha's mercy!' (283a1^{A}); Pt. Ia /**pälskä́-**/ [A -, -, palska// -, -, pälskāre; MP -, -, pälskāte//]: ***:*** *palska sā$_u$ klyi[ye] yamaṣle ñi ce preke* ***:*** 'the woman thought: ["what is] to be done by me in this time?" ' (25a6^{C}); PP /**pälskó-**/: (see next); **—pälskormeṃ**; **—palskalñe** 'thinking, thought, idea': *[palskal]ñ[e]nta pälskomeṃ nätknallona* ***:*** 'the ideas/thoughts [are] to be thrust from the mind' (8b1^{C}), *[nak]anma palskalñentaṃts yolaina toṃmeṃ pāṣṣat* ***:*** 'guard from them the evil reproaches of thoughts' (8b5^{C}), *palskal[yñe]* = B(H)S *saṃpradhāraṇā* (PK-NS-414a2^{C} [Couvreur, 1966:170]), *palskalyñememeṃ* = B(H)S *saṃkalpāt* (U-2b3^{C}), ●Both *palskalñi* and *palskalṇenta* are attested as plurals; the former is perhaps a semi-artificial metrical variant (Peyrot, 2008:116); **—palskalñeṣṣe** 'prtng to thought, idea, etc.' (8b1^{C}).

■Etymology uncertain. It is probable that AB *pälsk-* reflect PTch **päl(k)sk-*, (as if) from PIE **b^{h}e̯lg-sḱe/o-*, with zero-grade and an inchoative suffix from PIE **b^{h}elg-* 'burn' > 'shine' > 'look (at)' (see ^{1}-, ^{2}-, and ^{3}*pälk-*). The semantic development would have been something like **'come to look (at)' > 'consider' > 'think' (cf. Greek *sképtomai* 'look; examine, consider' > Modern Greek 'think,' Sanskrit *dhī-* 'think' but Avestan *dī-* 'look at, observe'). This is the position of VW:358 and of Jasanoff (1978:40, fn. 30) who points to the presence of **sḱe/o-* presents in this verb in other Indo-European languages, Indic (Sanskrit *bṛjjáti* 'roasts') and Lithuanian (*blizgė́ti* 'to glitter'). Mayrhofer, however, takes the

Sanskrit *bṛjjáti* to reflect an earlier *bṛjyáti* and relates the latter to Latin *ferctum* 'roasted sacrificial cake,' etc. (1963:520-1). If so, it would not belong here.

However, AB *pälsk-* could reflect PTch **pälsk-* (as if) from PIE **b^hḷs̓ke/o-*, an inchoative ('± come to say') of **bhel-* 'speak, yell; bark' which may be seen also in *päl-* 'praise' and *pälw-* 'bewail,' qq.v. The semantic development would have been something on the order of *'come to say' > *'deliberate' > 'think' (cf. Old Irish *imrádim* 'think' from *im-* 'about' + *rādi-* 'speak'). Much less probably, Toporov (*apud* Thomas, 1985b:114) suggests a relationship with PIE **pel-* 'shove, push' (cf. Latin *pulsus*). In any case, the inchoative suffix has become extended to the entire paradigm, as is so often the case (cf. for instance *pärsk-* 'fear'), and the full-grade in *plāskā-* (historically **pleskā-*) is analogical. ►See also **palsko** and **pälskauca** and, more distantly, probably **pälk-** but possibly **päl-** and **pälw-**.

pälskoṣṣe, **pälskossu**, ►s.v. palsko.

pälskauca (n.) 'thinker; philosopher'

[pälskauca, -, -//pälskaucañ, -, pälskaucaṃ] *wīkäskeṃ pälskaucañ Marantse śanmau kleśaṣṣe* **:** 'the thinkers will destroy the *kleśa*-bond of Māra' [*pälskaucañ* = B(H)S *dhyāyinaḥ*] (27b6^{C}), *[pä]lskaucāntsa* = B(H)S *tārkikair* (U-17a4^{C}). ■A *nomen agentis* derived from the subjunctive of *pälsk-*, q.v.

pälyca-pälyc ([indeclinable] adj./adv.) 'fleeting(ly)'

pälyca-pälyc ra waskamo 'moving fleetingly' (245b4^{A}), *śle pälsko pälycä-pälyc ra weru ramt* 'with a thought as fleeting as a bubble' (295a6^{A}). ■Etymology uncertain. VW (1944:136-7, 1976:359-60) suggests a connection with *plutk-* 'rise up' and an original meaning *'flying' > 'fleeting.' Semantically this is satisfying, though phonologically difficult. Another possibility would be a relationship with *pält-* 'drip,' q.v., where evanescence is compared with, say, a drop of dew (cf. its use in 295a6). ►See also possibly **pält-**.

päścane, ►paśce.

päs- (vi.) 'speak, utter' (?) [*klautsaine päs-* ' ± whisper' (?)]

Ko. V /**pāsā- ~ päsā́-**/ [A -, -, pāsaṃ//; Ger. psālle]: || *kattāke klautsaine pāsaṃ-[n]e* /// '[if] the householder whispers in his ear' (328b4^{L}), /// *īme psālle* /// 'the thought [is] to be spoken' (?) (IT-946a2$^{?}$).

●It is reasonably certain that these words begin a discussion of Pātayantika 30 (TVS). Malzahn would tentatively translate, "if [beforehand] the householder speaks out [an invitation] in his ear,' where 'speak in the ear' would be pragmatically '±whisper.' She also notes that the *akṣara* <pā> of 328b4 is damaged and might be read as *p·ā* with an initial cluster (only *plā*, *prā*, and *pyā* would be at all likely). However, Ockham's Razor suggest that *pāsaṃ* be connected with *psālle* in IT-946a2.

■Etymology unknown. Since the meaning seems to be something like 'speak,' neither VW's (353) connection with PIE **pes-* [: OCS *paxati* 'ventilāre, agitāre,' Russian *paxnutь* 'blow,' Old Norse *fǫnn* 'snowbank,' etc. (P:823-4)] nor another with PIE **b^hes-* 'blow' [: Sanskrit *bábhasti* 'blows,'Greek *psúkhō* 'cool off' (tr.) (originally 'cool off by blowing') (MA:72)] seems likely.

päst (particle) 'away, back' also used with verbs with a completive force

päst yaikormeṃ = B(H)S *apanīya … päst klautkoträ* = B(H)S *nivartate* (lla5^{C}),

päst paṣ ‘go away!’ (23b6^{C}), *śaul ñi lāre päst rinaṣle :* ‘ my dear life must be completely renounced’ (25a8^{C}), *ompalskoññe päst praṅkäṣṣäṃ* ‘he checks meditation’ (33b2^{C}), *päst ṅke śwāṃ-ñ* ‘they will eat me up’ (83a6^{C}), *śle witsakai päst nkema[r]* ‘I will be completely destroyed with [my] root’ (94a4^{C}), *cai āntsi päst yelṣalyi* ‘these elements [are] to be examined carefully’ (152a5^{C}), *päst yayātäṣormeṃ* = B(H)S *vinīya* (IT-187a5^{C}), *cey śwer meñ päs takāre* • ‘these four months were past’ (331a5/b1^{L}), *teṃ epiṅktene sā$_u$ oṅko[rño] päs pyautka* ‘in the meantime, the porridge had become ready’ (107a3^{L}), *päs aiy-ñ ... tu päs aiskemne* ‘he must give it back to me … we will give it all back to him’ (PK-DAM. 507a8/9^{Col} [Pinault, 1984a:24]). ■The unstressed, and later, byform of **pest**, q.v.

pässak(w)* (n.[m.sg.]) ‘garland’

[-, pässakwäntse, pässak(w)//-, -, pässak(w)änta] *pyapyaiṃ pässakäntasa ya[itoṣ]* ‘decorated with flowers and garlands’ (589a2^{C}), [in Manichean script] *br’mnyk/// ps’kr’m = bramñik[teṃtse] pässak ram* (Gabain/Winter:11), *ce pässak wāpa kavviṣṣe* ‘he wove this kavi-garland’ (429b1^{L}); **—^{x}pässak(w)äṣṣe** ‘prtng to a garland’: *päsakäṣe pyāpyo* ‘garland flower’ (M-2a5/6/PK-AS-8Ba5/6^{C}).

■TchA *psuk* and B *pässakw* reflect PTch **pässŭkwä*, a borrowing from Iranian **pusaka-* (cf. Sogdian *’pspkh/’ps’k* or Parthian *pwsg* and the corresponding Iranian loanword in Armenian, namely *psak* (Hansen, 1940:153, VW:636, Tremblay, 2005:425).

pi (particle) ‘± really, indeed’[used to emphasize questions and commands or to indicate deference]

54 saswa pstināṣṣar pi mcuṣkant[a] ‘O lord, (if you please) keep the princes silent!’ (53a2^{C}), */// w[e]sk[e]ṃ k$_u$se pi se eṅwe ste* ‘they ask: who is this man really?’ (91b4^{C}), *Vibhuṣaṇaprabhe weṣṣäṃ ñakteṃts saswa k$_u$se pi ksa ayi-ne pelaikne klyauṣtsi* ‘Vibhuṣaṇaprabhe speaks: “Lord of gods, who will give him to hear the law?” ’ (99a4^{C}), • *tumeṃ weña au* • *watkaṣṣi pi pañäkte niṣīdaṃ ñremeṃ kälymi raso tsamtsi* • ‘then he spoke out: may the Buddha order the sitting-mat to increase a span from the direction of the fringe!’ (IT-247a5/6^{C}).

■Probably related to the *-pi* of TchA which occurs as part of decade numbers, e.g., *taryāk-wepi* ‘32.’ PTch **pi̯ä* is presumably a descendent of PIE **h$_1$epi* [: Sanskrit *ápi* ‘also, in addition,’ *api-/pi-* ‘near, by,’ Avestan *aipi* ‘near, etc.,’ Armenian *ew* ‘and,’ Greek *epí* ‘to, on,’ Greek *ópithen* ‘behind,’ Latin *ob* ‘in front of, because of,’ Lithuanian *ap(i)-* ‘around,’ etc. (P:323-4; MA:391)] (Smith, 1910: 13, VW:373-4). ►See also **mapi**.

pi- (vi/vt.) **G** ‘sing’; **K** ‘cause to sing; blow [a musical instrument]’

G Ps. V / **pīyā́-**/ [A // -, -, pīyaṃ; AOpt. // -, -, p(i)yoyeṃ]: *kalneṃ ploryaṃ tne pīyaṃ lwāsa* ‘the flutes (?) resound and the animals sing’ (589a6^{C}), *mek pyoyeṃ* ‘they had to sing a melody’ (PK-AS-15-D-a7^{C} [Couvreur, 1954c:88]; for *mek*, see MW, s.v. *rāga-*); Ko. V /**pā́yā-**/ (see abstract); **—pāyalñe** ‘singing’: *lo lmau tākoy mā keś wāyoy pāyalyñe* ‘he must sit afar and not pay attention to the singing’ (PK-AS-15-D-b2^{C} [Couvreur, 1954c:88]).

K Pt. II /**pā́yā-**/: *[spä]ntaiytsñeṣṣai wrākai pāyāsta klenauntsai* ‘thou didst cause to sing [i.e., blow] the resounding shell of confidence’ (214b4$^{E/C}$).

■TchB *pi-* ‘sing; make sing’ is probably cognate with the hapax TchA *pis-* at A-301b3 *rapeyäntu pisāṣlaṃ koṣtlaṃ* ‘musical instruments [are] to be blown and

struck.' The TchA word is clearly transitive and so the functional equivalent of the B causative. TchA *pis-ās-* may be an extension of a PTch **päy-äsk-*, the probable shape of the causative present and subjunctive in TchB (corresponding to the attested preterite stem *pāyā-*). PTch **päy-* is probably to be related to the otherwise isolated OCS *pěti* 'sing' (1st pers. sg. *pojǫ*) (Adams, 1982:133; MA: 519-520). Not (with VW:374) related to Latin *spīrāre* under the assumption that the Tocharian words primarily meant '± blow.' ►See also possibly **pīya·rä.**

pik- (vt.) 'write, paint, delineate'

Ps. VII /**piṅkā́-**/ [A -, -, piṅkäṃ//-, -, , piṅkäṃ; *m*-Part. piṅkemane; Ger. piṅkalle]: *ṣle-taś piṅkäṃ Yuṣaiśco* 'the mountain-commander writes to Y.' (LP-1a1^{Col}), *tarya piṭakänta piṅkemane tākoym* 'may I be writing the three *piṭaka*s' (605b3/4$^{C/L}$); Ko. V /**pā́ikā-**/ [MP -, -, paikatär//; Inf. paikatsi; Ger. paikalle]: *yātka paikatsi toṃ pelaiknenta* 'he ordered [him] to write these laws' (357a6^{C}); Pt. Ib /**pāikā́-**/ [A -, -, paika// paikām, -, paikāre; MP paikāmai, -, paikāte//]: *parso ette paiyka* 'he wrote the letter down' (492a2^{Col}), *te Puñakāme paiyka* 'P. painted this' [adjacent to a wall-painting] (G-Qm3^{Col}), *Śilayaśe Wiryadewe tuntse ṣotri paiykām* 'Ś. and W., we wrote the sign thereof' (G-Su32^{Col}), *k$_u$ce te makte paiykāmai* 'since I myself have written this' (S-2b1/PK-AS-5Ab1^{C}); PP /**pāpāikā-**/: *mäkte ost poṣiyantsa [wa]wārpau [pa]paikau ā[s]tre* 'as a house surrounded by walls, painted, and clean' (A-2/PK-AS-6Ca4/5^{C}); —×**papaikar** '±document': *tāy papaikar lyuwa* 'he sent the document to her' (THT-1321a5^{A}); —**paikalñe** 'writing': *paikalñesa Aśvavārg colaṃ [yakweṃ yälloṣṣeṃ yātäṣṣīmar]* 'by the writing of the *Aśvavarga* may I tame the wild horses of the senses!' (313a4^{C}).

■ AB *pik-* reflect PTch **päik-* from PIE **peiĝ-/peiḱ-* [: Sanskrit *piṅkte* 'paints,' Latin *pingō* 'paint,' Sanskrit *piṃśati* 'hews, carves; forms, fashions; adorns,' Avestan *paēs-* 'color, adorn,' Persian *nu-vēsad* 'write,' Lithuanian *piẽšti* 'paint, write,' OCS *рьsati* 'write,'etc. (P:794-5; MA: 414; LIV:464 or 465ff.; Cheung, 2006:291-292; de Vaan, 2008:465-466)] (Meillet, 1914:18, VW:374). ►See also probably **pikār** and possibly **pikṣanma**.

pikaṃṣṣe* (adj.) '?'

[f: -, -, pikaṃṣṣai//] ***///pikaṃṣṣai rutsi preke :*** (281a6^{E}).

pikār* (n.[m.sg.]) 'gesture'

[-, -, pikār//-, -, pikāränta] */// lyelykoṣ ce$_u$ pikārsa wnolm=alyek* 'having seen another being with this gesture' (606a3^{C}), *lekanma pikāränta* (109b8^{L}). ■ AB *pikār* looks to be a derivative of *pik-* 'write, paint' (so VW:374) though the semantic development is not obvious.

pikul (nf.) 'year'

[pikul, -, pikul//pik$_u$la ~ pikwala, pikwalaṃts, pik$_u$la ~ pikwala] *ṣkäs käntenma pikwäla k$_u$ce cärka kektseñä* '[it had been] six hundred years since he released [his] body' (THT-1859a5^{A}), *ywārśkāñ̈ñi pik$_u$lameṃ* '[those of] middle years' (2a5^{C}), ***:*** *śāmnaṃts śaul ṣai ṣkas-tmane pik$_u$la* 'the life of men was 60,000 years' (3b1^{C}), *wī pikla ñiś no tsaukwa cī* '[for] two years I suckled thee' (415a3^{L}), *nāke-pikulne* 'in the serpent year' (G-Qa3.2^{Col}), */// kwri ṣpä pikwalaṃts kante śā[yi] ///* 'even if one lived a hundred years' (= B(H)S *yac ca varṣaśatam jīvet* [IT-308a6$^{?}$ (Peyrot, 2008b:105)]); — **(-)pikwalañ̈ñe** 'having [so-many] years': *ikäṃ-*

pikwalañe nesau ‘I am twenty years [old]’ (330b5^{L}), *aiśamñesa kärsor star-ś mäkte Samantatir sańkrām pikwalañe śka anās erkatte ṣe-ñ* ‘by wisdom thou hast the knowledge how my monastery S. was for years miserable and detestable’ (PK-DAM.507-a2/3^{Col} [Pinault, 1984a:24]).

●Tocharian speakers were very familiar with the twelve-year animal cycle (Lüders, 1933). There is a complete list the Sanskrit terms and their Tocharian B equivalents at 549a5-7^{C} as well as a number of dating formulas in which the animal cycle is used. The list at 549 reads: *aśva • yakwe, paśu • śaiyye, makkara • mokoṃśk[e]* [or *mokoṃśk[a]*?]*, kukkuṭa • krańko, śvāṇa* [sic] *• kū, sukhara* [sic] *• suwo, maṇḍilya • arśakärśa, govo • okso, vyāghra • mewiyo, [śa]śa • paṣe, nāga • nā[k], ahi • auk*. The only surprise in this list is the word for ‘bat’ (*maṇḍilya • arśakärśa*) rather than ‘rat.’ In actual dates we have (in the form of compounds with the expected accusative singular in the prior member): *yakwe-pikulne* ‘in the horse year,’ *mokośkai-pikulne* ‘in the monkey year,’ *kweṃ-pikulne* ‘in the dog year,’ *suwa-pikulne* ‘in the pig year,’ *mewye-pikulne* [sic] ‘in the tiger year,’ *paṣ-pikulne* ‘in the rabbit year,’ *nāke-pikulne* ‘in the dragon year.’

■TchA $p_{u}kul/p_{u}käl$ (plural *puklā*) and B *pikul* reflect a PTch **päkwäl* (plural **päkwälā*) but further connections are not as clear as they might be. The most likely hypothesis is Katz’s (1994) derivation from **pi-$k^{w}l_{\circ}$*, a compound of **(h$_{1}$e)pi + $k^{w}l_{\circ}$*, the root noun of **k^{w}el-* ‘turn, revolve.’ Katz shows numerous examples of (in putative PIE form) **peri + k^{w}el-* or *epi + k^{w}el-* with nouns meaning ‘year’ or ‘anniversary’ and with the semantic signification of ‘go through/complete the yearly cycle.’ A PIE noun **pi-$k^{w}l_{\circ}$* would mean ‘completion of the yearly cycle’ thence, by abduction, ‘year.’ Also conceivable is VW’s suggestion (395-6), following the lead of Sieg (*apud* Schrader-Nehring, 1917-23:526), that assumes that PTch **päkwäl* is a verbal noun derived from **^{1}päk-* ‘cook, ripen,’ q.v. In PIE terms **päkwäl* would be **pek$^{w}l_{\circ}$* or **pek^{w}ul*. Semantically one might have a development **‘maturity (of plants)’ > **‘harvest’ > ‘year.’

pikṣanma* (n.[pl.]) ‘± spots’ (?)

[//-, -, pikṣanma] *särwāna sonopälle … pikṣanma säṅkiṃ yoraiṃ po nakṣäṃ* ‘the face [is] to be anointed … spots [?], wrinkles [?], and pimples, it destroys [them] all’ (W-40b2/3^{C}). ■If the meaning is correct, we surely have a derivative of some sort of *pik-* ‘write, paint.’ Might this word be the nominal derivative of a (causative) present **pik-s$^{\ddot{a}}/_{e}$-*?

piṅkte (adj.) ‘fifth’

[m: piṅkte, piṅ(k)cepi ~ piñcepi, piṅ(k)ce ~ piñce//-, - piṅkceṃ//] [f: piṅkca, -, -//] *śkäñce-piṅkce kauṃ* ‘the l5th day’ (37a1^{C}), *pi[ṅkte]* = B(H)S *pañcama-* (198a3^{L}), *piṅkte meñe āra* ‘the fifth month has finished’ (461a4^{Col}).

■TchA *päṅt* and B *piṅkte* reflect PTch **pi̯äṅkte* from PIE **penk^{w}tó-* [: Sanskrit *pakthá-*, Avestan *puxδa-* (pre-Proto-Indo-Iranian apparently **pn̥k^{w}tó-*), Greek *pémptos*, Latin *quīntus*, Old English *fīfta*, Lithuanian *peñtas*, OCS *pętъ*, etc. (P:808; MA:402)] (VW:360-1, Winter, 1991:136-137). ►See also **piś** and perhaps **epiṅkte**.

picumaṇḍa (n.) ‘neem tree (*Azadirachta indica* A. Jus. or *Melia azadirachta* Linn.)’ (a medical ingredient)
[picumaṇḍa, -, -//] (P-3a2/PK-AS-9Aa2^{E}). ■From B(H)S *picumanda-*.

ˣPiñaute (n.) ‘Piñaute’ (PN in administrative records)
[Piñaute, -, -//] (SI B Toch. 12.4^{Col} [Pinault, 1998:16]).

piṭak* (n.) ‘(canonical) collection of buddhist works’
[//-, -, piṭakänta] (400b3^{Col}, 605b3$^{C/L}$). ■From B(H)S *piṭaka-*.

pit (n.) ‘gall’
[pit, pittantse, pit//] *te keklyau[ṣo]rmeṃ Araṇemiñ lānte pit maiwāte-ne k[eṃ]tsa klāya* ‘hearing this the gall of king A. shook [= he fainted] and he fell to the ground’ (85b4/5^{C}), *pittantse ṣotruna* ‘signs of bile [disease]’ (Y-3a2$^{C/L}$), *pit* = B(H)S *pittam* (Y-3b6$^{C/L}$); **—pittaṣṣe*** ‘prtng to gall, bile’ (497a7^{C}); **—pit-maiwalñe** ‘fainting’: = B(H)S *mūrccha-* (Y-3a2$^{C/L}$). ■From B(H)S *pitta-*. ►See also **pittāk**.

pitari (n.) ‘finger-leaf morning glory (*Ipomoea paniculata* R. Br.)’ (MI)
[pitari, -, -//] (W-39b2^{C}). ■From B(H)S *vidāri-*. ►See also **biḍari.**

pīto (nm.) ‘price, cost’
[pīto, pītantse (?), pīto//-, -, pitaiṃ] *śaulänmaṣe pitosa ce p[e]rnerñe kraupatai* ‘thou hast gathered this glory at the cost of lives’ (203b3/4$^{E/C}$), *wastsitse pito wat* ‘or the price of clothes’ (315b3$^{E/C}$), • *ṣaḍvarginta karyor pito misko ailñe yamaṣyenträ* • ‘the *ṣaḍvargika*s were buying selling, exchanging, and giving in exchange for themselves’ (337a2^{C}), *yäkweceṃ pitaiṃ* ‘prices of horses’ (IT-253a2^{C}); **—pitaitstse** ‘± having a price’: (316al$^{E/C}$).
■Borrowed from some Middle Iranian source, presumably pre-Khotanese **pīθa-*, cf. attested Khotanese *pīha-* ‘price,’ and also Ossetic (Digoron) *fedun* ‘pay’, Bailey, 1967:196-7 (also VW:637, Tremblay, 2005:428). The Iranian may ultimately be connected with OHG *feil* ‘be for sale.’ Not with Greek *peithṓ* ‘persuasion’ (as earlier suggested by VW), nor from a PIE preform in **pi-dō-* (Isebaert’s suggestion, *apud* Thomas, 1985b:135), comparing Messapic *pido* ‘dedit, donavit.’

pitke* (n.[m.sg.]) ‘spittle’ (?)
[-, -, pitke//] *kete āñme tākaṃ tweri ruwyenträ partāktaññe pitkesa ṣarne laikanalle* ‘to whomever is the wish: may doors open! [his] hands [are] to be washed with camel (?) spittle’ (M-3b1/PK-AS-8Cb1^{C}), *śāmñe pitke /// eśane epiṅkte pärwāne wat no lupṣale* ‘human spittle [is] to be smeared between the eyes or on the brows’ (M-3b4/5/PK-AS-8Cb4/5^{C}).
■If correctly identified semantically, this looks to be a *nomen actionis* from a verb **pitk-* ‘spit’ related most nearly to Germanic **spit-* seen in Old English *spittan* (Adams, 1986). Somewhat more distantly related are a host of other words in Indo-European descended from **spyeu-*: Sanskrit *ṣṭhīvati* ‘spits,’ Greek *ptúō* ‘spit,’ Latin *spuō* ‘id.,’ Gothic *speiwan* ‘id.,’ Lithuanian *spiáuti* ‘id.,’ etc. (P:999-1000; MA:538).

ˣpittāk* (n.) ‘blister, swelling’ (?) or ‘gallstones’ (?)
[//-, -, pittākänta] *///ñantsa pittākänta tāṣi* • ‘he placed the blisters (?) over the …’ (IT-173b4^{C}). ■From B(H)S *pittaka-*.

pittsau*, ►pintsau.

Pidär-Mani (n.) ‘father Mani’ (PN)
[in Manichean script] *pydrm///* [= *pidär-m[ani]*] (Gabain/Winter:12).

pin- (vt.) ‘± blow’ (or possibly ‘introduce’)
Ps. Xa /**pinäsk**^{ä}/$_{\text{e}}$**-**/ [Ger. pinaṣṣälle]: *meleṃne pinaṣle* ‘it [is] to be blown in the nose’ (Y-2a4$^{C/L}$).
■If correctly identified as to meaning, TchB *pin-* ‘blow’ must be related to TchA *piw-* ‘id.’ (cf. the latter’s two attestations: A-124b2 *wär wipäṣṣäṃ want piwāṣäṃ* ‘water wets it and wind blows it’ and A-124b5 *wäryo wantyo wipo pāpeyu* ‘wet by water, blown by wind’). PTch **päi-* and its various extensions must be related to otherwise isolated Latin *spīrāre* ‘blow, breathe’ (Adams, 1982: 134).

pintwāt (n.[m.sg.]) ‘alms’
[pintwāt, -, pintwāt//] *pintwāt śaitsisa* ‘alms to live by’ (32b8^{C}), • *tsoṅkaik pātrai wastsi kamāte Śrāvastine piṃtwat yopsa* • ‘at dawn he gathered up [his] begging-bowl and clothes and entered Ś. to beg’ (IT-247a2^{C}). ■From B(H)S *piṇḍapāta-* (cf. TchA *piṃtwāt*).

ˣpintsamo* [or **pintsāmo***?] (n.) ‘(fish)scale’
[//-, -, pintsamonta] *[ente taisa lwāsane] tetemu ṣaiytä • māka-yäkne ausa aṣitaṃ pār pitsamonta* [sic] *wasātai* ‘if you had been [re]born among the animals, [in] manifold dress, pelt, plumage, scales, you dressed’ (KVāc-12b3/THT-1105b3^{C} [Schmidt, 1986]), *pintsamonta ruwāllona* ‘the scales [are] to be pulled off’ (W-42a3^{C}). ●Possibly, though less likely, we should read *pittsamo*. ■Etymology unknown.

pintsau* (n.) ‘± filament, eyelash; sp. of plant’ [?]; ‘least little thing’ (?)
[-, pintsauntse, pintsau] *[śiri]ṣäṣṣe[p]i pint[s]aunt[s]e /// =* B(H)S *śirīṣa-pakṣman-* ‘of the filament of the *Acacia Sirissa* (IT-16a6^{C} [cf. Couvreur, 1966:162; read differently by IDP, but the *pintsauntse* part is probably correct]); **—pintsauṣṣe** ‘prtng to *pintsau*’: *pintsauṣṣe śäktāly[e] ra* (153b1^{C}); **—pintsau-menāk** ‘?’: *walo ṣlentso śpālmeṃ su pi[nt]s[au] menāk - - - plyuwi teteka* (100b1^{C}). ●*Pintsau* rather than *pittsau* reflects Schmidt’s insight (2001) that the akṣara traditionally read as *tts* is likely, probably in most cases, to actually be *nts*. ■Etymology unknown. For the meaning, see Couvreur’s discussion (1966:162).

pippalimula (n.) ‘root of Indian long pepper (*Piper longum* Linn.)’ (MI)
[pippalimula, -, -//] (P-3a6/PK-AS-9Aa6^{E}). ■From B(H)S *pippalimūla-*.

pippāl (n.) ‘Indian long pepper (*Piper longum* Linn.)’
[pippāl, -, pippāl//pippālänta, -, -] *pip[p]ā[l] emalye varsa* [sic] *yoka[le]* ‘pepper with warm water [is] to be drunk’ (499a4^{C}); **—pippāläṣṣe*** ‘prtng to pepper’ (497a8^{C}) ■From B(H)S *pippalī-*.

pīya·rä ‘?’
/// ot no pälskā sū mänt pīya[t$^{?}$*]rä///* ‘then, however, he thought, so he/it is/will be …’ (339a2^{A}). ●Possibly the third sg. MP present of *pi-*, q.v.

pir* (n.) ‘chair’
[-, -, pir//] *84 se ṣamāne pir mañcāk yamasträ* ‘whatever monk makes for himself a stool or bed’ (IT-246b4$^{C/L}$). ■From B(H)S *pīṭha-*.

pirko* (n.) ‘(sun-)rise’
[-, -, pirko//] *kälymiṃ läkāṣyeṃ cey kom-pirkomeṃ ipprerne ka ṣ lyakār-ne*

(108b5^{L}), *[pirko]meṃ* = B(H)S *abhyudaya-* (IT-202b6^{C}); —**ˣ-pirkoṣṣe*** (adj.) ‘east’: (IT-932b2$^{?}$), also in the compound **kauṃ-pirkoṣṣa*** (n.) ‘east’: *kauṃ-pirkoṣṣaine* (= B(H)S *pūrvasyāṃ*) (527b3^{C}). ■A *nomen actionis* from ^{2}*pärk-*, q.v. For the formation, compare *pilko* from ^{1}*pälk-*. Compare also TchA *opärkā* ‘at sunrise.’

ˣpil- (vt.) ‘± stretch, strain [the ears]’

Ko. I [**pilä-**] /A -, -, piltär//] *klautsä piltär* ‘may he prick up the ears [dual]’ (THT-1543-G-a2$^{E/C}$); Imp. /**pepil-**/ [ImpPl. pepil(t)so]: ***:*** *klautsne=naiśai pepīltso śau[l]mpa mā spänteträ 95* ‘prick up your ears attentively attentively, do not trust in life!’ (3b4/5^{C}); PP /**pepílo-**/: */// klauts pepīlo[ṣ]///* ‘ears attent’ (IT-1184b1$^{?}$).

■Etymology uncertain. TchB *pils-* may reflect a PTch **päls-* from PIE **pel(s)-* ‘quiver, tremble’ otherwise seen only in Slavic [: OCS *plaxъ* ‘quivering, nervous, anxious’ (< **polso-*), *plašiti* ‘be fearful’ (P:801)]. In Slavic we have a semantic development *‘quiver’ > ‘quiver with fear’ while in Tocharian we see *‘quiver’ > ‘quiver with excitement’ *vel sim*. See also **klausa-pilṣi**.

pilamātti ~ pilamāddhyi (n.) ‘center of the fruit of the bael or bilva (*Aegle marmelos* Corr.)’ (a medical ingredient)

[pilamātti ~ pilamāddhyi, -, -//] (W-7a5^{C}, P-3a6^{E}). ■B(H)S *bilva-madhya-*.

pīle (n.[m.sg.]) ‘wound’

[pīle, pilentse, pīle//-, -, pilenta] *śwāṃ-ne yṅkauṃ-kästwer yelyi pilenta* ‘day and night the worms eat at his wounds’ (33a8/b1^{C}), *pile[n]e sāṃ[tk]e ... pilentse pkelñe* ‘a remedy for the wound … curing of the wound’ (PK-NS-53b6^{C} [Pinault, 1988:101]); —**pilentatstse*** ‘having wounds, wounded’: */// wlauwa aścī cets pilentaccī* ‘their disheveled and wounded heads’ (IT-1a3^{C}).

■Etymology unclear. TchA *päl* and B *pīle* reflect PTch **päle* but extra-Tocharian cognates, if any, are uncertain. VW (356) relates this word to Greek *ápelos* (nt.) ‘wound’ under the assumption that the *a-* in Greek is an intensive prefix (so also MA:650). Frisk (1960:120), on the other hand would like to connect *ápelos* with *pélas* ‘skin, hide’ which would be reasonable enough if the *a-* reflects PIE **h$_1$n̥* ‘in.’ If so, of course, the possibility of a connection with *pīle* disappears. Beekes (2010:115) sees any Greek-Tocharian connection as “highly uncertain.” Normier (1980:253) gives **apélos* for both Greek and Tocharian but does not discuss it further. Couvreur (1947:351) suggests a connection with Sanskrit *bíla-* (nt.) ‘whole, cavity, pit.’ The Armenian verb Armenian *pelem* ‘hollows out, digs’ might also be brought in here (not discussed by Martirosyan, 2010). Mayrhofer (1960:432) does not look with favor on Couvreur’s suggestion, though formally impeccable and semantically good, because he sees, with some probability, the Sanskrit word as a borrowing from some Dravidian source. However, the Tocharo-Armenian connection remains possible.

pilke* (n.) ‘copper’

[-, -, pilke//] *pilke* = B(H)S *tāmraṃ* (529b4^{C}); —**pilkeṣṣe** ‘prtng to copper’: *pilkeṣṣe kentse* ‘verdigris’ (H:130), *pilkeṣṣe* (IT-234b4^{E}), *pilkeṣṣa* [= Pāli *tambalhoha-*] (PK-NS-25-b4^{C} [Pinault, 2000:82]). ■Presumably a derivative of ^{3}*pälk-* ‘burn,’ as the ‘[stuff that looks like] burning; shining, brilliant.’

pilko (n.[m.sg.]) ‘insight, view; look, glance’

[pilko, pilkontse, pilko//-, pilkontaṃts, pilkonta] *pilkont[a]* = B(H)S *dṛṣṭi-*

(251al^{E}), *akwatse pilko olyapotse* = B(H)S *atitīkṣṇacakṣuṣa-* (545al^{E}) *alyek snai pstak pilkosa* ‘with another instantaneous glance’ (THT-2247a7^{E}), *eroṣ pilko aṅkaiṃ ṣeyeṃ* ‘they had evoked false insight’ (15a5=17a6^{C}), *pilko[s=ā]ñmā-laṣkeṃ lkāṣṣän-me* ‘he looks at them with a tender look’ (88a6^{C}), *pärmaṅkä[c]ce pilkosa* ‘with hopeful glance’ (99b4^{C}); —**pilkoṣṣe** ‘prtng to insight’ (282a3^{A}); —**pilkontaṣṣe** ‘prtng to insights/thoughts’ (29b5^{C}); — **-pilkotstse** ‘having [such-and-such] a view or insight’: *[yo]lo-pilkoccepi* = B(H)S *durdṛṣṭeḥ* (U-22b1^{E}/IT-206). ■Tch B *pilko*, like its A cognate *pälk*, is a *nomen actionis* from ^{1}*pälk-*, q.v. For the formation one might compare *pirko* ‘sunrise’ from ^{2}*pärk-* ‘rise.’

pilkwer* (n.) ‘± boil, carbuncle’ (?)

[-, -, pilkwer//] /// *malkwersa trīwäṣällya ṣpakīye pilkwersa riṅkatsi* ‘with milk [is] to be mixed; a poultice over the boil [is] to be placed’ (W-39b1^{C}). ■If the meaning has been correctly identified, a derivative of ^{3}*pälk-*, q.v., implying a preterite participle **pilku(we)-*.

pilta (nnt.) ‘leaf, petal’

[pilta, -, pilta/piltāṣ -, -/piltāsa, -, piltāsa] *uppālṣi piltāṣ ram no* /// (THT-1228a6^{E}), *palāśäṣṣe piltasa* = B(H)S *palāśapatreṇa* (308b5^{C}), *ts[e]n-uppālṣi piltāṣ ra eśne* ‘[two] eyes like the petals of blue lotus’ (575a3^{C}), ///·*k*· *uppālṣe pilta nest* (622b4^{C}).

■TchA *pält* and B *pilta* reflect PTch **pältā* (as if) from PIE *b^{h}ḷh_{1}t-os-* (K. T. Schmidt, 1982:363) or perhaps from *b^{h}elh$_{1}$t-os-* (Pinault, 2008:206, notes that the initial *pi-* normally indicates a PIE **Pe-*). The closest relatives, are to be seen in Germanic, e.g., Old English *blæd* ‘leaf, blade,’ OHG *blat* ‘id.’ (as if) from PIE *b^{h}ḷh_{1}tó-* (nt.) (the *s*-stem plural in New High German, *Blätter*, is analogical; so to be corrected MA:348). Somewhat more distantly we have OHG *blāt* ‘flower’ (< *b^{h}leh$_{1}$tó-), Old Irish *blāth* ‘id.’ (< *b^{h}loh$_{1}$to-), or Old Latin *flōs* ‘id.’ (P:122). Cf. Petersen, 1939:78, VW, 1939:100, 1976:358, Beekes, 2010:1596-97, though details differ. The nominative/accusative singular **pältā* reflects directly a neuter *s*-stem “collective” *b^{h}(e)ḷh_{1}tōs (plural *b^{h}(e)ḷh_{1}toseh$_{a}$)—compare the *r*-stem “collectives” seen in *pūwar* ‘fire’ and *yasar* ‘blood.’ A similar *s*-stem collective is seen in *luwo* ‘animal’ (the nominative *luwo* is secondarily distinguished from the regular accusative *luwa*). Pinault (2008:206) prefers to take this noun from PIE **pleth$_{2}$-* ‘spread out’ but such a derivation requires a metathesis of **ple-* to **pel-*, as well as a less satisfying semantic relationship.

pilycalñe (n.) ‘austerity, act of asceticism, mortification, penance’

[-, -, pilycalñe//] *cau pilycalñe rintsate* (18a4^{C}), *pilycalñene lalālu laukito ṛṣāke tākaṃ* ‘a foreign sage trained in penance’ (107a6^{L}); —**$^{\times}$pilcalñetstse***: showing asceticism, pious, ascetic’: *pilycalñeccu wroccu ṛṣāka* ‘great ascetic seer!’ (107b7^{C}). ■A phonological variant of *pälśalñe*, a derivative of ^{3}*pälk-*, q.v.

piṣitakamantha (n.) ‘beverage of grain mixed with liquid’ (a medical ingredient)

[piṣitakamantha, -, -//] (W passim^{C}). ■From B(H)S **piṣītakmantha-* (Filliozat; not in M-W or Edgerton).

piś (number) ‘five’

[piś, piśaṃts, piś] *[indri]ntaṃts ... piśantso* ‘of the five sense organs’ (5b6^{C}), *piś* = B(H)S *pañca* (16a8^{C}), *piś kṣuṃntsa ñuñce meṃne* ‘in the fifth regnal period in the ninth month’ (LP-11a2^{Col}), *piś eṅkalñecci āntsi* = B(H)S *pañcopādāna-*

skandhā (PK-NS-53a2[C] [Pinault, 1988:100]); **—pīś-antseṣṣe*** ‘prtng to the five elements’ (168.e[C]); **—piś-cmelaṣṣe** ‘prtng to the five births’: *piś-cmelṣana läklenta* ‘the sufferings of [those] of the five births’ (12b4[C]); **—piś-känte** ‘500’ (23a1[C], 525a1[C], IT-36a1, -b4[C]); **—piś-yältse ~ piś-(y)iltse** ‘5,000’ (507b2[C/L]); **—piś-meñantse-ne** ‘on the fifth of the month’ (433a20[Col]); **—piś-yäkne(sa)** ‘fivefold’ (11b7[C])

■TchA *päñ* and B *piś* reflect PTch **pi̯ä́ñćä* with differing reductions of the final cluster. PTch **pi̯ä́ñćä* is from PIE *pénk*[w]*e* [: Sanskrit *páñca*, Armenian *hing*, Greek *pénte*, Latin *quīnque*, Gothic *fimf*, Old English *fīf*, Lithuanian *penkì*, etc. (P:808; MA:401; de Vaan, 2008:509)] (Smith, 1910:14, VW: 360-1, Winter, 1991:107-108). ►See also **piṅkte**, **piśār**, and **piśāka**.

piśāka (number) ‘fifty’; (n.) ‘a group of fifty’

[piśāka ~ p$_{(i)}$śāka[Col], -, piśāka ~ p$_{(i)}$śāka[Col]//-, -, piśakānta] *piśakānta piśāka tīrttheṃ ypärwe tsyālpatai* ‘thou hast freed earlier fifty fifties [of] *tīrtha*s’ (252b4[A]), *p$_i$śākka ṣe cakanma* ‘fifty-one *cāk*s’ (461a3[Col]). ■A derivative of *piś* ‘five,’ q.v. In particular we have a reflex of PIE **penk*[w]*ēk̂omt* (for the final *-ka*, see the discussion at **täryāka**) much as in Greek *pentēkonta* and Sanskrit *pañcāśat-*. The corresponding TchA *pñāk* has been rebuilt on the basis of TchA *päñ* ‘five’ (Winter, 1991:119-120). ►See also **piś** and **piśākar**.

piśākar (distributive numeral) ‘by 50’s’

Only in the compound *känte-p$_i$śākar* ‘by 150’s’ (108a5[L]). ■A derivative of the previous entry.

ˣpiśār (distributive numeral) ‘by fives’

In several PK-Cp texts[Col].

ˣpiśiltse (**~ piśyältse**) (number) [indeclinable] ‘five thousand’

(398a1[L], 399a1[L], 507b2[C/L], Winter [1991:126]). ■A compound of (stressed) *piś* ‘five’ + *yältse* (unstressed) ‘thousand,’ qq.v.

ˣpiśtär (n.) ‘goitre’

[piśtär, -, //] (KVāc-9b3/THT-1109b3[C] [Schmidt, 1986]). ●Schmidt equates this word with *gaṇḍa-* in the underlying B(H)S text and translates the latter word as ‘scrofula.’ However, so far as I can see, *gaṇḍa-* is in both Sanskrit and Modern Indic ‘goitre’ or ‘boil.’ ■In form it looks to be an old *nomen instrumenti*, e.g., a putative PIE **PeiKetrom*, but this form leads to no obvious etymological connections.

piśpik* (n.) ‘(woman’s) breast’ or ‘nipple’ (?)

[-, -, piśpik/-, -, piśpikne/] *klaiñe teki piśpi[kne]sa tsäṅkau tākaṃ* ‘[if] a female disease has arisen on the breasts/nipples’ (Y-1al/2[C/L]), *indrine araṃśne piśpikne lakle wikäṣṣäṃ* ‘it destroys pain in the penis, heart, and breast/nipple’ [= B(H)S *stana-*] (Y-1a6[C/L]).

●Carling (2003b:49) suggests a reading *piśyikne* (= *piś-yakne*) and a meaning ‘five-fold.’ Indeed it is not altogether clear whether the second half of the compound akṣara is a *-y-* or a *-p-*. A close look at the facsimile published in Filliozat (1948) reveals a form about midway between that expected for *-p-* and that for *-y-* (the riser portions of the akṣara should be about twice as high for *-y-* as for *-p-*). But reading the word as *piś-yikne* ‘five-fold’ would mean the Tocharian translator had (1) failed to provide any Tocharian equivalent for B(H)S *-stana-* in the

original and (2) gratuitously inserted ‘five-fold’ for which there was no warrant in the Sanskrit text. In sum, Filliozat’s reading of *piśpikne* as the Tocharian equivalent of B(H)S *-stana-*, a reading implicitly upheld by Sieg (1954), is preferable.

■Etymology unclear. It is possible that we have here a reduplicated formation, i.e., putative PIE **peikipeiki-*, related to such words as Latin *spīca*/*spīcus* ‘ear of grain,’ Old English *spīc* ‘pointed piece of land’ (cited from P.; not in Clark Hall or Bosworth, Toller, Campbell), *spāca* ‘spoke, ray,’ Old Norse *spíkr* ‘nail’ (> New English *spike*) (P:981)] (VW:375, though he starts from **peispeik-*). If so, this word would be related to *ṣpikīye*, q.v. On the other hand, the possibility that this is a nursery word of some sort cannot be ignored.

pīsäl (n.[m.sg.]) ‘chaff (of grain), husk’

[pisäl, -, pisäl//] *pi[säl]* = B(H)S *tuṣa-* (174b2^{C}), *atiyai-pisäl-melte-oraṣṣe puwar* ‘a fire of grass, chaff, dung, or wood’ (194b1$^{C/L}$).

■Etymology unclear. TchA *psäl* (attested in the phrase *sne psäl* ‘husked’) and B *pisäl* reflect PTch **pi̯äsäl* perhaps (as if) from a PIE **pesl̥*, a *nomen actionis* from **pes-* ‘blow’ seen otherwise in Germanic and Balto-Slavic [: OHG *fesa* ‘chaff,’ *faso* ‘thread, fringe,’ OCS *paxati* ‘ventilāre, agitāre,’ etc. (P:823-4)]. Alternatively one might prefer to connect this word with PIE **b^{h}us-* ‘chaff’ seen in (popular) Sanskrit *busa-* (nt.) (< **b^{h}usa-*; see Burrow’s discussion, 1976:38) and Latin *furfur* ‘id.’ (< **b^{h}us-b^{h}us-*) though the phonology is a bit more difficult.

×Pissure (n.) ‘Pissure’ (PN in administrative records)

[Pissure, -, -//] (SI P/117.11^{Col} [Pinault, 1998:15]).

pissau (n.) ‘dill (*Anethum graveolens*, *A. sowa* Kurz., or *Peucedanum graveolens* Linn.)’

[pissau, -, -//] *pissau* (THT-1535, frgm. 2 a3^{E}), *ypiya yäkṣiye pissau oṅkarño päkṣalya* ‘barley flour, dill, porridge, [it is] to be cooked’ (P-1a6^{C}), *pissau* = B(H)S *puṣpāhvā-* (Y-2b5$^{C/L}$); **—pissauṣṣe** ‘prtng to dill’ (P-1a2^{C}); **—pissautstse** ‘having dill’ (497a7^{C}) ■Etymology unknown.

pits* (n.) ‘trifle’ (?)

[-, pitsantse, -//] • *pitsantse ṣarmtsa nraiṣṣe lakle wat warpoymar* • ‘because of a trifle I would enjoy the suffering of hell’ (220b5$^{E/C}$), *pitsaṃtse ra* (IT-99a2^{C}). ●It is possible that this word might be a variant of either *pintsau* or *patsa*, qq.v.

Puñakāme (n.) ‘Puṇyakāma’ (PN in graffito)

[Puñakạme, -, -//] (G-Qm3^{Col}, G-Qm7^{Col}).

Puñarakṣite (n.) ‘Puṇyarakṣita’ (PN of a monastic official)

[Puñarakṣite, -, -//] (G-Su29^{Col}).

Puñicandre (n.) ‘Puṇyacandra’ (PN in graffito)

[Puñicaṃndre, -, -//] (G-Su26^{Col}, G-Su34.1^{Col}, SI P/117.5^{Col} [Pinault, 1998:13]).

Puñaiyśe (n.) ‘Puṇyayaśa’ (PN in graffito)

[Puñaiyśe, -, -//] (G-Su26^{Col}).

×Puñyisene (n.) ‘Puṇyasena’ (PN in administrative records)

[Puñyisene, -, -//] (SI P/117.10^{Col} [Pinault, 1998:15]). ►See also **Puṇyisene**.

Puṇyamitre (n.[m.sg.]) ‘Puṇyamitra’ (PN in graffito)

[Puṇyamitre, -, -//] (G-Su9^{Col}, G-Su23^{Col}).

Puṇyarakīte, ►see Puñarakṣite.

Puṇyasene (n.) ‘Puṇyasena’ (PN in graffito)
[Puṇyasene, -, -//] (G-Qm2^{Col}).
×Puṇyisene (n.) ‘Puṇyasena’ (PN in monastic records)
[Puṇyisene, -, -//] (PK-bois-C.1a1^{Col} [Pinault, 1994:91]). See also **Puñyisene**.
Putakupte (n.) ‘Buddhagupta’ (PN)
[Putakupte, -, -//] (491b2^{Col}).
Putatatte* (n.) ‘Buddhadatta’ (PN)
[-, -, Putatatteṃ//] (LP-22a2^{Col}).
putanakeśi (n.) ‘nard, spikenard, or muskroot (*Nardostachys jatamansi* DC)’ (MI)
[putanakeśi, -, -//] (W passim^{C}). ■From B(H)S *pūtanākeśī-*. ►Also **peparṣṣe**.
pūtane* (n.) a kind of demon
[//-, -, pūtaneṃ] (301a3^{C}). ■From B(H)S *pūtana-*.
putanti* (n.) ‘place of the one most senior in rank’
[-, -, putanti//] *tumeṃ putantimeṃ waiptār aśarintaṃts paiyne wināṣṣälle ... eṃṣke nawanti täṅtsi* ‘then he [is] to honor the feet of the *ācārya*s each separately, from the most senior to the newest’ (KVāc-20a4/THT-1112a4^{C} [K. T. Schmidt, 1985: 760]). ■Presumably from a Middle Indic **vuddhānta-* (< B(H)S *vṛddhānta-* ‘place of honor’) (Winter, p.c.); parallel to **nawanti**, q.v.
Putere* (n.) ‘Putera’ (PN?)
[-, -, Putereṃ//] *[snai erka]tñe we[ñ]i Putereṃ[śc]* ‘without anger should one speak to Putera’ (35b7^{C}).
¹putk- (vt.) **G/K²** ‘divide, share, separate’
G Ps. VII /**puttā́ṅk-**/ [A -, -, puttaṅkäṃ// -, -, puttaṅkeṃ; MP -, -, puttaṅktär//; Ger. puttaṅkälle]: */// lwāsane tänmaskentär se no kartse yolo mā puttaṅkeṃ ///* (575b3/4^{C}), *ñ$_u$wār pake[nta] puttaṅktär* ‘it is shared out by nines’ [?] (591a4^{L}); Ko. V /**pā́utkā- ~ pútkā-**/ [A pautkau, -, -//-, -, putkaṃ; Inf. putkatsi]: */// waiptār bhavāṅkänta pautkau* ‘I will divide apart the members of existence’ [?] (149b2^{C}); Impv. /**pútkā-**/ [MPImpvPl putkat]; Pt. I /**putkā́-**/ [A //-, -, putkār; MP -, -, putkāte//]: *śwāra pwārane śaumoṣe* [sic] *pauśye lau putkār* ‘they divided up the levy of men among the four fire[watches]’ (SI P/117.2^{Col} [Pinault, 1998:13]); PP /**putko-**/: ***:*** *täryā aiśamñe tākoy kwri ṣamāne tne putkowä wikṣeñca yarkesa **:*** ‘if a monk would have three-fold wisdom, [but is] separated [therefrom], keeping himself away out of pride’ (31a6^{C}); **—putkalñe** ‘separation, allotment’: *tusāksa aikneṣäṃ yolaina yāmornta nāktsy aiśaumyepi putkalñe tumeṃ yāmtsi* ‘thus it [is] the duty of the wiseman to reprove his own evil deeds and to make a separation therefrom’ (K-3b3/PK-AS-7Cb3^{C}), *mā-putkañememeṃ* [sic] ‘from the non-allotment’ (SHT-1704 [Malzahn, 2007b:309]).
K² Ps. IXb /**pútkäsk**$^{'ä}$**/**$_{e}$**-**/ [MP //-, -, putkäskentär (?); Ger. putkäṣṣälle*] (TVS).
■ AB *putk-* reflect PTch **päutk-* (as if) from PIE **put-sk̂e/o-* [: Latin *putāre* ‘prune; estimate, consider’ which Melchert (1977:123) at least would analyze as *put-eh$_a$-*] (Jacobsohn, 1934:212, MA:144; cf. VW (397) and de Vaan, 2008:451-452 with differing details). One should compare OCS *pytati* ‘examine, scrutinize’ (with new lengthened grade) and especially Czech *ptáti se* ‘ask, enquire’ (with inherited zero-grade [Derksen, 2008:425]). See also ►**pautke**, **pauśye**, **paucciṃ**, and possibly **pyutk-**.

ˣ²putk- (vt.) ‘close [door, gate]’
Ko. I /**peutkä-* ~ pútkä**-/ [A //pūtkäm, -, -]: *Gardabhage weṣṣäṃ läc se orotse onolme pūtkäm ñäke antiṣpūräṃtse yenme* ‘G. speaks: “this great being [*scil*. the boddhistava] has emerged; let us close the harem gate” ’ (PK-AS-12H-b6^{A} [Schmidt, 1999a:105]; PP /**putkú(we)-**/: *yenm[eṃ] pr[ā]kr[e] putkuweṣ tsror-[ī]nts[a] k[a] p[er]k[e]nträ mā parna lnaske[ṃ]* ‘having closed the gates they peek through the cracks and do not go out’ (PK-AS-17J-b1^{C} [Pinault, 1994:115; Schmidt, 1999a:105]).
■Possibly we have here a putative PIE **(s)peud-sḱe/o-* ‘press, drive, hurry, push’ [: Gk *speúdō* ‘hurry, hasten, strive after,’ Lithuanian *spáusti* ‘press, squeeze,’ Albanian *punë* ‘work’ (< **peud-nā*-). For the semantics we might compare Latvian *slēgt* ‘close, lock’ beside Lithuanian *slė́gti* ‘press,’ or English *shut* from Old English *scyttan* ‘move fast (tr.), shoot [the bolt].’

putt-, ►pätt-.

Puttatrāte (n.) ‘Buddhatrāta’ (PN in graffito)
[Puttatrāte, -, -//] (G-Su25.c^{Col}).

Puttamitre (n.) ‘Buddhamitra’ (PN in administrative records)
[Puttamitre, -, -//] (LP-1b3^{Col}, G-Su18^{Col}, SI P/117.5^{Col} [Pinault, 1998:13]).

Puttarakṣīte (n.) ‘Buddharakṣita’ (PN)
[Puttarakṣīte, -, -//] (G-Qa2^{Col}), (Or.15009/89a4$^{?}$ [Tamai, 2009:661]).

Puttawarme (n.) ‘Buddhavarma’ (PN)
[Puttewarme, -, -//] (Otani 19.1.2^{Col} [Pinault, 1998:364]).

ˣPuttaśile (n.) ‘Buddhaśīla’ (PN in administrative records)
[Puttaśile, -, -//] (SI B Toch. 12.2^{Col} [Pinault, 1998:16]).

Puttasene (n.) ‘Buddhasena’ (PN in monastic records)
[Puttasene, Puttasenentse, -//] (PK-DAM.507-a5^{Col} [Pinault, 1984a:24]).

puttemāñce (adj.?) ‘?’
/// puttemāñce ya[p] /// (474al^{Col}).

Putteyāne* (n.) ‘Putteyāne’ (PN in monastic records)
[-, Putteyānentse, -//] (460a2^{Col}).

Puttewante (n.) ‘Puttewante’ (PN in monastic records)
[Puttewante, -, -//] (KLOST.37^{Col}, 22^{Col} [Couvreur, 1954c:86]). ●Ching (2011: 67, fn. 14) reads the name of the notorious embezzler as *Puttawante*, where the second half of the compound is Sogdian *-βnty* ‘servant,’ rather than the traditional *Puttawatte*. The *akṣara*s for <tt> and <nt> are virtually identical.

ˣPuttaiyśe (n.) ‘Buddhayaśa’ (PN in administrative records)
[Puttaiyśe, -, -//] (SI P/117.11^{Col} [Pinault, 1998:15]).

ˣPutropat* name of a meter (4x14 syllables, rhythm 7/7)
[-, -, putropat//] (PK-AS-17A-a4^{C} [Pinault, 1984c:169]).

pudgalyik ([indeclinable] adj.) ‘personal, individual, belonging to a single person’
73 śtwer meñtsa postaññe ṣ ṣamānentse pudgalyik kāko wärpanalle ‘and four months is the longest a monk [is] to enjoy a personal invitation’ (IT-246a2$^{C/L}$).
■From B(H)S *pudgalika*- (cf. TchA *pudgalik*).

pūdñäkte (n.[m.sg.]) ‘buddha’ [the poetic equivalent of **pañäkte**]
[pūdñäkte, pūdñäktentse, pūdñäkte (voc. pūdñäkta)//pūdñäkti, pūdñäkteṃts, pūdñäkteṃ] *[:] ñäkteṃts ñakte pūdñäkte lac lenameṃ* ‘the god of gods, the

Buddha emerged from [his] cell' (5b3[C]), ***:*** *māka pudñäkti tsaṅkaṃ śaiṣṣene* 'many buddhas will arise in the world' (17a8[C]), ***:*** *pudñäktentse kektseṃne lkāṣyeṃ cai yetweṃ lakṣānta* **:** 'they saw on the Buddha's body adornments and marks of excellence' (30b1[C]), *pūdñäktentse* = B(H)S *buddhasya* (IT-267a2[C]); —**pūdñäktäññe** 'prtng to the buddha'; —**pūdñäktäññeṣṣe** 'id.' (71a2[C]); —**pūdñäkteṣṣe** 'id.' (135a5/6[A]). ■A compound of **pūd-** (< B(H)S *buddha-*) + *ñakte* 'god,' q.v. ►See also the prose equivalent, **pañäkte**.

ˣPuddhadepe (n.) 'Buddhadeva' (PN in monastic records)
[Puddhadepe, -, -//] (THT-4000, col. 3 -a6[?]).

punarnap (n.) 'red spiderling (*Boerhavia diffusa* Linn.)' (a medical ingredient)
[punarnap, -, -//] (W passim[C]). ●See also *wärścik* and *eśpeṣṣe*. ■From B(H)S *punarnavā-*.

Punarwasu* (n.) 'fifth (or seventh) lunar mansion'
[-, -, Punarwasu//] *Punarwasune päknāträ ekweṃ* [sic] *klaiṃ wat no ekalmi yāmtsi* '[if] in P. one intends to make subject a man or woman' (M-1b7/PK-AS-8Ab7[C]). ■From B(H)S *Punarvasu-*.

pup, ►päp.

Pūrike (n.) 'Pūrika' (PN)
[Pūrike, -, -//] (59b2[C]).

purohite (n.) 'house-priest, chaplain, chancellor'
[purohite, -, purohiteṃ//] (88b6[C]). ■Like TchA *purohit*, from B(H)S *purohita-*.

pūrṇakoṣäññe (adj.) '?'
[m: pūrṇakoṣäññe, -, -//] (W-22a5[C]). ■Derived from an unattested ***pūrṇakoṣ***, a borrowing from B(H)S *pūrṇakoṣā-* 'cake made from barley flour' (Filliozat) or the name of a plant (M-W).

Purṇāy (n.) 'Purṇāya' (PN)
[Purṇāy, -, -//] (Lévi, 1913:320).

Purtaś* (n.) 'Purtaś' (PN in monastic records)
[-, -, Purtaś//] (490b-I-5[Col]; see discussion of this passage s.v. *nocot*).

Purnakke* (n.) 'Purnakke' (PN)
[-, Purnakki, -//] (Lévi, 1913:320).

Purnakṣeme (n.) 'Purnakṣema' (PN)
[Purnakṣeme, -, -//] (Lévi, 1913:320).

pūrnnikaḍṛṣṭānt (n.) '?'
[pūrnnikaḍṛṣṭānt, -,-//] ///*mālne pūrnnikaḍṛṣṭānt ṣkäs[t]e* (342a2[A]).

ˣPūrvavedīdvīp* (n.[m.sg.]) 'Pūrvavedīdvīpa' (the mythical Eastern Continent)
[-, -, Pūrvavedīdvīp//] (PK-AS-17A-a4, -b1[C] [Pinault, 1984c:169]).

pūrvayok* (n.) 'former existence'
[-, -, pūrvayok//] (349b2[C]). ■From B(H)S *pūrvayoga-*.

pūrvakālāntarābhaw* (n.) 'former existence'
[/pūrvakālāntarābhawäñc, -, -/] (175b2[C]). ■From B(H)S ***pūrvakā-antarābhava-*** (compound not in M-W or Edgerton).

pūrvāntik ([indeclinable] adj.) 'past [of time]'
pūrvāntik nauṣuwe[nt preke] 'the earlier time of the past' (151a2[C]). ■From B(H)S *pūrvānika-*.

ˣPūrvottar* (n.) ‘Pūrvottara’ [lit. ‘the Northeast’] (PN of a city)
[-, -, Pūrvottar//] (PK-AS-17A-b3^{C} [Pinault, 1984:169]); **—Pūrvottar-riye*** ‘id.’ (PK-AS-17A-b6^{C} [Pinault, 1984c:170]). ►See next entry.

ˣPūrvottare* (n.) ‘Pūrvottara’ (PN of a god)
[-, -, Pūrvottare//] (PK-AS-17A-b1^{C} [Pinault, 1984c:169]). ►Also previous entry.

Purvvabhadravat* (n.) the designation of a constellation
[-, -, Purvvadbhadravat//] (M-2a5/PK-AS-8Ba5^{C}). ■From B(H)S *Pūrvabhādrapadā-*.

Purvvaṣät* (n.) the designation of a constellation
[-, -, Purvvaṣät//] (M-2a3/PK-AS-8Ga3^{C}). ■From B(H)S *Pūrvāṣāḍha-*.

ˣPuluśke (n.) ‘Puluśke’ (PN in administrative records)
[Puluśke, -, -//] (SI P/117.8^{Col} [Pinault, 1998:15]).

pūwar (nnt.) (a) ‘fire’; (b) ‘digestion’; (c) ‘beacon-fire’
[pūwar, pwārntse, pūwar/-, -, pwāri/pwāra, -, pwāra]
(a) /// *pūwar salpäṃ palskone pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* ‘the fire blazes in [his]spirit; his whole body burns like a firebrand with passion’ (8a5^{C}), *[nrai]ṣṣana kesasta pwāra :* ‘thou hast extinguished the fires of hell’ (243b3^{C}), *pūwar tr[e]m[eṃ]ṣṣe sälpī-n=enenmeṃ :* ‘may this angry fire blaze within him!’ (350a2^{C}), *pūwarsa* = B(H)S *tejasā* (PK-NS-107b1^{C} [Thomas, 1976b:106]), *puwar* = B(H)S *agnim* (U-13b7^{C}), *wlaśkeṃ pūwarsa päkṣalle* ‘[it is] to be cooked over a gentle fire’ (W-33b3^{C});
(b) *kekesoṣepi pwārntse* ‘for the extinguished digestion’ (497a5^{C});
(c) *21 kṣuntsa Yāśe lānti pat-pikulne* [lege: *paṣ-pikulne*] *oktañce ikäṃ-ṣene ypoymoko Wrau po ypoyntse ārtarsa śwāra pwārane śaumoṣe* [sic] *pauśye lau putkār cai mokṣarāmṣe puwarś śāmna* ‘in the 21st regnal year of King Yāśe, in the rabbit-year, in the eighth [month], on the twenty-first [day]; the *ypoy-moko* Wrau out of concern for the whole country divided up the levy of men among the four beacon-fires; the men for the *mokṣarām*-fire [are]:’ [and then follows a list of names]. (SI P/117.1-2^{Col} [Pinault, 199813]). [●Used thusly *puwar* is the equivalent of Chinese *fēng* ‘beacon-fire’ which in Early Middle Chinese was something like *p^{h}uawŋ* (Pulleyblank’s reconstruction) whose somewhat earlier shape should have been **p^{h}uaɴ*. The phonetic resemblance between the latter and the Tocharian word is noteworthy. Could the ancestor of *fēng* be a borrowing from Proto-Tocharian **puwār*?]
—pwārṣṣe (a) ‘prtng to fire, fiery’; (b) ‘prtng to digestion’: (a) *pwārṣṣe lakle nraiyn=empely[e]* ‘the pain of fire in the terrible hell’ (220b1$^{E/C}$); (b) *pwā[rṣṣepi] läklentse sāṃtke* ‘the remedy for suffering of digestion’ (497a6^{C}); **—pwār-yok*** ‘± fire-like’: (566b8^{C}).
■TchA *por* and B *puwar* probably both reflect a PTch **pŭwār* with a change of pre-A **pwā-* to *po-*. However, such a change lacks any direct parallels and it may be necessary to assume that TchA *por* comes from a PTch and PIE preform somewhat different than does B *puwar* (e.g., it may be from a PIE **peh$_2$wr̥*). Hittite *pahhur* ‘fire’ and *pahhwar* ‘id.’ (gen. *pahhwenas* for both) reflect a PIE **peh$_2$wr̥* (nt.) and its “collective” counterpart **peh$_2$wōr* (nt.) (cf. **h$_1$esh$_2$r̥* [> Greek *éar* ‘blood’] and **h$_1$esh$_2$ōr* [> TchB *yasar*] ‘blood’). The collective **peh$_2$wōr* should have had as its weak stem **ph$_2$un-* or, with generalization of the

*-*r*-, *ph_2*ur*-, or again, with the addition of laryngeal metathesis, *puh_2*r*-. The latter form seems to have been the basis for a pre-Tocharian nominative/accusative *puh_2*ōr* or possibly *$p(e)uh_2$*ōr*. (If the former is the preform one might compare especially Gothic *fon* [< *pwōn] (cf. the gen. sg. *funins* reflecting a weak stem *$p(h_2)$*un*-) and Old Prussian *panno* [< *pwon-u-].)

Already in late Indo-European there would appear to have been generalized a new non-collective *$p(h_2)$*ūr* from the weak stem *$p(h_2)$*ur*- with rule-governed lengthening in monosyllabic nominative/accusatives. The resultant paradigm *pūr/*pur*- is seen most clearly in Greek *pûr/purós* and in Umbrian nom. *pir* (< *pūr), locative *purom-e* 'in the fire.' Both Germanic (Old Norse *fúrr* [m.]) and Slavic (Proto-Slavic *pūrya- [m.] 'glowing ashes') also reflect *pūr-. Old English *fȳr* and early OHG *fuir* (bisyllabic) appears to result, by a more complex restructuring, from a putative late PIE *puwer (with the *e of the final syllable introduced only after the laryngeal had been lost) while later continental West Germanic *fiur* would appear to be (as if) from *peuri (P:828; MA:202). Cf. Sieg and Siegling (1908:927) and VW(382-3), though the details here are almost completely different. For explanations closer to this one, see Schindler (1967 [l968]:242), Normier (1980:257), Hilmarsson (1986:215, fn. 6), and also Lindeman (1978:301-302). De Vaan (2008:500) would add Latin *pūr(i)gō* 'clean' (< *'lead fire').

puwe* (n.[f.pl.]) 'spoke'

[//pwenta, -, -] • *ṣem kautāte koklentse waiptār pwenta käskānte* **:** 'the axle of the wagon broke and the spokes were scattered all about' (5a2^{C}), *31 kauc ette kluttaṅkentär toṃ pwenta cākr ente spārtaṃ* **:** 'up [to] down change the spokes when a wheel turns' (30b6^{C}).

■TchB *puwe* presumably reflects a putative PIE *pewes- (nt.) whose only suggested relative is the isolated Sanskrit *paví-* (m.) 'wheel-band, metallic point of spear' (Couvreur, 1950:130, VW:397), though the meanings are distant.

puṣ* (n.) 'albugo' (a particular disease of the eye)

[-, -, puṣ//] (W-15a5^{C}). ■From B(H)S *puṣpa-*.

×Pūṣkarasāriṃ* (n.) 'Pūṣkarāsin' (PN)

[-, -, Pūṣkarāsiṃ//] (PK-AS-12H-b6^{A} [Pinault, 2000b:163]). ■From B(H)S *Pūṣkarāsin-*.

puṣṇāvatiṃ* (n.) a meter [probably 14/11/11/11 syllables, rhythm a: 7/7, b-d: 5/6]

[-, -, puṣṇāvatiṃ//] (108a8^{L}), {419b4^{L}}.

Puṣnäkṣātär* (n.) 'the sixth (or eighth) lunar asterism'

[-, -, Puṣnäkṣtär//] (M-1b7/PK-AS-8Ab7^{C}). ■From B(H)S *puṣya- + *nakṣatara-*.

Puṣpavārg* (n.) 'Puṣpavarga' (a chapter of the Udānavarga)

[-, -, Puṣpavārg//] (S-5a2/PK-AS-5Ba2^{C}).

×puṣpaṣṣe (adj.) 'prtng to a flower'

[m: puṣpaṣṣe, -, -//] (IT-1094a2$^{?}$). ■An adjective derived from an unattested *puṣp 'flower' from B(H)S *puṣpa-*.

×puṣ(ye) (n.) name of a constellation

[puṣye, -, puṣ//] (M-1b7/PK-AS-8Ab7^{C}, 240b6^{E} [lege: *puṣye*] [Broomhead]). ●One would have expcted a Tocharian B *puṣi from B(H)S *puṣya-*.

pṛśnaparṇi (n.) ‘setamoli (*Uraria lagopoides* DC or *Henionitis cordifolia*)’ (a medical ingredient)

[pṛśnaparṇi, -, //] (500a6^{C}, P-1a4^{C}). ■From B(H)S *pṛśnaparṇi-*.

pekwe* (n.[m/f.pl.]) ‘ring’

[//-, -, pekweṃ] *[pe]kweṃ prāriññan[a]* ‘finger rings’ (116a4^{L}); **—pekwetstse*** ‘± having a ring’: *p[e]kw[etsana ṣäp ṣar po]kaine śänmäṣlye* (284b1/3^{A}).

■Probably (with VW:370-371, though details differ) this is a derivative of a PIE **pek̂-* ‘decorate’ [: Old Norse *fága* ‘purify, decorate’ (< **pēk̂-*), Lithuanian *puõšti* ‘decorate, adorn, embellish,’ Lithuanian *puošmuõ* ‘ornament, decoration’ (< **pōk̂-*) (other cognates, semantically more distant, P:796-797)]. The Tocharian form may reflect a putative PIE **pēk̂wo-* or **pok̂wo-*.

peṅke* (nm.) ‘bit, piece’

[-, -, peṅke//-, -, peṅkeṃ] *caṇḍāli waikiññeṃ peṅkeṃpa* [sic] *tasemane mcuṣkantaṃts ckāckane ersaṅk śa///* ‘the outcasts [bound?] the princes’ legs, comparable to pieces of *waiki*’ (?) (589b5^{C}), *// [pra]lle lykuññe palskosa postaññe rano ñreṣṣe peṅke* ‘… is to be borne [away], with thievish thought not even a bit of thread’ (KVāc-9b4/THT-1102b4^{C} [Schmidt, 1986]).

■Probably a derivative of PIE **b^{h}e(n)g-* ‘break’ as originally ‘broken off piece’ or the like [cf. Sanskrit *bhaṅgá-* ‘breaking, splitting, break’ or Lithuanian *bangà* ‘downpour’].

peñiyo$^{E\text{-}C}$ **~ peñiya**^{C} (nf.) ‘splendor’

[peñiyo ~ peñiya, -, peñiyai//] **:** *po krentaunasa īte tatākau snätkū perne peñäyai[sa] ///* ‘being full of all virtues, suffused with dignity and splendor’ (237a3^{C}), *snai peñyai alyaik ṣpä wnolmi* ‘and without splendor [are] the other creatures’ (K-8b1/PK-AS-7Hb1^{C} [CEToM]); **—peñiyatstse*** ‘splendid’: *wastsy āstren ausu peñyacce* ‘dressed in clean, splendid clothes’ (TEB-59-26/SI P/1b^{C}).

■TchA *pañi* and B *peñīyo* reflect PTch **peñiyo* perhaps (as if) from a PIE **pond(i)yeh$_a$-*, a derivative of **(s)pend-* ‘shine, glitter,’ otherwise only seen in Baltic [: Lithuanian *spindė́ti* ‘shine, glitter, twinkle,’ *spįsti* ‘begin to shine,’ *spindà* ‘splendor,’ *spindùs* ‘shining, lustrous,’ Latvian *spuožs* ‘shining, luminous’ (< **spandus*)] (VW, 1941:164-5, 1976:346-347). Beekes (2010:1546) takes it as a derivative of **b^{h}eh$_2$-* ‘shine, appear, seem’ [: Greek *phaínō* ‘show, make visible,’ Sanskrit *bhā́ti* ‘shines,’ Sanskrit *bhānú-* ‘splendor,’ Avestan *bānu-* ‘splendor,’ Old English *bōnian* ‘polish’]. The Tocharian words cannot be from **b^{h}eh$_2$-nu-* but might reflect **b^{h}ēh$_2$-ni-*. Pinault (2006:181-183) speculatively unites this word with Sanskrit *paṇí-,* the name of a non-Aryan people, and *páṇya-* ‘article of trade’ as independent borrowings from the unattested language of the BMAC culture.

peti (n.) ‘± flattery’ [found only in conjunction with *yarke*]

[peti, -, peti] *42 ce cmelṣe yarke petisa triketär ramt aknātsa onwaññe śaul paktär* • ‘just as the fool is tricked by honor and flattery at this birth, he expects life [to be] immortal’ (31b3^{C}), *yarke peti källauṣṣana śänmānma[sa] śanmästär* ‘you have let yourselves be bound by the bonds of longing for honor and flattery’ (33a8^{C}).

■Etymology unclear. It has long been assumed that *peti* is an Iranian loanword reflecting, as does Armenian *patiw*, an Iranian form like that seen in (Buddhist)

Sogdian *ptβyw* (so VW:637, based on an early [1943] suggestion of Pedersen's; also Tremblay, 2005:435). However, Isebaert (1979[81]:366-367) points out that the older (Manichean) Sogdian form is *ptfryy* which makes the Sogdian (and Armenian) forms less likely cognate. Isebaert suggests a borrowing from some Middle Indic **peti*-, the descendant of Sanskrit *upeti*- 'approach' where the semantic development might be 'approach' > *'approach to render honor.'

petwe* (n.) 'bank [of a body of water]; high ground, mainland'

[-, -, petwe//petwi, -, -] *kaumaintse petwesa* 'on the bank of the pool' (623b6[C]), *[pa]ñäkte nervāṃ kärsau kaltär petwesa* 'the Buddha, knowing nirvana, stands up on firm ground' [*petwesa* = B(H)S *sthale*] (PK-NS-107a3[C] [Thomas, 1976b: 105]). ■A derivative of **pätt-** (< **pätw*-), q.v. (literally 'that which is climbed up'). Otherwise VW (372-373).

ˣPenti (n.) 'Penti' (PN in monastic records)

[Penti, -, -//] (THT-4000, col. 4 -a7[?]).

peparṣṣe* (adj.) 'prtng to nard, spikenard, muskroot (*Nardostachys jatamansi* DC)'

[f: peparṣṣa, -, -//] (500a8[C]). ●For the identification, see Maue, 1990. ►See also **putanakeśi**.

Peyālavārg* (n.) 'Peyālavarga' (a chapter of the Udānavarga)

[-, -, Peyālavārg//] (S-b1a[C]).

perāk ([indeclinable] adj.) 'faithful, trusting; credible'

[wāṣ]moṃts mā-perāk 'having no trust in friends' (14a1[C]), *17 śraddhauñe k„se ste perāk yāmṣäṃ alyekepi : santāṃne* 'what is faith? it causes one who trusts another in the birth-cycle' (23a5[C]), *tsamo tākaṃ perāk kapyāre[e] ñiṣṣalle* '[if] it is a matter of importance, a trusted intermediary is to be sought' (PK-NS-95a3[C] [Pinault, 1994:101]); —**perākäññe** 'faith, trust': *takarṣkñe no ṣarm okone perāk-ñe tanmṣäṃ* 'faith, however, engenders trust in cause and effect' (23a5[C]), *mā keta[ra pe]rākäññesa mā alyektsa aśalle* = B(H)S *apara-pratyayo nanyaneya* (541a2[C/L]); —**ˣperakāññeṣṣe** 'prtng to faith, trust': *p[e]r[a]käññ[e]ṣṣe [kraupe]* = B(H)S *cittavarga*- (IT-979b1[?] [Peyrot, 2008b:98]); —**perākäññetstse*** 'faithful or believing person': *per[äkä]ññeccempa* = B(H)S *śrāddhebhiḥ* (307b8[C]); —**perāktse** 'trusting, having faith' (289a3[C/L]). ●K. T. Schmidt (1984:153) assumes a meaning 'reliable, trustworthy' rather than 'believing.' ■ AB *perāk* reflect a borrowing from (Buddhist) Sogdian *pyr'k* 'believing' (Lévi, 1933:35, VW:637; Tremblay, 2005:439, Cheung, 2006:290).

ˣperāmi* (n.[f.pl.]) '?'

[//perāminta, -, -] */// pelai[k]ne perāminta yamña śaṃ a///* (IT-44a1[E]).

perās '?'

///rtsa perāsä (W-33a2[C]).

peri (a) (n.[m.sg.]) 'debt; guilt;' (b) (adj.) 'to be paid, owing' [*peri nes*- 'to owe' (with accusative of thing owed and genitive of person owed); ♦*peri lut*- 'pay off a debt/debts']

[peri, -, peri//] (a) *peri lyipär* = B(H)S *ṛṇaśeṣaṃ* (IT-187a5[C]), *[śre]ṣṭhimeṃ peri yämmar* [*peri* = Uighur gloss *birim*] (375a5[L]), */// takästa [p]e[r]is[a] te [w]e[ñ]ästa käs* [lege: *kos*] *tañ peri mā äyu* 'thou wert in debt; thou didst say: as long as I cannot give thee [thy] debt' (495a2[Col]); *[p]erisa te weñasta* 'out of guilt thou didst say this' (IT-258a2[Col]), *śaul peri täseṃ* (IT-92a2[C]); (b) *mapi ketra ca*

peri nestä totka tsamo wat ‘thou owest not some debt to another, [whether] small or large?’ (KVāc-9b2/3/THT-1102b2/3^{C} [Schmidt, 1986:18]), *ce* [= *k$_u$ce*] *peri nesem tu päs aiskem-ne* ‘what we are owing, that we [will] give back to him’ (PK-DAM.507-a9^{Col} [Pinault, 1984a:24]), *Sańkatepe ysāre peri towä 5* ‘S [is] owing grain, 5 *tau*’ (491b-II-5^{Col}). ●What suggests that *peri* here is not an adjective is that it can be modified by the determiner *[k]ca* as in the last example. ►See discussion s.v. *nes-* and Adams (2011).

■Toch B *peri* ‘debt’ and TchA *pare* ‘id.’ reflect a putative PTch **peräi*. It has been suggested that this word is inherited in Tocharian (Schneider [1939]), but it is far more probable that it is a borrowing from some Iranian language (Meillet, 1916:159, Lane, 1938, VW, 1976:636-7; Cheung, 2006:293]). Possible Iranian sources include Avestan *pāra* ‘debt’, Khotanese *pāra-* ‘debt’, *pera-* (< **pārya-*) ‘what is to be paid, debt,’ *pīra-* (< **parya-*) ‘what is to be paid, debt,’ Tumshuqese *para-* ‘debt,’ Sogdian *p’r* ‘debt’ (cf. also Sogdian *pwrč* ‘debt,’ Afghan *pōr* ‘debt’). Of these, the one which matches the putative Proto-Tocharian form best is the pre-Khotanese **parya-*. With regular loss of Iranian final **-a*, the change of other **-a-*’s to **-e-*, and the epenthesis of **-ä-* in the difficult resultant final cluster **-ry*, **peräi* would be the expected Proto-Tocharian outcome of **parya-*. Tremblay (2005:428) opts for an antecedent Iranian **pārya-*.

×peruwär, ►see perwär.

-pere (n.) ‘± stalk,’ ►see s.v. akwam-pere.

peret (n.[m.sg.]) ‘ax’

[peret, -, peret//] **:** *eṅwentse tane tetemoṣepi peret ko[yne tanmästär no]* [*peret* = B(H)S *kuṭhārī*] (16a5^{C}). ■TchA *porat* and B *peret* reflect a PTch **peretä*, a borrowing from some Middle Iranian source (Lidén, 1916, VW:637; MA:37, Tremblay, 2005:425). One should compare Ossetic *färät* or Khotanese *paḍa-* (< **par(a)ta-*).

perk- (vi.) ‘peer, peep’

Ps. II /**perk^{ä}/$_{e}$**ˈ**-**/ [MP // -, -, perkentär; MPImpf. // -, -, perśīyentär]: *śāmna ṣemi tsrorīntsa ka perśīyeṃträ mā parna länṇaṣyeṃ* ‘some people peered through the gaps [of the houses] [but] they did not emerge’ (PK-AS-17J-a4/5^{C} [Pinault, 1994: 115]), *yenmeṃ prākre putkuweṣ tsrorīntsa ka p[e]rk[e]nträ mā parna lnaskeṃ* ‘having closed the gates firmly, they just peer through the gaps [but] do not emerge’ (PK-AS-17J-b1^{C} [ibid.]).

■Etymology uncertain. Pinault himself suggest a connection with Armenian *p‘orj* (with expressive *p‘*-?) ‘attempt,’ Greek *spérkhomai* ‘move rapidly, hasten; be eager, vehement,’ Vedic *spṛháyati* ‘desires, covets,’ all from a PIE **(s)perĝ^{h}-*, but the semantic distance is great. Instead one might think of expressive or onomatopoetic origin (cf. English *peek* and *peer*).

Perñik (n.) a proper name?

[Perñik, -, -//] *moko Perñik* (LP-33a2^{Col}).

×Perñita (n.) ‘Perñita’ (PN in administrative records)

[Perñita, -, -//] (SI B Toch. 12.6^{Col} [Pinault, 1998:16]).

perne (n.[m.sg.]) (a) ‘rank, stage, (high) position; glory’; (b) NOUN-genitive + *pernesa* = ‘for the sake of’

(a) [perne, pernentse, perne//] • *nautaṃ-me perne tumeṃ yukseṃ ce$_u$ aly[ai]k* • ‘their glory may disappear and thereupon others conquer it’ (22a4^{C}), <•> *ce krent yāmorsa källoym perne poyś[iññe] 70* ‘by this good deed may I achieve buddha rank!’ (22b1^{C}), *arhanteṃñe perneṃ* [sic] *kälpāre* ‘they achieved the arhat-rank’ (THT-1551b4^{C}), *trice perne kälpāṣṣäṃ* ‘he achieves the third rank’ (591al^{L});
(b) *[•] ñi pernesa śaul rintsante* ‘they renounced life for my sake’ (220a4$^{E/C}$), *po weṣṣäṃ śwātsintse pernesa :* ‘he says anything for the sake of food’ (31b4= 32a6^{C});
—**perne** in the compound **yekte-perne** ‘of little worth’: */// [śwātsisa] cesa śāyau ñiś yekte-perne :* ‘by the eating of this I live at low rank’ (25a7^{C}); —**perneṣṣe** ‘prtng to rank’: *pañäktäṃñe perneṣṣe akälksa* ‘by wish for buddha-rank’ (88b4^{C}); —$^{\times}$**pernetstse** ‘worthy, honorable’: *ceṃ pernececeṃ wnolmenno* (IT-218b5^{C} [cf. Broomhead, 254; read: *perne ceṃ wnolmen no* by IDP].

■TchA *paräṃ* and B *perne* reflect PTch **perne*, a borrowing from some Middle Iranian source; cf. Sogdian *prn* (*farn*), Khotanese *phārra-* (< **farna-*) from older Iranian **hvarnah-* (Avestan *x^{v}arənah-* ‘fame, glory, dignity’). This explanation goes back to Sieg, Siegling, and Schulze (1931:18; also Bailey, 1935-37:914-915) and in one form or another has been universally accepted (VW:635, with previous literature; cf. also Tremblay, 2005:425 with an interesting discussion of possible Iranian antecedents). ►See also the next two entries.

perne$_u$ (adj.) ‘worthy, glorious’

[m: perne$_u$, -, pernent/-, -, perneñc/perneñc, -, pernentäṃ] [f: pernauntsa, -, -//pernenta, -, -] *sā ānteś pralya pernauntsa* ‘she, the brilliant one [*scil*. the Buddha’s mother], [is] to be borne on the forehead’ (246a4^{E}), *po pernentaṃ* [sic] (203a4$^{E/C}$), <*:*> *cai perneñco k$_u$se tsälpoṣo kärkkällemeṃ yśelmeṣṣe :* ‘these worthies who [have been] freed from the swamp of sensual desire’ (8a4^{C}). ■An adjectival derivative of *perne*, q.v. ►See also **Pernau**.

pernerñe (n.[m.sg.]) ‘[awe-inspiring] splendor, glory’

[pernerñe, -, pernerñe//-, pernerñentaṃts, pernerñenta] *snai pe[rnerñe]* = B(H)S *niṣprabhīkṛta-* (311a3^{C}), • *pernerñesa plätkweṣne tuṣitäṣṣe wimāṃne* • ‘in the *tuṣita*-palace, overflowing with splendor’ (231a2$^{C/L}$); —**pernerñeṣṣe** ‘glorious’: *pernerñeṣe Sumersa täprauñentats [tä]rne[ne] śmasta* ‘thou hast stood on the summit of the heights over glorious Sumeru’ (203a4/5$^{E/C}$). ■As TchA *parnore* ‘id.’ is a derivative of *paräṃ*, so B *pernerñe* is an abstract noun derivative from *perne*, or *pernew*, qq.v.

$^{\times}$**Pernau** (n.) ‘Pernau’ (PN in administrative records)

[Pernau, -, -//] (SI P/117.11^{Col} [Pinault, 1998:15]). ■Presumably identical with *perne$_u$*, q.v.

perpette* (or **perpente*?**) (n.[m.sg.]) ‘burden, load’

[-, -, perpette ~ perpecce//] *piṃś-atseṣṣe perpente* [sic] *täne yatäṃ ṣaläsi* <•> ‘he will be able to throw down the burden of the five members’ (554b1^{E}), *: cai tne mā tallaṃ perpett[e] ///* [sic] ‘they don’t bear here the burden’ (44b2^{C}), *perpecce* [sic] *ñiś cälawa* ‘I raised up the burden’ (401b5^{L}). ●There are six attestations of this word. The five usable ones are all accusative singulars and one of these, the *perpecce* of 410b5, must be an analogical innovation for *perpette*.

■Surely a borrowing from (Christian) Sogdian *prβndy* (/parβandē/) 'burden' and thus we would expect *perpente* rather than the *perpette* usually assumed (the akṣaras for <tt> and <nt> are essentially undistinguishable). For the assumption of *perpente* and this etymology, see already K. T. Schmidt, *apud* Sims-Williams, 1985:63 (also Cheung, 2006:8). However, there is some evidence (see *ette*) that inherited *-nt-* might become *-tt-*, which is presumably the case here since the form *perpecce* is otherwise extremely difficult to explain. Not inherited from PIE *b^her- 'bear' (cf. *pär-*) with Couvreur (1950:130) nor with VW (372) is there a connection with Old English *fōþor*, OHG *fuodar* '(cart)load.'

perma (adv.) '± voluntarily, willingly'

perma = B(H)S *kāmaṃ* (544a4^C), *pelaiknene stmau prākre perma śayim* 'may I live, firmly and willingly standing in the law!' (S-6a2/PK-AS-5Ca2^C).

■TchA *parmā* 'certainly' and B *perma* reflect PTch **perämā* but further connections are dubious. VW (347) suggests a connection with PIE *b^her- 'bear' (cf. *pär-*) on the basis of several derivatives of *b^her- having the meaning 'good' but the semantic connection seems tenuous. Formally the closest we might come is Greek *phórimos* 'fruitful.'

×perwär* (n.) '±craving' (?)

[-, per(u)warntse, -, -//] *//[melte ṣ]p[e]l peruwarnse wasātai* 'thou didst wear the dung and mud craving' (KVāc-12b2/THT-1105b2^C [Schmidt, 1986]). ●Schmidt reads *peruwartse*. However, there is abundant evidence that in this manuscript that what is apparently *ts* may also be read *ns* (or is a *lectio facilior* for *nts*). Thus my assumption that the *tse* of Schmidt's *rtse* stands for the genitive ending *ntse*, more particularly as a nominative singular adjective in *-tse* would seem to be syntactically impossible here. The suggested meaning is speculative, based on the pretas' well-known, unnatural, craving for feces and other such matter.

■Etymology unknown. It certainly looks Indo-European, but neither the PIE **pérwr̥* 'end' (seen in Greek *peîrar*) or **pérwr̥* 'stone, mountain' (seen in Hittite *pēru* or Sanskrit *párvata-*), aside from the difference in root vowel, seem semantically at all likely as cognates.

×peliye (n.) '?'or (adj.) 'prtng to a mare' (??)

[peliye, -, -//] */// yāmäṃ • posa • pā • malkwer peliye ///* 'he will do…; through everything, pā[yti]. Milk and *peliye*…' (IT-90b5^C [cf. Broomhead, 94]). ●On very slender grounds Broomhead suggests an equivalence with B(H)S *takram* 'buttermilk diluted with water.' It is also possible that *peliye* is an adjective modifying *malkwer*. If so, it is almost certainly the name of a species of mammal, e.g., *aṣiye malkwersa* 'with goat's milk' (P-1a3/4^C). ■If it is a species-designating adjective, it is very difficult not to connect this word with Albanian *pelë* 'mare' (< *$p\bar{o}ln(y)eh_a$-) or Welsh *ebawl* 'mare ' (< *$e\hat{k}wo$-$p\bar{o}l$-).

pele (n.[m.sg.]) ×(a) 'way'; (b) 'law' [see *snai-pele* below]; (c) [usually] 'prison' [< *'law, righteousness']

[pele, -, pele//] (a) *mäkte ñake tākaṃ mā ñi pele ste waike weṃtsi* 'as it now will be, it is not my way to tell a lie' (93a4^C), *tumeṃ karmapāyä-weṣeñcatse tonak rekauna yentukäñe pele weṣäle* 'then the *karmavācanā*-speaker [is] to say these words [as] the Indian way' (KVāc-18a4/5/THT-1110a4/5^C [K. T. Schmidt, 1985: 764]); (c) ***:** kā ye[s ri]ntsi mā campcer pel=ostaṣṣ[e] totkā-yärm [6]5* 'why can't

you renounce the prison of the house [even] a little?' (5a1[C]), *[:] prautka pelene* 'he locked [him] up in prison' (21a4[C]); — **-pele** 'law' in **snai-pele** (adj.) 'unjust, unlawful'; (n.) 'something unjust or unlawful': *okonta lwāsa [śwoṃ ce]w preke mā snai-p[e]le yāmṣyeṃ :* 'the animals ate fruit at that time [and] they did nothing unlawful' (3b1[C]), *snai-pele* = B(H)S *adharmam* (U-16b1[A?]), *saswa ce wessi [Pu]ttewante snai-paille* [lege: *-pele*] *yāmu ste* 'lord, what P. has done to us [is] an injustice' (unpubl. Paris fragm. [Pinault, 1984a:25]).

●The few examples of the meaning 'way' would be consonant with a more specific 'established way' or the like. ■Etymology unclear. TchA *pal* and B *pele* reflect PTch **pele* but extra-Tocharian connections are uncertain. VW (345) assumes a PIE **pod-lo-*, a derivative of **ped-* 'seize, contain' which is phonologically possible but is made less likely by the complete absence of any other reflex of **ped-* in Tocharian. VW attempts to bolster the semantic side of the equation by pointing out that Sanskrit *dharman-* 'law' is a derivative of *dhar-* 'maintain, sustain' but the notion of 'law' as 'that which sustains or maintains' is rather distant from 'that which contains, seizes.' Given the possibility of a word for 'law' developing from 'declaration' (cf. Greek *rhḗtrā*), one might wish to connect *pele* with *päl-* 'praise, commend' or *pälw-* 'complain, bewail,' qq.v., both from *'speak out strongly.' ►See also **empele** and **pelaikne** and possibly **päl-** and **pälw-**.

ˣpeleśśañ '?'

snai peleśśañ (PK-AS-17J-a6[C]). ●For *peleṣṣañ* (cf. *kälymiśśeṃ*)? Could we have a compound *snai-peleṣṣe** 'lawless one/outlaw'?

pelaikne (nm./nnt.) 'law; righteousness'

[pelaikne, pelaiknentse, pelaikne//pelaikni, pelaikneṃts, -; *or* pelaiknenta, pelaiknentaṃts, pelaiknenta] *papāṣṣu pelaikn[e]* 'practicing righteousness' (123al[E]), *täñ pelaiknemeṃ* = B(H)S *tvātmatāt* (251a6[E]), *kreṃt pelaikne* = B(H)S *saddharmam* (U-22[E]/ IT-206a5), *[ākṣa] ... pelaikne śtwār=emprenm[a]* 'he announced the law and the four truths' (1a4[C]), *pelaik[n]e* = B(H)S *saddharma-* (23a7[C]), *[pelai]knesa ś[a]y[e]ñca[ntse]* living according to the law' (= B(H)S *dharmajīvina-*) (IT-479a2[?] [Peyrot, 2008b:91-92]); —**pelaikneṣṣe** 'prtng to the law, righteous': */// [pelai]kneṣṣe reki kärtse a[kṣoṣ] ///* = B(H)S *dharmapadaṃ sudeśitam* (IT-52b6[E]), *pelaikneṣṣe [ś]au[l]* 'righteous life' (15b7[C]), *laṃsūna lāṃtsi pelaikneṣṣana* 'to work works of righteousness' (15b5=17b7[C]), *pelaiykneṣṣe wäntare* 'a concern of the law' (IT-246b1[C/L]), *pelaikneṣṣe pīto* 'price of righteousness' (IT-134a1[C]). ●The rare plural *pelaikni* may well be a semi-artificial metrical variant (though attested in both older and classical TchB) of the expected *pelaiknenta* (Peyrot, 2008:115-116). ■A compound of *pele* and *yakne*, qq.v.

pelkiñ[E-C] (**pelkiṃ**[C] ~ **pelykiṃ**[C-L]) (postposition) 'for the sake of' [with noun in genitive]; 'in order to' [with infinitive in genitive]

spārtatsintse pelykiṃ = B(H)S *nirvṛty-arthaṃ* (177a6[C]), */// ce$_u$ smāṃ yāmtsintse pelkiñ yaltse tināränta ytārine ṣallāre* 'they threw on the road 1,000 dinars in order to make a repetition' (IT-131a5[C]), *ñi pelykiṃ* 'for my sake' (109b4[L]). ●Synonymous, or largely so, with *pernesa* (cf. *perne*) and *pakāna*, qq.v. ■In *pelkiñ* we have a noun, **pelki*, with the causal case-marker (cf. *läkle-ñ* 'because

of suffering'). The *-ly-* of the variant *pelykiṃ* is probably nothing more than anticipatory palatalization of the *-l-* to the *-i-* (Peyrot, 2008:81). The underlying noun *pelki* is a morphological variant of *pelke*, q.v. as *leki* is of *leke*. ►See also next entry.

pelke (n.) 'solemn but joyous utterance'

[pelke, -, -//-, -, pelkeṃ] *yetwe śāsantse pelke ṣamāññe ṣotri krentäntso soylñe weweñu* 'the jewel of teaching, the *udāna*, the monkish exemplar [is] called the satisfaction of the good' (33a2/3^{C}), *pelke* = B(H)S *udāna-* (547a6^{C}), *pelkeṃ paikām ceṃ* 'we have written these *udāna*s' (SHT-768 [cf. Schmidt, 1974:451]).

■From PIE *$b^{h}elg^{h}$- 'praise' [: Avestan *bərəǰayeiti* 'honors, greets with honor,' *bərəg-* (f.) '± religious rite,' Khotanese *bulj-* (< Proto-Iranian*$b_{ǰ}ǰaya$-) 'honor, praise,' *buljsā* (< *$b_{ǰ}ǰākā$- or *$b_{ǰ}ǰakā$-) 'good quality, virtue,' perhaps Skt. *bṛhaspati-* (name of a god, perhaps 'lord of praise'), OCS *blagъ* 'good,' Old Russian *bólogъ* 'good' (Slavic < *$b^{h}ólg^{h}os$) (the Slavic and Indo-Iranian are brought together by Vasmer, 1953)]. The Tocharian would be from PIE *$b^{h}olg^{h}ós$ 'praising.' PIE *$b^{h}elg^{h}$- would be an élargissement of $b^{h}el$- 'speak forcefully'seen in *päl-* and *pälw-*. Not from a putative PIE *$b^{h}ólgo$- 'utterance,' a *nomen actionis* from *$b^{h}elg$- 'utter, make a noise' [: Old English *bealcan* 'utter, splutter, send forth, belch' (< *$b^{h}olge/o$-), unattested *$b(i)elc$an 'id.' (> English *belch*), Dutch *bulken* 'bellow, roar']. The meaning is distant and this enlargement is otherwise restricted only to Germanic. Also not with VW (1971c: 159, 1976:371) from *$b^{h}elǵ^{h}$- [: Old English *belg* 'bag, purse, pod, husk, belly,' Middle Irish *bolg* 'bag, belly'] since the underlying meaning of this set would seem to be 'puff up' or the like rather than 'blow' as his explanation would demand. ►See also **pelkiñ** and, more distantly, **päl-**, **pälw-**, and **pele**.

pelykiñ, ►see pelkiñ.

-pew (adj.) '-footed'

[-pew, -, -//-, -, -pewaṃ] *lyakäṃ kr[au]pträ : snai-pewaṃ : wi-pewaṃ : śtwer-pewaṃ : makā-pewaṃ : klepe mällasträ : weṣperke ṣparkäṣṣäṃ : lyakäṃ som-pasträ* 'thieves he gathers; [kinds of stolen goods:] the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves' (IT-127b2/4^{C}, translation *apud* Malzahn).

■TchB *-pew* represents PIE *-*pod-wen-* 'having [so-many] feet' [: Sanskrit *dvipád-*, Old English *twifēte* 'two-footed' without the "possessive" suffix *-*wen-*] (Winter, 1962:29, VW:373; similarly Ringe's *-*pod-wn̥t-* [1996:13f.]). ►See also **paiyye**.

×Peśnāre (n.) 'Peśnāre' (PN in monastic records)

[Peśnāre, -, -//] (THT-4000, cl. 1 -a3$^{?}$).

peṣele* (n.) '± worm, insect'

[//peṣeli, -, -] *maścītsi ṣpä peṣeli śaiṣṣene mäskenträ pākri* 'mice and worms/ insects appear in the world' [*peṣeli* = B(H)S *kīṭa-*] (K-8b1/PK-AS-7Hb1^{C}).

■Etymology uncertain. It is possible that we have a *nomen agentis* (as if) from PIE *$b^{h}osēlo$-/$b^{h}ēsēlo$- 'devourer' from PIE *$b^{h}es$- 'rub; chew, devour' [: Sanskrit *bábhasti* 'chews, devours' (3rd. pl. *bápsati*) or *psā́ti* 'id.' (< *$b^{h}s$-eh_{a}-) and Greek *psáō* 'rub' (P:145-146)]. The semantic agreement between Indic and Tocharian would be noteworthy. It is possible that this root appears in the TchA present

päsnā- (if from *b^h_esnā-*) that appears as a *hapax legomenon* at (A) 96a3: *camyo talke ypamāṃ kosmāṃ päsnāmāṃ* which might be translated 'therewith making a sacrifice, killing and devouring [it].' That Sanskrit too shows an *-eh$_a$-* extension (in *psáti*) might be accounted an additional small bit of evidence for introducing *päsnā-* here. At least as attractive, however, would be a relationship with Latin *pēdis* 'louse' and Avestan *pazdu-* 'beetle, maggot' from PIE **pezd-* '± annoying insect' (cf. de Vaan, 2008:454). In such a case the Tocharian would reflect a putative PIE **pezdēlo-*. In any event, we do not have some derivative of PIE **pes-* seen otherwise in words for 'penis' (so VW, 1951:151, 1976:372). ►See also possibly **peṣte**.

peṣke (n.) 'clarified butter, ghee' (a medical ingredient)

[peṣke, -, -//] *peṣke* = B(H)S *sarpis-* (Y-1al$^{C/L}$). ■Probably a borrowing from some Middle Iranian source. Compare Modern Persian *maske* 'fresh butter' (Menges, 1965:131, VW:637). Tremblay (2005:441) supposes a Sogdian **pēšk* from Proto-Iranian **payuška-* 'butter.'

peṣṭi* (n.) a kind of dwelling

[-, peṣṭintse, -//] *[le]nantse peṣṭintse wat twerene aipu [t]ā[kaṃ]* 'it has covered the … in the door of the cell or of the *peṣti*' (329a3^{L}). Etymology uncertain. ■Isebaert (1979[81]:367) suggests that we have here a borrowing from a putative B(H)S **(u)peṣṭi-*, a derivative of (Skt.) *upa-viś-* 'approach, enter, sit down.'

peṣte* (nm.) '± worm' (?)

[//-, -, peṣteṃ] *peṣteṃ wikäṣäṃ ankai<ṃ> pilkonta[n]e po* • 'he destroys the worms in all heretical thoughts' (THT-1192b3^{A}), *tnek nai peṣteṃ kleśaṣeṃ pontaṃts k·///* (554b3^{E}). ■If the meaning is correct, we might have another derivative of PIE **b^hes-* 'devour' (cf. *peṣele*), namely a putative **b^hoseto-*/*b^hēseto-* 'devouring.' ►See also next entry and **peṣele**.

peṣte$_u$ (adj.) 'having a *peṣte*,' that is 'worm-ridden' (?)

[m: peṣte$_u$, -, -//] */// [eṅka]lñe peṣte$_u$ eṅwe ra* 'passion [is] like a *peṣte$_u$* man' (152b4^{C}). ■Presumably an adjectival derivative of the previous entry.

peṣnettannm '?'

/// paṇḍarauñe rätrauñene peṣnettannm [sic] tsärkalle (P-3a5/PK-AS-9Aa5^{E}).

Pesane* (n.) 'Pesane' (PN in monastic records)

[-, Pesanentse, -//] (433a20^{Col}).

pest (particle) used with verbs with completive force

[kr$_u$]i krent yamor po pest ce [lege: *cai*] *kälpāskeṃ* 'if they achieve every good deed' (135a2^{A}), *akruna pest lyelyuwormeṃ* • 'having brushed away the tears' (514a8^{A}), *yāmor rano pest nanautau* 'the deed [is] completely lost' (K-7a4/PK-AS-7Ga4^{C}). ●Synonymous with *päst*, its later variant. For the chronological distribution, see Peyrot (2008:163-164).

■I take TchB *pest* (and its unstressed byform, *päst*) to be the exact equivalent of Latin *post* 'afterwards; behind, after' and Armenian *əst* (< **posti*) and the close relative of B *postäṃ* 'afterwards, later,' (< **postu* + *nu*) q.v. (so already Meillet, 1914:7). Phonologically we have in both the Latin and Tocharian forms the regular descendants of a PIE **pos-ti* with, in Tocharian, the lack of palatalization before an original **-i-* that is regular when that **-i-* is in the neighborhood of (phonetically retracted) PIE **-s-* (cf. B *laks* [nom./acc. sg.] 'fish' from **$l_e\hat{k}sis$* and

*$l_e\hat{k}sim$, the TchA first person plural *-mäs* from *-*mesi* or, as here, through an intervening, allophonically retracted, apicodental *āstäṃ* 'heads' [acc. pl.] with the reflex of the normal *i*-stem acc. pl. *-*ins*). PIE **post* and its relatives [: Lithuanian *pãstaras* 'last,' Sanskrit *paścā* 'after,' OCS *pozde* 'later,' Albanian *pas* 'after,' etc. (P:841-842; MA:43; de Vaan, 2008:483-484)] are probably to be derived from *h_4apo 'away' (so Watkins, 1969). In TchB *pest* we have a semantic development of 'away from' (hence 'behind, after') to a general perfectivizing sense (much as 'away' in English can be). Not with VW (367) from PIE *pel- 'push'+ -s- + -tu-. ►See also **päst** and **postäṃ**.

×peste (n.) '?'

[peste, -, - //] /// *postäṃ* ce_u *ikemeṃ peste* /// IT-285b2^{C}).

pets (n.) 'husband'

[pets, -, pets//] *[7] tkātre petso aiṃ-ñ cai śāmnā* 'these people will provide a husband for my daughter' (275b4^{A}).

■TchA *pats* and B *pets* (*petso* shows 'bewegliches o') reflect PTch **petsä* from PIE **poti*- 'master' [: Sanskrit *páti*- 'master, possessor, husband,' Avestan *paiti*- 'id.,' Latin *potis* 'capable,' Greek *pósis* 'husband,' Gothic *brūþ-faþs* 'bridegroom,' Lithuanian *pàts* 'husband' (< *patis*) (P:842; MA:371; de Van, 2008:484-485)] (Feist, 1913:103, VW:349 [unnecessarily starting from *$potyeh_a$-]).

×paikalñe, ►see s.v. pik-.

×paitar* (n.) 'calf' (i.e., young cow')

[-, paitārntse, -//] ●K. T. Schmidt (1999c:15) gives *paitārttse* (no locus) and translates 'possessing a calf.' The third *akṣara* is more likely to be read *-rntse* and thus be a genitive singular.

■Perhaps with Latin *fētus* (< *b^heh_1i-t-u-) 'bringing forth or hatching of young; offspring, brood; fetus; fruit, shoot,' Greek *phîtu* (nt.) 'scion, offspring,' Albanian *mbi(n)*- 'take root, sprout; sprout up' (< **m-bit-nj*- where the *-nj*- is the ubiquitous verbalizing suffix and **-t*- regularly disappears before *-n*-), *bitmë* ~ *bitonjë* 'seedling, sprout, shoot.' The Tocharian would reflect a putative PIE *b^heh_1i-t-ōr. ►See also **paitarśke** and perhaps **painārña**.

×paitarśke (n.) 'young calf'

paitarśke (THT-1536, frgm. g-b3^{A}) (cf. K. T. Schmidt, 1999c:15, who gives no locus). ■A diminutive of the previous entry.

×painārña '?'

[ma]lyakke painārña akwa// (PK-AS-17A-b6^{C} [Broomhead, 62]; as read by [CEToM]). ●Should this be read *paitārña*, a denominal adjective to *paitar*? The *akṣara* does indeed look more like an *n*- than a *t*-, but it also looks identical to the undoubted *t*- three lines before.

×paintsa (adv.) 'in the evening' (?)

// paintsa ksartsa wa[t] // (KVāc-27a2/THT-1118a2^{C} [Schmidt, 1986]), ///*pästä wṣiyau paintsa* k_u*se tākaṃ* • 'I will dwell in the evening [with] whoever it will be' (THT-1681b5$^{?}$). ●This is the meaning suggested by Schmidt. While the Karmavācana passage as a whole is full of gaps, it is clear that it is talking about different kinds/degrees of daylight: full sun, sun obscured by clouds, and *paintsa* or *ksartsa*. ■Etymology unknown.

ˣpaiytiññe (adj.) ‘prtng to Paiyti’ (name of a place)
[paiytiññe, -, -//] (SI B Toch.11.4^{Col} [Pinault, 1998:8]).

paiyyiśkaṃ, ►see ṣaiyyiśkaṃ.

paiyye (n.[m.sg.]) ‘foot’
[paiyye, -, paiyye/paine, -, peyne^{E} ~ paine/-, -, paiṃ (K-T)] *paiyye* (THT-1170, frgm. e-a5^{A}), *ksa puwar peynemeṃ län-me* ‘some fire will emerge from their feet’ (THT-1859b5^{A}), ***:*** *korne kelen=ārañcäś paine täṅtsi 18* ‘in the throat, in the navel, towards the heart unto the feet’ (41b3/4^{C}), *painemeṃ ette kloyomane* ‘falling down from [his] feet’ (88a2^{C}), *paiyye paiyyesa* ‘foot over foot’ (602.1a2^{C}); **—paiyyeṣṣe** ‘prtng to the foot’ (M-1b8/PK-AS-8Ab8^{C}); **—paiyyeññe** ‘id.’: *śwālyai paiyyeññe moko[ce]* ‘the big toe of the right foot’ (371a2^{C}); **—paineṣṣe*** ‘prtng to the feet’ (108a9^{L}); **—paiñe** ‘id.’: *paiñe mokociś* ‘toward the big toe of the feet’ (41b4^{C}).
■TchA *peṃ* (this form is the nom./acc. dual—compare the acc. sg. *pe* and the nom./acc. pl. *peyu* and the alternate acc. pl. *pes*) and B *paine* reflect PTch **peine* (preserved a such in THT-1859). Such a form must represent an older dual **pei* to which the productive dual ending *-ne* has been added (see Winter’s discussion, 1962b). This **pei* is the phonologically expected reflex of the PIE dual **póde* (cf. Greek *póde*) of the widespread PIE word for ‘foot,’ **ped-/pod-* [: Sanskrit *pāt* (stem *pad-*), Avestan *pad-*, Armenian *otn*, Greek *poús* (stem *pod-*), Latin *pēs* (stem *ped-*), Gothic *fotus*, Hittite *pad-*, all ‘foot,’perhaps Old Irish *īs* ‘underneath’ (if < locative pl. **pēdsu*) = Albanian *posh* in Albanian *përposh* ‘under,’ etc. (P:790-791; MA:208-209)] (Sieg, Siegling, Schulze, 1931:2, VW:370, with differing details). PIE **póde* would first have become **podi̯e* > **poi̯e* > **peyä* > **pei*. It is on this dual form that a new singular has been built, i.e. **pei-(i)ye*. Alternatively, VW and Hilmarsson (1989a:13-14) suggest a PIE **podyo-* [: Sanskrit *pádya-* ‘of the foot,’ Avestan *padyā-* ‘foot,’ Greek *péza* ‘id.’ (but certainly the Greek, and probably the Indo-Iranian presuppose PIE **pedyo-*)] as the origin for the entire paradigm. However, such a form would never have eventuated in B *paiyye*. Hilmarsson later (1989a:95) suggests starting from either a PIE **pods* or **pēds*, either of which would have given pre-Tch **pe*. To this latter form was then added **-äñe* and **pe-äñe* would have eventuated under his scenario in **pe-äye*. One might also think of a PIE **poden-* (cf. Armenian *otn* ‘foot’) but the nominative singular **podēn* should still have a given a PTch ***peye*. In any event the rare plural must be analogical on the dual: nom./acc. dual *-ne* implies nom. pl *-ñ*, acc. pl. *-ṃ* (see *poko*). ►See also **[1]patsa**.

po (a) ([indeclinable/declinable] adj.) ‘all, every, each, complete’; (b) (n.) ‘everything, all’; (c) (adverb) ‘wholly, in all ways, (all) together’ [*te po ~ toṃ po* ‘all this/these taken together’]; (d) (intensifier) *po solme* ‘completely,’ *po päst* ‘away,’ *po lykaśke* ‘finely, in very small bits,’ *po ysomo ~ po eṣe* ‘all together,’ *po āñmtsa* ‘wholeheartedly’; (e) *po k$_{u}$se* ‘whoever’
[m: po, ponte, pontäṃ ~ pont//poñc, pontaṃts, pontäṃ] [f: //ponta, -, ponta] (a) *po* = B(H)S *sarva* (3a2^{C}), *pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* ‘his whole body burns like a firebrand with passion’ (8a5^{C}), ***:*** *w[e]ña… po taṅsa* ***:*** *…• snätkwa po pwāra ñ[i] kektseṃne nraiṣṣana 75* ‘he spoke with complete love … all the fires of hell suffusing my body’ (22b6/7^{C}), *po ekaññesa kekenu*

'provided with every possession' (M-3a5/PK-AS-8Ca5^{C}), *serkene po cmelaṣṣe* 'in each cycle of births' (S-4b2/PK-AS-4Ab2^{C}), *lykaśkeṃ rano yolaiñe po praṅkäṣṣim kärtsauñe [ṣek ritoymar]* 'may I reject every least evil and seek always the good' (S-5al/PK-AS-5Ba1^{C}), *po preśyaṃne* 'in all ages' (S-6b4/PK-AS-5Cb4^{C});

(b) *satke poṃte* 'a medicine for everyone' (?) (IT-106a3^{E}), *pontats kärtseśc* 'for the good of all' (203b2$^{E/C}$), *srūka[l]ñ[=āke] pontaṃts* 'death [is] the end of all/everything' (3a3^{C}), *śaulo posa olypo* 'the best life' (24b5^{C}), • *posa auṣap pos=olypo pomeṃ wākṣtär-ś seṃ yakne* • 'more than all, over all, and from all, this manner of thine distinguishes itself' (231b4$^{C/L}$), ***:*** *winäskau ceṃts po cīne yku[w]eṣ larauñe 49* 'I honor the love of all of them [who have] gone to thee' (244a5^{C}), *lateṃ poñc* 'all went out' (589a4^{C}), *pone kartse* 'good for everything' (W-29b1^{C});

(c) ***:*** *n[e]rvā[n]äś po aiwolyci mäskentär lnask[eṃ ost]m[eṃ]* ***:*** 'they are all directed toward nirvana and go out of the house [i.e., become monks]' (30b1^{C}), • *cai ṣamāni po n[a]kṣalyi ///* 'the monks are very much to be scolded' (IT-124a5^{C}), *te po ṣeme yärm* 'this together in a single measure' (W-20b4^{C}), *koyn kakāyaṣ po kapāntaṣṣi kāri* '[those] having their mouths wholly open [are] all holes of greed' (G-Su-1b^{Col} [cf. Thomas, 1997:38]);

(d) *warsa ite po yāmoṣä* 'made completely full with water' [= 'completely filled with water'] (212a2$^{E/C}$);

—po-aiśi 'omniscient one': *menak yamäṣṣäṃ po-aiyśi* 'the omniscient one made a comparison' (407a4^{E}) [usually contracted as **poyśi**, q.v.]; **—poyśeñca** [= *po aiśeñca*] 'id.'; **—po-cmelaṣṣe*** 'prtng to all births' (A-1a2/PK-AS-6Ba2^{C}); **—po-preścyaṣṣe** '± prtng to every age': (TEB-58-20/SI P/1b^{C}); **—poyknesa** 'in every way, entirely': *poyknesa* = B(H)S *sarvaśaḥ* (11a5^{C}), ***:*** *memyas makci ono[l]meṃ poyknesa mā tuntse [k]s[elñe] 2* 'you yourselves deceived beings in every way; there [is] no nirvana therefrom' (28a7^{C}).

●For a thorough discussion of meaning, form, and syntax, see Thomas, 1997.

■TchA *po*/*pont-* and B *po*/*pont-* reflect PTch *po*/*pont-*. Already in 1933, Meillet (in Lévi, 1933:38) had suggested that these Tocharian words should be equated with Greek *pãs* 'all' (cf. also Jasanoff, 1978:32). Under this hypothesis we might expect a masc.-fem. nom. sg. **pōnts* which would have resulted in PTch **po*. From this form the vowel was generalized to all parts of the paradigm. Similarly in Greek the *-a-* was generalized from forms with the zero-grade (the circumflex in *pãs*, rather than the acute, is a problem for any analysis of the Greek form). In a refinement of this etymology Penney (p.c.) suggest that both Tocharian and Greek reflect a PIE **peh$_a$-nt-* (similar is Normier's **pānt-* [1980:254]). Cf. also Beekes (2010:1155).

Alternatively, Hilmarsson (1986:72 and 340-341) sees in this etymon an old aorist participle **h$_a$pónt-* to **h$_a$ep-* 'take, grasp' seen in Sanskrit *apnóti* 'reaches, achieves' or Latin *apīscor* 'attain, come by' but the semantic equation is not compelling and there seem to be no reason why a laryngeal would not have vocalized in initial position in Greek in a form such as **h$_a$pónt-*. In any case, not with VW (381-382) a derivative **b^{h}ūnt-* (or rather **b^{h}uh$_x$nt-*) from **b^{h}euh$_x$-* (cf.

Sanskrit *bhūri-* 'numerous'), though such a form would be phonologically acceptable. ►See also **poyśi** and possibly **popok**.

poko* (nf.) 'arm; [any] limb' [*pokaine* (dual) 'the extremitites']

[-, -, pokai/pokaine, -, pokaine/pokaiñ, -, -] *///ṣṣi tai pokainesa kauc ette* • 'with these … hands, above and below' (THT-1192b6^{A}), ***:*** *prāri raso pokai wat lauke ykuwa 19* 'having come [out the measure of] a finger, a span, or an arm' (41b4/5^{C}), *ysāṣṣe ramt karse mlyuweñc pokaine ṣeckeṃ[tse]* 'thighs like a golden deer, the arms of a lion' (75al^{C}), *pekwetsai pokaisa* 'with a beringed arm' (IT-40b3^{C}), *pokaine* = B(H)S *bāhu-* (Y-2a3$^{C/L}$); — **-pokai** in the bahuvrihi **okt-pokai** 'eight-armed/limbed': *ok-pokai* [sic] *Viṣṇ[u]* 'eight-limbed Viṣṇu' (74b5^{C}); — **pokaiṣṣe*** 'prtng to an arm' (IT-150b4^{A}).

■TchA *poke* and B *pokai-* reflect PTch **pokowi̯ä-* < **pākewi̯ä-* (as if) from PIE **b^{h}eh$_{a}$ĝ^{h}ou-h$_{1}$en-*. The underlying **b^{h}eh$_{a}$ĝ^{h}u-* (f.) is widespread in PIE [: Sanskrit *bāhú-* '(fore-)arm, forefoot of animals,' Avestan *bāzu-* (oblique stem *bazāu-*) 'arm,' Greek *pêkhus* 'forearm,' Old English *bōg* 'shoulder, arm; bough,' OHG *bug* 'shoulder, hip, shoulder-joint (of animal)' (P:108; MA:26)] (Meillet, 1911:150, VW:380-381, with differing details). In Proto-Tocharian the **-o-* of the root syllable results from the Mutual Rounding of PTch **-ā-… e* and the labialization induced by the initial **p-*. This word is presumably the source of the borrowed Khotanese *puka-* 'cubit' (Bailey, 1979:242, Tremblay, 2005:444). (Not with Bailey is the Tocharian word a cognate of Greek *pugṓn* 'cubit.')

potke, ►see pautke.

podhistatve, ►see boddhisatve.

ˣpodhi-stām* (n.) 'bodhi-tree'

[-, -, podhi-stām//] *podhi-stām yaṃ* 'he walks under the Bodhi-tree' (wall inscription, Schmidt, 1998:80).

pont-, ►see po.

ˣpopok* (n.) 'fixity, motionlessness, steadiness'

[-, popokäṃtse, -//] Y-3a4/5/PK-AS-2Ca4/5$^{C/L}$ = B(H)S *stimitatva-* (thus Carling, 2003b:56). ■Etymology uncertain, but a reduplicative derivative of *po* 'all,' q.v., would seem to be a possibility (cf. TchA *puk*).

ˣpoylā (n.) a title? or a PN??

[poylā, poylāntse, -//] *poylā śwāle wasa ṣalywe ///* 'the poylā gave to eat, oil ///' (THT-2719.2, THT-2679.2 [both from Ching and Ogihara, 2012:90]), *wi kṣuṃntsa Kṣemārcune [sic] lānti rapaṃñe meṃne yapkontse yaitkorsa śantālya Saṅkatāse poylā Laraiyśentse aiyyāna śānta wasa śwāra* 'in the second regnal year of King K., in the *rapañ̈ñe* month, by the order of the *yāpko*, she [= the ewe mentioned in the previous line] [is] to be bred; the *poylā* Saṃghadāsa gave to L. ovine ovicaprids, four' (SI B 13.3^{Col} [Pinault, 1998:6 + Ching and Ogihara, 2012:90]; here following Pinault [Ching and Ogihara quite different]). ■Both in form (apparent final stress) and meaning (if a title) a likely candidate for being a loanword from Chinese, but no obvious candidate presents itself.

poyśi (nm.) 'the all-knowing, i.e., the Buddha'

[poyśi, poyśintse, poyśiṃ (voc. poyśi)//poyśinta, poyśintaṃts, poyśinta] ***:*** *toṃ ñyatstenta wikässiś poyśinta tne tseṅkeṃtär* • 'buddhas arise to remove these dangers' (5a6/7^{C}), ***[:*** *to]tka ra cmela mā poyśi palāte* ***:*** 'the Buddha did not praise

births in the least' (64b1[C]), [in Manichean script] *bvšynt'nz* [= *poyśintaṃs*] (Winter/Gabain:12); —**poyśiññe** 'prtng to the buddha': *källoym perne poyś[iññe] 70* 'may I achieve the buddha rank!' (22b1[C]); —**poyśiññeṣṣe** 'id.' (and/or 'prtng to buddhahood'?): *poyśiññeṣṣai ekṣalymeṃ* 'from the parousia of the buddha' (S-8b4/PK-AS-4Bb4[C]); —**poyśi-käṣṣīṣṣe** 'prtng to the omniscient teacher' (PK-NS-22a2[C] [CEToM]). ■From *po* 'all,' q.v., + *aiśi*, a *nomen agentis* from *aik-*, q.v., 'know.' ►See also **po**, **aik-** and the next entry.

poyśeñca* (n.) 'the all-knowing, i.e., the Buddha'

[-, -, - (voc. poyśeñcai)//] */// ñi poyśeñcai sāṃ empe[le] ///* '[will be taken away from] me, O Omniscient one, the terrible enemy?' (21b8[C]); —**poyśeñcaññe** '± prtng to the Buddha' (?): *///skeṃ poyṣeñcaññe* [sic] *ñemṅ-kälywe* (345b3[L]). ■From *po* + *aiśeñca*, the present particple of *aik-*, q.v. ►Also the previous entry.

×poretse '?'

(IAK[=Innermost Asia, Kucha].0191.2/Or.8212/1855(a) [Broomhead]).

porcaññar, ►s.v. ārk-.

porsno* (n.) 'ankle' (?)

[-, -, porsnai//] *tane Rudraśarme brāhmaṇe • portsaisa* [lege: *porsnaisa*] *Utta[re]ṃ mñcuṣkeṃ eṅkormeṃ tsakatsai keṃtsa orkäntai yärtta-ne* 'then the brahman R., seizing prince U. by the ankle, dragged him back and forth over the thorny ground' (88a3/4[C]). ●This reading (with *-rsn-* rather than *-rts-*) is somewhat speculative but can be paralleled (*-ts-* and *-st-* are occasionally confused and of course *-n-* and *-t-* are notoriously difficult to distinguish) and allows us to suggest a meaning that is more reasonable in the context than the 'belt' that has also been assumed here (Adams, 1983a:612).

■If reading and meaning are correct, TchB *porsno* reflect a putative PIE **pērsneh$_a$-h$_1$en-* (more particularly the Tocharian root vowel *-o-* is generalized from the nominative singular where it is regular by *o*-umlaut) [: Sanskrit *pā́rṣṇi-* (f.) 'heel,' Avestan *pāšna-* (nt.) 'id.,' Greek *ptérnē* 'id.,' Latin *perna* 'ham,' Gothic *fairsna-* (< **pērsneh$_a$-* just as in Tocharian), Armenian *hir* 'retro-' (< a PIE endingless locative **pērsen*; Olsen, 1988:22), Hittite *pars(i)na-* 'thigh' (P:823; MA:265); Lubotsky, 2006, connects this word with (his) **tsperh$_x$-* 'kick with the heel'; Beekes (2010:1247) reconstructs **pterneh$_2$* for 'heel'].

portsai, ►porsno.

poṣiya* (nm.) 'wall'

[//-, -, poṣiyaṃ] *astāṣṣi poṣī[yañ]* = B(H)S *asthiprākāram* (299b3[C]), *mäkte ost poṣiyantsa [wa]wārpau [pa]paikau ā[s]tre* 'as a house surrounded by walls, painted and clean' (A-2a4/5/PK-AS-6Ca4/5[C]).

■TchA *poṣi* and B *poṣiya* reflect a PTch **poṣiyā-* from PIE **pusiyeh$_a$-*, the exact equivalent of Lithuanian *pùsė* 'half' (Fraenkel 1932:229, VW:384; cf. also Hilmarsson, 1986:42). Semantically both 'wall'and 'half' might be *'that which divides.' The *-o-* vowel may be regular for PIE **-u-* in a labial environment or it may be by contamination with PIE **pouso/eh$_a$-* seen in TchA *posaṃ* 'beside, down' *posac* 'beside,' old case forms of a **pos* 'wall' [: Old Prussian *pausan*/*pauson* 'half' which at least Schmalstieg (1974:322, fn. 37) would phonemicize as /pusan/]. Much less probably, Tremblay (2005:427) derives this word from an Iranian **pāzu-* 'face.' ►See also **pauṣke**.

ˣposāt* (n.) ‘Buddhist “sabbath” [four times a month when a pious Buddhist layman performed eight *śīla*s, etc.]’
[-, -, posāt//] *pos[ā]t paṣṣa[t]* ‘observe the *poṣadha!’* (IT-198+196a5 [cf. Hitotoshi, 2011:125]). [●Cited wrongly by Bailey, 1950b:653, as *poṣat*.] ■From B(H)S *poṣadha*-, or rather from some Prakrit equivalent (because of *-ṣ-* rather than *-ṣ-*).

postak* (n.[m.sg.]) ‘book’
[postak, -, postak//] *postakne a[kṣārnta]* ‘the *akṣara*s in the book’ (S-7b4/PK-AS-5Db4^{C}). ■Probably from either Sogdian *pwst’k* or Bactrian πωσταγο ‘document, writ’ (Tremblay, 2005:439) (cf. TchA *postak* from the same source, perhaps via Tocharian B).

postañ̃ñe (a) (adj.) ‘later, latter;’ (b) (adv.) ‘later; even [as much as]; eventually’
[m: postañ̃ñe, -, postañ̃ñe//] (a) ***:*** *Prābhāse wlo pärweṣṣe Siddharthe ṣpä postäñ̃ñe* ***:*** ‘P. [was] the first king and S., the later’ (228a2^{A}), *postäñ̃ñe* (THT-2373a2^{E}), *[ña]ke ṣ postäñ̃[ñ]e* ‘now and later’ (25a4^{C}), *73 śtwer meñtsa postañ̃ñe ṣ ṣamā-nentse pudgalyik kāko wä[rpa]nalle* ‘and four months is the latest a monk [is] to enjoy a personal invitation’ (IT-246a2$^{C/L}$); (b) *se ṣamāne plākisa aśiyanampa ytāri yaṃ p[o]staṃñ̃e rano kᵤṣaimeṃ kwaṣai täṅtsi pāyti* ‘[if] whatever monk travels along by agreement, even from one village to the [next] village, with nuns, *pāyti*’ (IT-124a2+PK-AS-18B-b2^{C} [cf. Pinault, 1984b: 377]). ■A derivative of *postäṃ*, q.v.

postanu (adj.) ‘later, latter; last’
[m: postanu, -, postanont^{C} (~ postonont^{L} [sic])//] [f: -, -, postanuntsai//] *postanuṃtsai preściyaine* ‘in the last age/time’ (PK-NS-266a3^{C} [Broomhead]), *se ñi posa postanu ... pinwāt warpalñe tākaṃ* ‘this one will enjoy my last [i.e., best] alms above all’ (107b10^{L}), *postanu pākäṣ* = B(H)S *aparapakṣa*- (510al^{L}), *eṃṣke postanont camelne vajrāsantsa la[moym]* ‘may I sit on a diamond-throne even in this latter birth!’ (580a3^{L}). ■An adjectival derivative of of *postäṃ*.

postanmeṃ (adv.) ‘finally, following, thereafter’
[wänta]rwaṃts tsrelñe āke postanmeṃ ***:*** ‘separation from things [is] finally the end’ (4a1^{C}), *[Brahma]datti lānti weswe postanmeṃ mā ṣp śarsa* ‘and finally he did not recognize the trace of king B.’ (358a4^{C}). ■The ablative of *postäṃ*, q.v.

postäṃ (adv.) ‘finally, afterwards’; ([indeclinable] adj.) ‘latter’
[: ma]nt śāmn[aṃ]ts śaul...kaunaṃts meñaṃts kätkorne kärsnātr attsaik postäṃ ***:*** ‘so the life of men is cut off finally in the passing of days and months’ (3b5^{C}), ***:*** *mā walke nke ñiś ksemar tu postäṃ onmiṃ tākaṃ-me* ***:*** ‘before long I will be extinguished and afterwards you will have regret’ (29a8^{C}), • *yāmtr alyeṅkäṃ appamāt yaṃ postäṃ nraintane 43* ‘he will treat others badly and go afterwards into hells’ (31b5=32a7^{C}), *nauṣ pāke postäṃ pāke iṣintse* ‘the former portion and the latter portion of the night’ (PK-AS-6Bb6^{C} [CEToM]), *ktow ramt śaktalye mā postäṃ aiśai yāmu* ‘like a sown seed [is] not made visible [until] later’ (K-3b5/PK-AS-7Cb5^{C} [CEToM]), *postäṃ ynemane* = B(H)S *anusaran* (U-3b1^{C}), *postäṃ* = B(H)S *paścād* (U-11a3^{C}/IT-260).
■In TchB *postäṃ* ‘afterwards, later’ we have a cognate of Latin *post* ‘afterwards; behind, after’ (so already Meillet, 1914:7, though he does not offer any exact account of the phonological side of the relationship; cf. also Jasanoff,

1978:32). Hilmarsson, 1986:49 suggests a PIE **pos-dō* under the assumption that final PIE **-ō* yielded PTch **-ŭ* which, after rounding the preceding vowel, disappeared. He adduces the Old Russian *pozdъ* and OCS *pozde*, presupposing **pos-do* (with a short vowel) as similar formations. I do not think that PIE *-ō* became **-ŭ* except when in the neighborhood of **-w-* (as in **okt̂ōw > okt* 'eight' or the preterite participle ending *-u* from **-wōs*). I think it is preferable to take *postäṃ* as a reflection of PIE **postu* (similar to the **posti* seen in Latin *post* and TchB *pest*, q.v.) + **nu* (MA:43). Not with VW (383-384) from **pos-* 'side' + pronominal **-täṃ*. ►See also the derivatives **postañ̈ñe**, **postanu**, **postanmeṃ**, and **ompostäṃ**, and, more distantly **pest**.

ˣPohlālaraiyśe* (n.) 'Pohlālaraiyśe' (PN in monastic records)

[-, Pohlālaraiyśentse, -//] (SI B Toch, 13.4^{Col} [Pinault, 1998:6]). ●Though the name looks very un-Tocharian, note that the final member of the compound is from B(H)S *-ayaśa-* as in many Buddhist Tocharian names and the first syllable might be Tocharian B *po-* 'all.'

paucciṃ* (n.[acc.pl.]) '± renunciation' [only in N-*meṃ paucciṃ yām-* 'make a renunciation of, renounce']

[//-, -, paucciṃ] */// [yolai]meṃ paucciṃ pyāmtsat* 'make a renunciation from evil!' (11a3^{C}), *: kartse yolw aiśeñca ñake paucciṃ pyāmtsar toṃ arṣāklaimeṃ :* 'knowing good and evil, make now a renunciation of that snake!' (42a4=43b5^{C}). ■A *nomen actionis* from *putk-*, q.v. ►See also **pauśye**.

paut- (vt.) 'honor, flatter' [N+ *śc*]

Ps. IV /**pauto-**/ [MP -, - pautotär// -, -, pautontär; Ger. pautolle]; Ko. V /**pāutā-**/ [AOpt. -, -, pautoy//]: *yarke peti ñaṣtär sū ... nauntai nauntai ostä ostä se sampä ksa pautoy ñäś* 'he seeks [only] honor and flattery; he [goes] street by street, house by house, [saying]: this one or that one should flatter me' (33b3^{C}); PP /**pāpáutā-**/ (TVS); **—papautarmeṃ**: *piś uw[eṃ] akalṣälyeṃścä makā-yäkne [pa]pautarmeṃ • weṣäṃn-meśc s$_{ä}$sūśkaṃ nesäṃ ksa ñī yesäśc añmaṣ[ṣe] reki* 'having flattered the five learnèd disciples in many ways, he says to them: children, "[here] is my personal word to you" ' (81a1^{C}).

■TchA *pot-* and B *paut-* reflect PTch **pāut-*. The Class IV present may well be an analogical, created to distinguish the present from the subjunctive, possibly both originally Class V in Proto-Tocharian. The Class V present/subjunctive would then be the mark of an old denominative, **peut-ā-*. In any case, we have a reflex of PIE **b^{h}eud^{h}-* 'wake, be awake' [: Sanskrit *bódhati* 'be awake, be aware, recognize,' Avestan *baoδaiti* 'pay attention,' Greek *peúthomai*/*punthánomai* 'learn,' Gothic *anabiudan* 'order,' Lithuanian *bundù* 'awake,' *budù* 'be awake,' OCS *bljudǫ* 'pay attention,' etc. (P:150-152; MA:636; LIV:82f.)] (Lane, 1938:27, VW:385). As to the semantic development, VW rightly points out that 'attention' may also mean 'solicitude, regard' (cf. French 'une aimable attention' or 'avoir mille attentions pour'). ►See also the next two entries.

pautarṣke (adj.) 'honoring, flattering'

[m: pautarṣke, -, -//] *rek[i] pautarṣke* 'a flattering word' (20b5^{C}), *ṣmare mäl-larṣke mäsketär-ne palsko ṣpä wlaiśke pautarṣke* 'smooth and flexible is his spirit, soft and honoring' (K-10b1/PK-AS-7Jb1^{C}), *su prākre tākoy-ñ arañce poś*

pautarṣke ‘may this my heart be firm, honoring all!’ (S-5b1/PK-AS-5Bb1^{C}). ■An adjectival derivative of *paut*-, q.v.

pauto (n.) ‘honor, flattery, respect’

[pauto, -, -//] */// w[m]era ṣukār [tn]e pauto ///* (IT-285b5^{C}). ■A *nomen actionis* from *paut*-, q.v.

pautke (n.[m.sg.]) ‘± share, tribute; *separation [see adjective]’

[pautke, -, pautke//] *: mā walke [kca] w[es rano aiy]m[o] potke śoläṣṣe* (295a1/2^{A}), *Kanaṣka pautke k$_u$śāneṃ 500* ‘K. [as his] share [gave] 500 *kuśāne*s’ (490a-I-a4^{Col}); —$^{\times}$**pautkeṣṣe*** ‘separated’ (?): *pautkeṣṣi cāñi* ‘unstrung, separate cash’ (Huang, 1958^{Col}; compare *meskeṣṣi cāni* ‘strung cash’). ■A *nomen actionis* from *putk*-, q.v.

pauśye* (nnt.) ‘± levy, corvée’

[-, -, pauśye//pauśyenta, -, -] *: lānte spaktāṃ ypoye pauśye añmants=ekñi kurpelle tusa ñskentär* [sic] *waipecce :* ‘one must [be] concerned with service to the king, national levy/taxes, one’s own possessions, thus they seek possessions’ (33a6^{C}), */// pauśyenta āṣkar [sa]sākauwa ṣeyeṃ* (Otani II.11^{Col} [cf. Thomas, 1954: 306]), *21 kṣuntsa Yāśe lānti pat-pikulne* [lege: *paṣ-pikulne*] *oktañce ikäṃ-śene ypoy-moko Wrau po ypoyntse ārtarsa śwāra pwārane śaumoṣe* [sic] *pauśye lau putkār* ‘in the 21st regnal year of King Yāśe, in the rabbit year, in the eighth [month], on the twenty-first [day], the *ypoy-moko* Wrau, out of concern for the whole land, divided out the levy of men for four fire-beacons’ (SI P/117.1^{Col} [Pinault, 1998:13]).

■A *nomen actionis* from *putk* ‘divide, share, separate,’ q.v. It is possible that *pauśye* (< **pauccye*) and *paucciṃ* ‘renunciation’ are the nom. sg. and acc. pl. respectively of what was originally a single paradigm, a paradigm that has divided in two to match the divergent meanings (cf. English *staff* and *stave* or *shade* and *shadow*). ►See also **putk**- and **paucciṃ**.

pauṣke* (n.) ‘rib’ (?)

[//-, -, pauṣkeṃ] *kuñcītäṣṣe ṣalype ... malkwersa päkṣalle ///ñc päśśanesa sanāpatsi pauṣkeṃsa ///* ‘sesame oil with milk [is] to be cooked … over the breasts [it is] to be smeared and on the ribs …’ (W-4b2/3^{C}). ●The semantic identification is based on the fact that the word must refer to some body part adjacent to the breasts. ‘Ribs’ or ‘sides’ suggest themselves, but if it were ‘sides’ we would expect another dual (as in *päśśane*).

■I take this word to reflect a putative PIE **pēuseko*-, a vr̥ddhied, possibly diminutive, derivation from **pus*- ‘side’ also seen in *poṣiya* ‘side,’ q.v. This derivational and semantic relationship would be similar to but opposite that obtaining between Sanskrit *párśu*- (f.) ‘rib’ and *pārśvá*- (nt.) ‘side, region of the ribs.’ ►See also **poṣiya**.

pkata ‘?’

ikä[ṃ]-ṣkasne indr[i] pkata /// (484al^{Col}). It may also be read *pkana*. ●Is this possibly a double orthographic mistake for *pkāte*?

pkante* (n.) ‘obstacle, hindrance; something put crosswise’

[-, -, pkante//-, -, pkäntenma] *: kete pkante yāmyeṃ kal[l]au[n]e cai cets sañi* ‘these are the enemies whose impediment they must achieve’ (31b7/8^{C}), *mäntr[ā]kka pelaiknemeṃ pk[ante] ///* = B(H)S *evaṃ dharmād apakramya*

(305a4[C]), • *pkantesa śle ywārc* • ‘in width/crosswise one and a half’ (IT-247b1[C]), *pkäntenm=opāynta waiptārtsäññenta ṣetsñenta* • ‘hindrances, stratagems, differentiations, singularities’ (SI P/2a5[C] [Pinault, 2008:300]); **—pkänte-pilko** ‘± looking askance’: *: pkänte-pilkw attsaik dakṣiṇā[keṃ lyelyakor]meṃ :* ‘having looked on the worthy ones only [with] envious looks’ (24a4[C]); **—ˣpkänte-yami*** ‘hindering’: *pkänte-yamiñana wäntarwa* ‘those circumstances which hinder’ = B(H)S *antarāyikā dharmāḥ* (KVāc-19a4/THT-1111[C], KVāc-19a4-21b5/THT-1113[C] [Schmidt, 1986]) .

■TchA *pkänt* ‘separate’ and B *pkante* reflect PTch **p(ä)känte* which is probably (as if) from PIE **b^h(e)gn̥to-*, a derivative of **b^{h}eg-* ‘break’ [: Armenian *bekanem* ‘break,’Sanskrit *bhanákti* ‘break, interrupt, impede,’ Old Irish *bongid* ‘breaks’ (P:114-115)] (VW:376). Morphologically it is similar to *yente* ‘wind,’ q.v., from **h$_2$weh$_1$-n̥to-*, a derivative of **h$_2$weh$_1$-* ‘blow.’ ►See also **epiṅkte**.

pkelñe, ►s.v. [1]päk-.

pkopi ‘?’

/// śuklyā pkopi se/// (580b5[L]).

pkwalñe, **pkwalle**, ►s.v. päkw.

ˣ**ptako** (adv.) ‘firmly’ (?)

/// wäntälyä mäśne ptako enkoṣä /// ‘having taken the bow *ptako* in his fist’ (IT-163a6[E]). ■Meaning uncertain, etymology unknown.

ˣ**ptamaṣṣe**[Col] (adj.) ‘prtng to a stupa’

[ptamaṣṣe, -, -//ptamaṣṣi, -, ptamaṣṣeṃ] *cāñi ptamaṣṣi* ‘the stupa’s money’ (Pinault, 1994:91), *p[t]amaṣṣeṃ pito aisi cāneṃ wsāwa* (PK-Cp. 38.54-55[Col] [Pinault, 1994:103]), *ptamaṣṣe werwiyesa* ‘for the stupa’s garden’ (Huang, 1958[Col]). ■A derivative of *pat* ‘stupa,’ q.v. See also Peyrot (2008:93-94).

ˣ**ptāmane*** (n.) ‘?’

[-, ptāmanentse, -//] (IT-922[?]). ●A declined present participle from a verb *pät-*?

ˣ**Ptāmparre** (n.) ‘Ptāmparre’ (PN in administrative records)

[Ptāmparre, -, -//] (SI P/117.3[Col] [Pinault, 1998:13]).

ˣ**ptäkcäññe*** (n.) ‘?’

[-, -, ptäkcäññe//] */// añmantse wantaṃresa* [sic] *ptaṃkcaṃññesa taṃṅkwaññe ecce e///* (IT-139b6[C/L]). ●This manuscript at times writes *-ä-* as *-aṃ-*.

Ptompile (n.) ‘Ptompile’ (PN in monastic records)

[Ptompile, -, -//] (491b-III-4[Col]).

pyāk- (vt.) ‘strike (downwards), batter; beat [of a drum]; penetrate [as a result of a downward blow]’ (*āś pyāk-* ‘depress, distress’)

Ko. I /**pyákä-**/ [AOpt. pyāśim, -, pyāśi//-, -, pyāśyeṃ; MPOpt -, -, pyāśitär (possibly imperfect); Inf. pyāktsi; Ger. pyākälle]: • *walo cew eṅkormeṃ* • *pyāśine [śa]nmäṣṣi-ne wat ypoymeṃ wat lyucī-ne* • ‘the king, seizing him, would beat him, or bind him, or drive him from the country’ (IT-127a4/5[C]; ●optative used as an imperfect), *kautsi pyāktsi skāratsi pär[maṅkänta karstatsi]* ‘to kill, to strike, to revile, to cut off hopes’ (266b3[C]), *pelaikneṣṣe kerū cai ... ente pyāśyeṃ* ‘if these beat the drum of the law’ (313b4=S-5b2[C]); Pt. III /**pyākä- ~ pyākäsā-***/ [//-, -, pyakar] *eneṅka pyakar* ‘they struck within’ (PK-NS-410a2[?] [TVS]); PP /**pāpyáku**-/: *lyāka ṣpä ce śaiṣṣe āś papyākoṣ po läklentaṃts* • ‘he sees [in] this world the head battered/distressed by all sufferings’ (220a5[E/C]); **—pyākälyñe**

'striking': ***:*** *apsāl śakattai[sa] ay ṣesa pyākälyñe* ***:*** *aścä kärstalyñe* 'the striking with sword and club, together with bone the cutting off of the head' (284b2[A]).

■Related to TchA *pyākäṣ* (n.) 'post' but extra-Tch connections are uncertain. It may be that the PTch **pyāk*- is to be derived from PIE **b*^{h}*eih*$_{a}$- 'strike' [: Avestan *byente* 'they struggle, strike,' Old Irish *benaid* 'strikes,'OCS *bijǫ* 'strike,' and other, nominal cognates in Armenian, Greek, Latin, and Germanic (P:117-118)], i.e., as **bheih*$_{a}$-*K*- (cf. *kalāk*-, *parāk*-, and *walāk*-, though none of these would be identical in ablaut). This etymology is VW's (1944:32, 1976:397-398, with differing details, cf. Adams, 1988b). A variant of this is Hackstein's (1993: 141ff.) **pyeh*$_{2}$- 'strike' (LIV:481f.). More likely is adding Tch *pyāk*- to Mann's equation (1977:156) of Albanian *pjek* 'meet, encounter,' Albanian *përpjek* 'hit, knock, strike' and Germanic **fehtan* 'fight,' cf. English *fight*, under a lemma **pyek*- 'strike' (MA:549) or to assume that PTch lengthened grade **pi̯ēk*- from **pek*- (which would fit the Albanian and Germanic data just as well as **pyek*-) 'strike' shows "breaking" to **pi̯āk*- (see further discussion s.v. *lyāk*).

pyāpyo (nf.) 'flower'

[pyāpyo[E-C-L], pyapyāntse, pyāpyai//pyapyaiñ, pyapyaints, pyapyaiṃ] *cwi pyapyaiṃ suknaṃ* 'they hand him the flowers' (IT-14b2[E]), *pyappyai* (THT-2371b2[?]), *[mäkte kroṅśe] pyapyaimeṃ ere were mā mī[yäṣṣäṃ]* 'as the bee does not harm the appearance or smell from the flower' (300a2[C]), *[wa]wakauwa pyapyaino* 'flowers in bloom' (247b4[C]), *[kakraupa]rmeṃ krentaunaṣṣana pya[ppy]aiṃ* = B(H)S *pracīya guṇapuṣpāṇi* (PK-NS-414b2[C] [Couvreur, 1966: 170]), *stām ṣañ p[yapyaiṃtsa]* = B(H)S *taruṃ svakusumair* (PK-NS-414b4[C] [id.]),; —**pyapyaiṣṣe** 'prtng to flower(s)': *pyapyaiṣṣe swes[e]* 'a rain of flowers' (629b4[C]); —[×]**pyapyaiññe** 'id.' (IT-22a5[A]); —**pyapyaitstse*** 'having flowers': *pyapyaicceṃ werpiśkaṃ* 'flower gardens' (179a4[C]).

■TchA *pyāpi* and B *pyāpyo* reflect PTch **pyāpyā(-i̯än)*- (where **-i̯än*- reflects the PIE "definitizing" suffix **-h*$_{1}$*en*-) which probably reflects a (reduplicated) PIE **p(e)yeh*$_{a}$- [: Sanskrit *pyā́yate* 'is swollen' and others from the extensive group of **peih*$_{a}$-: Sanskrit *páyas*- (nt.) 'liquid, water, milk,' *pī́van*- (adj.) 'fat,' Greek *pī́ōn* 'id.,' etc. (P:793-794; MA:194, 382)] (VW, 1941:104, 1976:398). Hilmarsson's suggestion (1986:342) of a connection with *päp*/*pup* 'stinking' is less likely for both semantic and phonological reasons.

Thus, within Tocharian the closest relative would seem to be TchA *pyāṣṭā*- (sic) 'strengthen, give force to; be digestible [of food]' (the present *pyaṣṭa*- is analogical) which represents a denominative **pey(h*$_{a}$*)ost-eh*$_{a}$- from an adjective **pey(h*$_{a}$*)osto*- '± provided with liquid, vital energy,'in turn, an adjectival derivative of **pey(h*$_{a}$*)es*- (nt.) '± liquid, vital energy' [: Sanskrit *páyas*- 'liquid, water, milk, semen, vital force,' Avestan *payah*- 'milk']. For the adjectival derivation we might compare Latin *arbor* 'tree' and *arbustus* 'planted with trees,' *onus* (nt.) 'burden' and *onustus* 'laden,' *venus* 'charm, loveliness' and *venustus* 'charming, lovely.' In Late Latin (Jerome) we even have a denominative verb *onustāre* 'to burden, load' with exactly the same formation as in PTch **pi̯i̯āstā*- (VW:397). The agreement with Indic, both as to *pyāpyā*- and the noun underlying *pyāṣṭā*- is rightly stressed by VW.

pyutk- (vi/t.) Act. ‘come into being, become manifest’; MP ‘bring into being’ [*päst pyutk-* (vi.) ‘become ready’]

Ps. IXb /**pyútkäsk**^{ä}**/**$_{\text{e}}$**-**/ [A -, -, pyutkäṣṣäṃ// -, -, pyutkäskeṃ; MP -, -, pyutkästär//]: *///rkātär pāyti pyutkäṣṣäṃ* ‘[this sin] establishes *pāyti*’ (329a4^{L}), *pyutkäskeṃ-ne krentau[wna]* ‘his virtues become manifest’ (591a5^{L}), *pyutkästär* (THT-1371, frgm. a5^{L}); Ko. IX (= Ps.) [Opt. pyutkäṣṣim, -, -//; Inf. pyutkäs(t)si]] */// pyutkäṣṣim waste nestsi ///* (THT-1335 frgm. a-a2$^{?}$); Pt. II /**pyáutkā-**/ [A -, -, pyautka// -, -, pyautkare; MP pyautkamai, -, //]: *teṃ epiṅktene sā*$_{u}$ *oṅko[rño] päs pyautka* ‘in the meantime the porridge had become ready’ (107a3^{L}), *pyautkamai* (PK-LC-XVI^{Col} [TVS]); PP /**pepyutko-**/: *[: añ]m[a]lāṣlñe aiśamñe ente tāko-ñ pepyu[tkoṣ]* ‘if mercy and wisdom have been created for me’ (268b3^{C}); — **pyutkaṣṣälñe** ‘± establishment’ (586a5^{L}). [●Note the remarkable valency values, confirmed by TchA data, for the active and mediopassive of this verb.]

■ AB *pyutk-* reflect PTch **pyäutk-*. Traditionally this word is connected with PIE **b^{h}euh$_{x}$-* ‘be, become’ (Schneider, 1941:48, Pedersen, 1941:228, Melchert, 1978: 121 “unavoidable”). It presumably has the same **-T-* élargissement as the semantically similar *klutk-*. The *py-*, originally proper only to the class II preterit, has been generalized perhaps so as to differentiate this verb from *^{1}putk-* and *^{2}putk-*. But such an extension of palatalization in a verb beginning with *p-* is otherwise unknown. Instead, perhaps we have the same prefix **pä-* to be seen in *pläṅk-* and *prutk-*, qq.v, prefixed to PIE **yeudh-* ‘set in motion’ [: Sanskrit *yúdhyati* ‘fights,’ *yodháyati* ‘engages [someone] in fighting,’ *udyodhati* ‘wells up (of boiling water), Latin *jubeō* ‘give a command/order,’ Lithuanian *jáudinti* ‘excite, stir, move [emotionally],’ *judė́ti* ‘move, stir, get in motion,’ *jùsti* ‘feel, perceive,’ TchA *yutk-* ‘be worried’ (P: 511; LIV: 201-201, s.v. **Hi̯eu̯d^{h}-*)]. The TchB meaning comes from ‘±set initially in motion.’ Not with VW who connects this word with PIE **pei(h$_{a}$)-* ‘be swollen.’

pyorye (nf.) ‘yoke’

[pyorye, -, -//] <•> *eśnesa meṅkitse tākoy kacāp ompä pärkre śāyeñca* <•> *pyorye ṣäp tākoy cew warne somo lyautai läṅktsa mā kly[e]ñca 24* ‘[if] there should be there a tortoise lacking eyes, living long, and there would be a yoke in that water with a single opening, light [in weight] and not staying [still]’ (407a6/7^{E}); —**pyorisṣe** ‘prtng to a yoke’: *kaccap pyorisṣe* ‘the turtle of the yoke[-tale]’ (THT-2247b5^{E}), *näno aiyse pyorisṣe lāṃṣānte k$_{u}$śāneṃtsa 150* ‘furthermore they worked a yoke-pot [= pot to be fitted and carried on one end of a laborer’s shoulder-yoke?] for 150 *k$_{u}$śāne*s’ (490a-III4^{Col}).

■Etymology unclear. VW (399) suggests a connection with PIE **b^{h}eih$_{x}$-* ‘strike,’ Hilmarsson (1991b:173-174) a derivation from **peh$_{1}$i-* ‘injure, abuse,’ and Adams (1999) a putative PIE **b^{h}i-yeh$_{a}$-ru-* (+ later *-ye*) ‘that which goes around.’ None is compelling. Semantically perfect but phonologically more daring would be a derivation from a putative PIE **d^{h}wērh$_{x}$-uh$_{1}$en-* ‘yoke,’ itself a morphological elaboration of the **d^{h}wērh$_{x}$* which gives Sanskrit *dhúr*. PIE **d^{h}wērh$_{x}$-uh$_{1}$en-* would have given Proto-Tocharian **twyoräyän-* which, with the reassignment of gravity and acuteness in the unusual initial cluster might have given **pyoräyän-*. ►See also perhaps **truskäññna**.

prakār (n.) ‘sort, nature, class’ [*prakārsa* ‘after its manner/kind’]
[prakār, -, prakār//prakāränta, -, prakāränta] *[pi]ś prakāränta yaiku rano tākaṃ* = B(H)S *yāvat pañcapra-kāraghnaḥ* (198a2^{L}). ■From B(H)S *prakāra-*.

prakrauñe, ►s.v. prākre.

praṅkarac (n.) ‘*Wedelia calendulacea* Less.’ (a medical ingredient)
[praṅkarac ~ pṛṅkarac, -, -//] (W passim^{C}). ■From B(H)S *bhṛṅgarāja-*.

ˣprajñapti* (n.) ‘declaration, statement’
[-, -, prajñapti//] (IT-60a2^{C}). ■From B(H)S *prajñapti-*.

Prajñākaracaṃndre (n.) ‘Prajñākaracandra’ (PN in monastic records)
[Prajñākaracaṃndre, -, -//] (433a19^{Col}).

ˣPrajñākarasome* (n.) ‘Prajñākarasoma’ (PN in monastic records)
[-, Prajñākarasomentse,-//] (Otani II-12a10^{Col} [Ching and Ogihara, 2012:81]).

Prajñārakṣite* (n.) ‘Prajñārakṣita’ (PN in graffito)
[-, Prajñārakṣitentse, -//] (G-Su8^{Col}).

Prajñāwarme (n.) ‘Prajñāvarma’ (PN in graffito)
[Prajñāwarme, -,-//] (G-Qm10^{Col}).

Praṇāde* ‘Praṇāda’ (PN of a buddha)
[-, -, Praṇādeṃ//] (Pinault, 1993-94:175).

pratikapañäkte (nm.) ‘a Buddha who reserves his enlightenment to himself’
[pratikapañäkte, -, -//pratikapañäkti, -, -] (552b2^{E}). ■A calque on B(H)S *praty-ekabuddha-* (cf. TchA *prattika-ptāñkät*). ►See also the variant *pratyaika-pudñäkte*.

pratītyasamutpat (n.[m.sg.]) ‘origin by dependence (in the great chain of being)’
[pratītyasamutpāt, -, pratītyasumutpāt//] (149b2^{C}). ■From B(H)S *pratītyasa-mutpāda-*.

pratiṃ (nnt.) ‘decision, resolve, resolution, conversion’ [*pratiṃmeṃ klautk-* ‘change one’s mind’]
[pratiṃ -, pratiṃ//-, -, prati(nä)nta] *kelästa läkle pratinmeṃ waskātai ma at=ate* ‘thou didst bear suffering, [and] thou didst not budge from [thy] resolve’ (224b2/3^{A}), • *mälläṣṣitär sū eṅwa pratinta* ‘he disavowed received opinions’ (19a4^{C}).
■Clearly cognate with TchA *pratim* ‘id.’ Winter (1962c:71-72) takes the latter to be the source of the former and to be itself an old compound, (as if from) PTch **prete* (cf. *eprete*) + *ime* ‘decision-awareness.’ Ji, Winter, and Pinault (1998: 291) suggest Sanskrit *pratimā-* ‘decision, likeness, symbol’ as the source of TchA *pratim*. Militating against both suggestions is the very great likelihood that Tocharian B is the donor not the borrower in this case, as in so many others, and thus the final consonant is originally *-n*, and not *-m*. I would suggest that Tocharian B borrowed the Prakrit descendant of Sanskrit *pratijñā-* ‘agreement, promise, decision, assertion.’ The Middle Indic form would have been **pratiṇṇa* which would regularly have given TchB *pratiṃ* (for the phonological development see also *kritāṃ*).

pratipat, ►see pratiwat.

pratipal (n.) ‘arrow-leaf sida (*Sida rhombifolia* Linn.)’ (a medical ingredient)
[pratipal, -, -//] (W-34a6^{C}). ■From B(H)S *pratibala-*.

pratimokṣ, ►prātimokṣ.

pratilom (adv.) ‘with the grain’
(179b5[C]). ■From B(H)S **pratiloma-* (not in M-W or Edgerton).

prativijñaptilakṣaṃ (n.) ‘sign of recognition’
[prativijñaptilakṣaṃ -, -//] (194a4[C/L]). ■From B(H)S **prativijñapti-lakṣaṇa-* (compound not in M-W or Edgerton).

prativiṣ (n.) ‘atis (*Aconitum heterophyllum* Wall.)’ (a medical ingredient)
[prativiṣ -, -//] (W passim[C]). ■From B(H)S *prativiṣā-*.

pratiwaṅk, ►see pratiwat.

pratiwat* ~ pratipat* (n.[m.sg.]) ‘new moon’
[-, -, pratiwat ~ pratipat//] *prattiwaṃkne* [sic] (437a2[Col]), /// *pratiwatmeṃ pällenta[ś]* [sic] /// ‘from the new moon [to] the full moon’ (439a3[Col]), *ṣkas kṣuntsa Kṣemārjune lānti yakwe-pikulne śkañce meṃne pratipatne* ‘in the sixth year of the regnal period of king K., in the year of the horse, in the tenth month, on the new moon’ (G-Su34.1[Col]). ■From B(H)S *pratipad-* (for discussion, see Sieg, 1950:211). The native Tch equivalent is *ñuwe*, q.v.

pratisaṃkhyānirot* (n.) ‘suppression of careful consideration’ (?)
[-, -, pratisaṃkhyānirot//] (189a1[L]). ■From B(H)S **pratisaṃkhyā-nirodha-* (not in M-W or Edgerton).

pratisaṃvit* (n.) ‘special knowledge’
[//pratisaṃvitänta, -, -] (427a5[C/L]). ■From B(H)S *pratisaṃvid(ā)-*.

pratihari* (n.) ‘wonder, miracle’
[-, -, pratihari//-, -, pratiharinta] *tarya orotstsana pratiharinta sälkāte-meś • raddhi-lakäṣñeṣṣe pratihari • palsko-ṣärpalñeṣṣe pratihari • enäṣñeṣṣe pratihari* ‘he expressed to them the three great wonders: the magic-sight wonder, the thought-informing [= mind-reading] wonder, and the instruction-wonder’ (108b3/4[L]); —[×]**pratiharişṣe** ‘prtng to a miracle’: (IT-76a4[C]). ■From B(H)S *prātihārya-*.

pratyutpaṃ ([indeclinable] adj.) ‘present’
(170b2[C]). ■From B(H)S *pratyutpanna-*.

pratyaikapañäktäññe* (adj.) ‘prtng to a buddha who reserves his enlightenment to himself’
[m: -, -, pratyaikapañäktäññe//] (591b5[L]). ■This adjective presupposes an unattested noun **pratyaikapañäkte*, a variant of **pratikapañäkte** and **pratyaikapudñäkte**, qq.v.

pratyaikapudñäkte* (n.) ‘a buddha who reserves his enlightenment to himself’
[-, -, pratyaikapudñäkte//-, pratyaikapudñäkteṃts, pratyaikapudñäkteṃ] (45b6[C]). ■A calque on B(H)S *pratyekabuddha-*. ►See also the variant **pratikapañäkte** as well as the previous entry.

[×]**Pradyote*** (n.) ‘Pradyota’ (PN of a king, founder of the Pradyota-dynasty of Magadha]
[-, -, Pradyote//] (THT-1681a2[?]).

pradhāṃ (n.) ‘essential part’ (?) or ‘effort’ (?)
[pradhāṃ, pradhānantse, -//] *pradhānantse* = B(H)S *prādhānyasya* [sic] (201b3[C]). ■From B(H)S *pradhāna-*.

Praṇāte ~ Praṇāde* (n) ‘Praṇāda’ (PN)
[Praṇāte, -, Praṇādeṃ//] IT-128b4[C], Qumtura 34-g2[C/Col] (Pinault, 1993-94:175).

prapuntarik (n.) ‘root of white lotus’ (a medical ingredient)
[prapuntarik ~ prapuṇḍarik, -, -//] (W passim[C]). ■From B(H)S *prapuṇḍarīka-*.

Prabhaṅkar(e) ~ Prabhaṅgare (n.) ‘Prabhaṅgara’ (PN of a former buddha)
[Prabhaṅkar(e), -, -//] 74b2[C], IT-128a4[C].

ˣPrabhākara (n.) ‘Prabhākara’ (PN of a princess)
[Prabhākara, -, -,//] *Phrabhākara mcuṣka* ‘princess P.’ (IT-251b2[C]).

ˣPrabhodane (n.) ‘Prabhodana’ (PN of a buddha)
[Prabhodane, -, -//] IT-128b4[C].

ˣPramardane (n.) ‘Pramardana’ (PN)
[Pramardane, -, -//] PK-AS-12Hb6[A] (Pinault, 2000b:151).

pramāṃ* (n.) ‘± measure’
[-, -, pramāṃ//] *[aiśa]mñentse yaräṃ pramāṃ kä[lpau]* [dyadic with *yarm*] ‘having achieved a measure of wisdom’ (110a4[L]). ■From B(H)S *pramāṇa-*.

ˣpramek* (n.) ‘urinary disease’
[-, pramekäntse, -//] /// *pramekäntse yäsar tillentse onuwañ̈e sāṃ*/// (P-3b2/PK-AS-9Ab2[E]). ■From B(H)S *prameha-*.

prayasvati* (n.) the designation of a meter?
[-, -, prayasvati//] *prayasvatine* (G-Su36.1[Col]).

prayok (n.[f.pl.]) ‘± use, employment; remedy; presentation’ [*yk[ā]ssäñ̈eṣṣe prayok* ‘sexual intercourse’]
[prayok, -, prayok//prayokänta, -, -] ‖ *panitäṣṣe ṣpel ṣe prayok* • ‘a poultice of honey [is] one remedy’ (IT-306b1[C] [cf. Carling, 2003a]), *yk[ā]ssäñ̈eṣṣe prayok* ‘sexual intercourse’ (IT-127[C]). ■From B(H)S *prayoga-*

pravacaṃ (nm.) ‘sacred text’
(401a3[L]). ■From B(H)S *pravacana-*.

ˣpravaritṣe (adj.) ‘prtng. to the *pravāraṇa*-rite’
[pravaritṣe, -, -//] *se pravaritṣe cchando parna veṣle* ‘the formula concerning the *pravāraṇa* is to be pronounced’ (Vallée Poussin, 1913:846). ■An adjectival derivative based on B(H)S *pravārita-* (Bailey, 1950:662). ►See also **prawarik**.

Pravare (n.[m.sg.]) ‘Pravara’ (PN of messenger of the gods and friend of Indra)
[Pravare, -, -//] (507b3[C/L]).

praveśakk (n.) ‘introduction (to a work); interlude (of a play)’
[praveśakk, -, -//]. (519a4[C]). ■From B(H)S *praveśaka-* (cf. TchA *praveśak*).

ˣprawarik* (n.) ‘a monk making or about to make a *pravāraṇa*-rite (the festival celebration of leaving the rainy-season refuge)’
[-, -, prawarik//] *prawarikiś pañiktes cokiś [ṣalywe käryāmai wi] ṣaṅkäṃ śakwisa* ‘for the monk preparing the *pravāraṇa*-rite, for the monks’ lamps, I bought two *ṣaṅk* of oil for twelve [*cāne*s]’ (PK-DAM 507.40-42a7[Col] [Pinault, 1994: 102]). ■From B(H)S *pravārika-*. ►See also **pravaritṣe**.

ˣpraśantahār* (n.) name of a meter/tune (4x11, rhythm 5+6)
[-, -, praśantahār//] PK-AS-12Ha4[A] (Pinault, 2000b:150), IT-43b3[C].

Praśāntatewe (n.) ‘Praśāntadeva’ (PN in monastic records)
[Praśāntatewe, -, Praśāntateweṃ//] 439a2[Col], PK-DAM.507(19)[Col] (Pinault, 1987b: 86).

praściye (nf.]) ‘rainshower, cloudburst’
[praściye, -, praściye//] *praṣcye* (275a3[A]), *tärkär ra praściye antpi tä*/// (388b4[E]),

/// warpalyñeṣṣeṃ [lege: *-ai*] *praściye swāsäṣṣawa* ‘I rained a cloudburst of enjoyment’ (154b6^{C}), *praśye* (PK-AS-16.1b4^{C} [CEToM]). ●The meaning is that of Krause and Thomas (1964) and seems appropriate to the contexts, however fragmentary.

■As if from PIE **prōstiyo-* a vr̥ddhied derivative of the verbal noun **p(e)rsti-* seen otherwise in OCS *prъstь* ‘dust.’ The underlying verb root is **pers-* ‘pour, sprinkle’ seen in *pärs-*, q.v. Another *nomen actionis* is PIE **pr̥so-* (m.) seen in Slovene *prh* (m.) ‘dust, ashes’ and Old Norse *fors*/*foss* (m.) ‘waterfall.’ The vr̥ddhi is probably an inner-Tocharian development (cf. *pauṣke*, *ṣecake* or *traksiṃ*). So VW, 1967: 184, 1976:388-389, with differing details. ►Also **pärs-**.

praśśāṅkaṃ (n.) ‘eruption of pustules’

[praśśāṅkaṃ -, -//] *praśśāṅkaṃ erṣäṃ* [*praśśāṅkaṃ* = B(H)S *visphoṭaka-*] (ST-b4/5=IT-305^{C}). ■Etymology unknown.

prasāt (n.) ‘faith; tranquility’

(382b6^{C}). ■If correctly identified, from B(H)S *prasāda-*.

Prasaṃnake (n.) ‘Prasenajit’ (PN of a king of the Kausalas)

[Prasaṃnake, Prasaṃnaki, -//] (21a6^{C}). ►See next entry.

Prasenacī (n.) ‘Prasenajit’ (PN of a king)

[Prasenaci, -, -//] (5a2^{C}). ►See previous entry.

ˣ**Prasenajiṃ*** (n.) name of a tune or meter

[-, -, prasenajiṃ//] IT-68b4^{C}.

praskāre (n.) designation of some monastic official

[praskāre, -, -//] *praskāre Mokṣacandre* (PK-DAM.507-a15^{Col} [Pinault, 1984a: 24]) (also THT-4001a2^{Col}). ■Probably with VW (1983[87]:258-259) a derivative of the (originally subjunctive) stem of *pärsk-* ‘fear.’ The semantic development would be something on the order of ‘inspiring fear, awesome’ > ‘reverend.’ ►See also **pärsk-**.

prastrāṃ* (n.[m.sg.]) ‘bed(-roll)’

[-, -, prastrāṃ//] • *ot ñweṃ prast[r]āṃ eye[ṃ]tse ///* ‘then a new bed out of sheep’s [wool]’ (326al^{L}). ■From B(H)S *prastaraṇa-*.

pratsāko (nf.) ‘breast’

[pratsāko, -, pratsākai//] *khadirṣśe* [sic] *śāmñe=yāṣṣe wat ṣat soyeṃtse pratsākaine tsopalle* ‘a sliver of acacia or human bone [is] to be stuck in the breast of the effigy’ (M-3b4/PK-AS-8Cb4^{C}).

■(As if) from PIE **proty-(h$_3$)ōk^{w}-eh$_a$-* which, except for the ending, is the exact equivalent of Greek *prósōpon* ‘face’ and Sanskrit *prátīka-* ‘face’ (< **proti-h$_3$k^{w}-o-*). For the semantic relationship one might compare Lithuanian *añtis* ‘breasts’ but Gothic *endi* ‘forehead’ or Greek *stérnon* ‘breast’ beside OHG *stirne* ‘forehead.’ So Schulze, 1927, VW:389, MA:191, Beekes, 2010:1240. ►See also **ek**.

prahati (n.) ‘Indian nightshade (*Solanum indicum* Linn.)’ (a medical ingredient)

[prahati, -, -//] (W-17b4^{C}). ■From B(H)S *bṛhati-*. ►See also **bṛhati**.

prahar* (n.) ‘a three-hour time-period; a watch’

[-, -, prahar//] (553b3^{E}). ■From B(H)S *prahara-*.

ˣ**prahāṃ*** (n.) ‘abandonment, release, surrender’

[// prahānänta] IT-110a3, -b1^{C}. ■From B(H)S *prahāṇa-*.

ˣprāk- (vt.) ‘fix firmly’

PP /**pāpráku-**/ */// auṣmeṃ uṣṇīr mahūr pa[pr]āku :* ‘the topknot crown fixed firmly from above’ (71a4^{C}).

■Most likely we have a descendant of PIE *$b^{h}rak$- ‘squeeze together, make firm’ [: Middle Irish *barc* ‘storm, fury,’ Latin *farciō* ‘feed, fatten,’ Greek *phrássō* (< *$b^{h}rakye/o$-) ‘fill quite full, close, push together, make a fence around’ (P:110-111; MA:450-451; cf. also de Vaan, 2008:202)]. The adjective *prākre* ‘fixed, firm,’ q.v., is an obvious derivative. With regard to *prākre,* VW (390) suggests that we have a reflex of PIE *$perk$-/$prek$- ‘fill’ [: Sanskrit *pṛṇákti* (*pṛñcáti*/*pipárkti*) ‘fills, gives abundantly; mixes,’ Middle Irish *ercaim* ‘fill’ (P:820)]. Semantically such an equation is satisfying enough (*‘full’ [therefore] ‘firm’) but the lengthened-grade *$prōk$-ro- remains mysterious. The same problem arises if we start from *$b^{h}erĝ^{h}$- ‘high’ (MA:210). ►See also **prākre**.

prākarṣik (adj.?) ‘± excellent’

(175b2^{C}). ■From a B(H)S *$prākarṣika$- or *$prakarṣika$- (neither in M-W or Edgerton).

prākre (adj.) ‘fixed, firm, hard, solid’

[m: prākre, -, prakreṃ ~ prakreno//] [f: prakarya, -, -/prakaryane, -, -/-, -, prakrona] *pärkäre täṅ prākre* ‘long, steadfast love’ (258a4^{A}), *prākre* = B(H)S *dṛḍham* (11a7^{C}), *se pilko ste prākr=eṅku :* ‘this insight has been firmly grasped’ (23b4^{C}), *prakreṃ nwalñesa* ‘with a strong roar’ (51b8^{C}), *[waś]īrsa prakre* ‘stronger than a thunder-bolt’ (AMB-a2/PK-NS-32^{C}), *ṣi[m mā] prākre aipu no iścemtsa ... mā yāmu* ‘but the roof [is] not strongly covered; [it is] not made of tile’ (A-2a5/PK-AS-6Ca5^{C}), *[kinna]re prākre kläntsañ̈i* ‘the *kiṃnara* slept soundly’ (109b5^{L}); **—prakrauñe** ‘firmness, strength’: *///prakrauñe mā prakrawñememeṃ* = B(H)S *asāraṃca hy asārataḥ* (U-17b2^{C}); **—prakrauñetstse*** ‘± firm, strong, steadfast’: (523a5^{C}). ■Etymology, see **prāk-**.

prātimokṣ* (n.) ‘(Buddhist) monastic code of conduct’

[-, -, prātimokṣ//] *82 k$_{u}$se ṣamäne prā[ti]mokṣ po añmtsa mā klyauṣäṃ 83* ‘whatever monk doesn’t listen with all his soul to the *prātimokṣa*’ (IT-246b3/4$^{C/L}$); **—prātimokṣäṣṣe*** ‘prtng to the *prātimokṣa*’ (IT-248a2^{C}); **—prātimokṣä-sūtär** ‘the *prātimokṣa-sūtra*’ (IT-246a3$^{C/L}$) ■From B(H)S *prātimokṣa-*.

prāntakoṭi ([indeclinable] adj.) ‘extreme’

(591b1^{L}). ■From B(H)S *prāntakoṭika-*.

prāp (n.) ‘jewel’ (K-T)

[prāp, -, -//prapanma, -, -]; **—prāp-mahur** ‘diadem’: *prāp-mahur āssa tässāte* ‘he set the diadem on [his own] head’ (109a5^{L}). ■From B(H)S *prabhā-* ‘light, splendor’ (VW:638). Cf. TchA *prop* ‘id.’

prāpti* (n.) ‘occurrence’

[-, -, prāpti//] (181b1^{C}, IT-33a4^{C}). ■From B(H)S *prāpti-*.

Prābhāse (n.) ‘Prabhāsa’ (PN of a king)

[Prābhāse, -, -//] (228a2^{A}).

prām- (vt.) ‘± restrain, hold back’ (?)

Ko. IXb /**prắmäsk**$^{'ä}$/$_{ɛ}$**-**/ [Inf. prämäs(t)si]: *[: tu-yparwe we]ñ[a] piś toṃ śło[kanma entse]ṣṣeṃts rsercents e[nepre] palsko kantwa prāmässiś :* ‘therefore he

spoke these five *ślokas* before the envious and hateful ones [in order] to restrain [their] spirit[s] and tongue[s]' (18a2/3^{C}).

■If correctly identified semantically, TchB *prām-* is closely related to Latin *premere* (preterite *pressī*, participle *pressus*) 'press down, press upon, squeeze' (VW:390). Given the semi-suppletive preterite and participle, the morphological division underlying the Latin forms must be *pr-em-/pr-es-* or *pr-et-* with **-em-* being an élargissement with durative meaning added to **per-* 'strike' [: Greek *peírō* 'pierce,' OCS *na-perjǫ* 'id.'] (Ernout and Meillet, 1967:533-534). The same analysis of **prem-* must of course be historically true of Tocharian *prām-* as well (MA:450). The PIE **-em-* is presumably the same as is to be seen in *ṣäm-*, and *käm-*, qq.v. (Differently, and without the possibility of a Tocharian connection, de Vaan, 2008:487-488, who assumes that Latin *prem-* is analogical, after *trem-*, for *pres-*).

ˣPrām-ñäkte* (n.) 'Brahma-god'

[-, -, Prām-ñäkte//] (wall-painting caption 36.1 [K. T. Schmidt, 1998:75]). ►See **Bra(h)m-ñäkte**.

prāri* (nnt.) 'finger'

[-, -, prāri//praroñ, -, praroṃ] *ṣamānentse yśelmi pälskone tsaṅkaṃ kwipe-ike ke$_u$wco kalltärr-ne t[u pra]rontsa yaṣtär ... [krāke] läṃn-ne* '[if] desires arise in the mind of a monk and his shame-place [= penis] stands tall and he excites it with [his] fingers and filth emerges' (334a7-10$^{E/C}$), *: prāri raso pokai wat lauke ykuwa 19* 'having come out a finger['s worth], an ell, or an arm['s worth]' (41b4/5^{C}), • *śtwāra praroṃ pañäktemeṃ menki ṣai* • 'he was lacking [in height] four fingers' (IT-247b3^{C}); **—prāriññe*** 'prtng to (a) finger(s)': *[pe]kweṃ prāriñ-ñan[a]* 'finger rings' (116a4^{L}); **—prārñe*** 'id.': *[pe]kw[eṃ] prārña<na>* (242b1^{C}).

●Since a nominative singular is not attested, it is possible that it is **prariye* rather than the **prāri* given above and by Krause and Thomas. ■TchB *prāri* has as its closest relative TchA *prār* (plural *prāru*) which are reflexes of putative PIE **p(e)reh$_a$ru-* (for TchA) and **p(e)reh$_a$ru-h$_1$(e)n-* (for TchB), the latter extended by the "definitizing" **-h$_1$en-* (see Adams, 1988d). The (acc.) singular *prāri* reflects full-grade **p(e)reh$_a$ruh$_1$enm̥* (with regular loss of final **-n* in non-animate nouns, while the (acc.) plural reflects zero-grade **p(e)reh$_a$ruh$_1$enm̥s* (the resultant *-o-* has been extended to the nominative). I take the underlying (and TchA) **p(e)rāru* to be PIE **p(e)reh$_a$-r-u-*, a neuter *nomen agentis* in **-r̥*, extended, as is usually the case in Tocharian by *-u-*. Similarly VW (1970a:166-7, 1976:390), though he starts from a nominal **per-ōr*. ►Further s.v. **prere**.

prāśnike (n.) 'arbiter, director'

[prāśnike, -, -//] (G-Su33^{Col}). ■From B(H)S *prāśnika-* (see Pinault, 1987a:151).

prāśśäṃ* (n.[m.sg.]) 'question'

[-, -, prāśśäṃ//] *ce prāśśäṃ pepärkoṣ* 'having asked the question' (588a7^{E}). ■From B(H)S *praśna-*.

präṅk- (vi/vt.) **G** 'stay away; restrain oneself'; **K** 'keep away, reject'

G Ps. III /**präṅké-**/ [MP -, -, präṅketär//-, -, präṅkentär]: *wertsiyaimeṃ präṅketrä :* 'he stays away from the assembly' (14a2^{C}), *mā cai präṅke[ṃ]trä* 'they do not restrain themselves (THT-1126b3$^{?}$); Ko. V /**präṅkā-**/ [Inf.

präṅkātsi]: */// [po pre]śya[n]ne präṅkātsi mā ṣpä preke* (279a2=281b2^{E}), *präṅkoyträ* (THT-1468a4^{L}).

K Ps. IXb /**präṅkäsk**^{ä}**/**$_{e}$**-**/ [A -, -, praṅkäṣṣäṃ//]: *ompalskoññe päst praṅkäṣṣäṃ natknaṃ lauke aiśamñe yarke peti ñaṣtär* ‘he rejects meditation and pushes afar wisdom; he seeks honor and flattery’ (33b2/3^{C}); Ko. IXb (= Ps.) [Ko. -, praṅkäst, -//; AOpt. praṅkäṣṣim, -, -//], *purwar ce pinwāt mā nai ñakta praṅkäs[t]-me* ‘enjoy the alms; do not, O lord, keep us [from thee]!’ (107b1^{L}), *lykaśkeṃ rano yolaiñe po praṅkäṣṣim kärtsauñe [ṣek ritoymar]* ‘may I reject every least evil and seek always the good’ (S-5/PK-AS-5Ba1^{C}); Pt. II /**präṅkā-**/ [A -, präṅkasta, -]; PP /**peprä́ṅku**-/: *saṅkameṃ peprańku* ‘kept from the community’ (329b1^{L}).

■ AB *präṅk-* reflect PTch **präṅk-* but extra-Tocharian connections are uncertain. It is possible that **präṅk-* is from a late PIE *breng^{h}-* ‘press, squeeze,’ otherwise seen only in Germanic [: Gothic *anapraggan* ‘trouble, oppress,’ Middle Low German *prangen* ‘press,’ Middle High German *phrengen* ‘oppress,’ Old Swedish *prang* ‘narrow street,’ English *prong*] (so Krause, 1955:13, VW: 390) or **brenk-* ‘id’ seen in Old Norse *branga* ‘clamp’ or Lithuanian *brankà* ‘swelling (of seeds).’ Equally good phonologically and equivalent semantically would be a connection of the Tocharian word with Lithuanian *spriñgti* ‘to choke, become choked, obstructed,’ *spreñgti* (tr.) ‘to press into a small place, squeeze, close or tighten [a door or gap],’ Latvian *sprañgât* ‘to lace up, constrict,’ and OCS *-pręgǫ* ‘strain, stretch, tighten’ (MA:644). If the Tocharian is to be connected here with either, we would have a semantic development something on the order of ‘press’ > ‘press away.’

Possible, but less likely, is Jasanoff’s connection (1978:40) with Sanskrit *bhraṃś-* ‘fall,’ earlier ‘fall away from, be removed from’ (RV 10.173.1 *mā tvát rāṣṭrám adhi bhraśat* ‘die Herrschaft soll dir nicht entfernen’). In this case we have a semantically sound equation but it seems that the nasal in *bhraṃś-* is analogically, though anciently, introduced. The obvious relatives of the Indic word in Iranian and Slavic show no trace of any nasal (see Mayrhofer’s discussion, 1963:536). Thus Jasanoff’s equation loses its phonological cogency. ►See also **preṅke**.

präṅkarac, ►see praṅkaräc.

präthagjaññe* (n.) ‘the state of the unenlightened, profane state’

[-, -, präthagjaññe//] (107b10^{L}). ■An abstract built on the B(H)S *pṛthagjana-*.

präṅts- (vi.?) ‘spatter’

Ps. I /**präntsä́-**/ [A -, -, prantsäṃ//; MPImpf. -, -, präntsitär//]: *[ku]ñci[t] kuñcit mīsa prantsäṃ toṃ nraintane* ‘sesame-[sized piece by] sesame[-sized piece his] flesh spattered in those hells’ [or ‘he/they spatter the meat…’?] (18b5/6^{C}), *tā$_{u}$ oṅkorñ[ai] srañciyeṃ tappre kauś yey mā no nta totka rano parna präntsitär* ‘they boiled the porridge and it went up high, but not even a little spattered outside’ (107a1^{L}).

●Though related to *pärs-* ‘pour,’ the meaning is not the same (*pärs-* is transitive and takes liquids as its direct objects while *präṅts-* is probably intransitive and takes solids or semi-solids as its subjects) and thus it is not simply another present to *pärs-*. ■In origin a nasal-infix present stem to PIE **pers-* ‘pour,’ i.e., (as if) **pr̥n(e)-s* (MA:540)-. ►See further s.v. **pärs-**.

präśnavarṇi, ►pṛśnaparṇi.
pritaväṣ, ►prativiṣ.
ˣPriṅgale (n.) ‘Priṅgale’ (PN)
[Priṅgale, -, -//] (IT-125a3^{C}).
priyaṅku ~ priyaṅgu (n.) ‘priyangu (*Aglaia roxburghiana* (Wright & Arn.) Miq. or *Aglaia elaeagnoidea* (A. Juss.) Bent.)’ (a medical ingredient)
[priyaṅku, -, -//] (W passim^{C}). ■From B(H)S *priyaṅgu-*.
Priyadeve (n.) ‘Priyadeva’ (PN of a rich man)
[Priyadeve, -, Priyadeveṃ//] (375a4^{L}).
Priyavārg* (n.) ‘Priyavarga’ (a chapter of the Udānavarga)
[-, -, Priyavārg//] (S-3a1^{C}).
priyasu(-) ‘?’
priyasu/// (623a3^{C}).
ˣPriyādarśane* (n.) ‘Priyadarśana’ (PN of a monk)
[-, Priyādarśāni, -//] (Pinault, 2000b:162). ■From B(H)S *Priyadarśana-*.
Priyaśāriṇi (n.) ‘Priyaśāriṇi’ (PN of a woman)
[Priyaśāriṇi, -, -//] (516a1^{C}).
Priśka (n.) ‘Priśka’ (PN in monastic records)
[Priśka, Priśkantse, -//] (461a1^{Col}). ●A diminutive of a name beginning with *Priya-*?
pruk- (vi/vt.) **G** ‘± make a leap; get away from’; **K** (Middle) ‘overlook, neglect, ignore’ [Middle = also passive ‘be ignored’]
G Ps. VIa /**pruknā́-**/ [A -, -, pruknaṃ//; AImpf. //-, -, pruknoyeṃ; MP -, -, pruknātär// -, -, pruknāntär]: ***:*** *ṣemeṃts käryāñ pruknānträ räskre māka tsärkalyi* ‘the hearts of some [*scil*. the sick and dying] are bounding and they are very heavily tormented’ (IT-1a4^{C} [cf. Hilmarsson, 1996:100]); Pt. Ia /**prukā-**/ [A -, -, prūka//]: *kārre ṣai su śarabhe-luwo eṣke* [sic] *pruka Brahmadatte wa[lo klāya]* ‘there was a pit; while the *śarabha*-animal leapt [it], king B. fell in’ (358a3^{C}).
K Ps. VIII /**prukṣ’**^{ä}/$_{e}$**ˈ-**/ [MP -, prukṣtar, prukṣtär// -, -, pruksentär; *m*-Part. pruksemane; Ger. prukṣalle*]: *aśari ñi cisa krāmär mā nesäṃ kitä* [lege: *ket*] *[ā]yme* [lege: *āñme*] *tāka ṣ mā prukṣtär **:*** ‘worthy one, because of thee there is no burden to me; to whomever has been the wish [or : since [to thee] has been the wish], [that] will not be overlooked’ (331a3/4^{L}), *rī[ntse] ñīśampa parna mā lnaskeṃ säsweṃtsa watkai pr[u]kseṃtär tsroriṃtsa ka perkentär-me* ‘they do not go out of the city with me; they neglect the decision/command by the lord and they peek out through the gaps’ (PK-AS-17I-b5^{C} [Pinault, 1994:115]); Pt. VII /**pruśiyā-**/ [A -, -, pruśiya//]: *21 śarsa tw=ārṣāklo ce$_{u}$ mā k$_{u}$ṣānti yāmṣäṃ ñiś tremeṃñ pruśiya **:*** ‘the snake knew this [of him]: “he does not forgive me”; out of anger she ignored [him]’ (42a5^{C}); PP /**pepruku(we)-**/ (THT-1536, frgm. c+eb2^{A}); **—prukṣälyñe** ‘±neglect.’
■TchB *pruk-* reflects PTch **präuk-* (presumably with rebuilt zero-grade [cf. Adams, 1978]) from PIE **(s)preug-* [: Russian *prygnutь* ‘leap,’ *prygatь* ‘jump about, jump up and down,’ Old Norse *frauki* ‘frog,’ Old English *frogga* id.,’ and probably Lithuanian *sprū́gti* ‘leave, escape;’ or Old Norse *froskr*, Old English *frosc*/*forsc*, Modern German *Frosch* ‘frog,’ if deverbative from **prug-ske/o-*

(P:845-846; MA:323)] (Couvreur, 1950:130, Krause and Thomas, 1960:58, VW:392). ►See also **emprukṣo**.

ˣpruccamo (adj.) 'excellent' (?) or 'useful, advantageous' (?)

[m: pruccamo, -, -//] [f: -, -, pruccamñai//] *tā pātrai prucamñai eṅkaskemar* 'I grasp this excellent alms-basin' (KVāc-16b2/THT-1108b2^{C} [Schmidt, 1986]), *ce yäknesa pruccamo ste* 'in this way it is excellent' (ibid. -31b2^{C}). ●Usually translated 'excellent,' but Pinault (2008:202) suggests, on the basis of an Old Turkish equivalent *asaγlıγ*, that the meaning is actually 'useful, advantageous' and it becomes 'excellent' only comparative situations. ■Identical with TchA *pruccamo* 'id.' (borrowed from TchB). Etymology unclear. ►Discussion s.v. **prucamñe**.

pruccamñe* (n.) 'superiority, excellence' (?) or 'usefulness' (?)

[-, -, pruccamñe//] *alyekepi pruccamñene kälpau wīna* 'pleasure achieved in the excellence of another' (286a4^{C}), *ñake ciśiś päkwalñesa weskem totka śātresa pruccamñe yamalle ṣait māka alloṅkna saṅkrāmntane* [sic] *pru[ccamñe yāmu] ///* 'now to thee we say with confidence, with little grain thou shouldst achieve excellence; in many other communities having achieved excellence …' (TEB-74-5/THT-1574^{Col}).

■Etymology unclear. TchB *pruccamñe* (TchA *pruccamñe* is borrowed from B) is an abstract noun built on *pruccamo* 'excellent.' *Pruccamo* would appear to be a deverbal adjective from *prutk-*, q.v., built on a thematic present (cf. the Class III present of *prutk-*). Winter (1961:272) suggests that the meaning 'excellent' derives from the notion of *'complete, perfect,' in turn derived from *'filled to the limit' which is a possibility, but no more than such. See also the next entry.

prutk- (vi/vt.) **G** 'be stopped up, confined, crowded, shut out; be filled (to overflowing)'; **K** 'shut up, confine, cut off; fill up, crowd; encircle'

G Ps. III /**prutké-**/ [MP -, -, prutketär// -, -, prutkentär; *m*-Part. prutkemane]: *prutkenträ ... prutk[eträ]* = B(H)S *nirudh-* (156b1^{C}), *[ñem-ersnaṃ]ts prutkāl-ñemeṃ ṣkas yälloñ prutke[nträ]* 'the six senses are shut off from the suppression of name and form' (156b2^{C}); Ko. V /**prutkā́-**/ [MP -, -, prutkātär// -, -, prutkāntär; MPOpt. -, -, prutkoytär//]: *[akn]ātsaṃñ[e] prutkātär* 'ignorance will be shut up' (569a1$^{C/L}$), *[ṣkas] y[ä]lloñ kr$_u$i prutkāntä[r]* 'if the six senses are confined' (569a3$^{C/L}$); Imp. /**prutkā-**/ [MPSg. prutkar] *karunaṣṣe tr[o]ṅk prutk[a]r* **:** 'fill up [my] inner being with pity!' (IT-5b1); Pt. III /**prautkä- (~ prautkäsā-*)** / [A // -, -, prautkar]: *śwāra kälymiṃ po prautkar nermi[t]eṃ [p]oyśintasa* 'the four directions were filled by images of buddhas' (108b6^{L}); Pt. Ia /**prutkā́-**/ [A // -, -, prutkāre]: *[t]o[y] aśiyana parna rīsa prutkāre* 'these nuns were shut out of the city' (PK-AS-18B-a1^{C} [Pinault, 1984b:376]); PP /**prutko-**/: *prutkauwa po klokaśśi* 'all pores [are] stopped up' (9a6^{C}); —**prutkālñe** 'confinement; suppression [of pain/feeling]': *läklentse prutkālyñene ynūca oktatsa klyomña ytārye* 'the noble, eightfold way leading to the suppression of suffering' (154a4^{C}), *prutkālñememṃ* = B(H)S *nirodhāt* (156b2^{C}). ●The (single) contexts of the two preterites of the Grundverb suggest that the two are semantically differentiated: *prāutkā-* being 'were filled' and *prutkā-* being 'were confined.'

K Ps. IXb /**prútkāsk**$^{'ä}$**/$_e$- ~ prútkäsk**$^{'ä}$**/$_e$-**/ [A prutkäskau, -, prutkaṣṣäṃ ~ prutkäṣṣäṃ// -, -, prutkäskeṃ; *m*-Part prutkäskemane]: *[swā]säskau keṃtsa*

tsainwāṣṣai l[ā]ñsa kälymiṃ prutkaskau [sic] ‘I rain over the earth with a flood of weapons and I fill [it] up [in all] directions’ (93b4^{C}), *olyapotse māka śeśu kor āsäṣṣäṃ arañc ñuskaṣṣäṃ ... auloṃ prutkäṣṣäṃ* ‘having eaten too much it dries the throat, depresses the heart and plugs up the vessels [of the body]’ (ST-a1/IT-305^{C}); Ko. IXb (= Ps.) [-, -, prutkaṣṣäṃ//; Opt. -, -, prutkäṣṣi//; Ger. prutkäṣṣälle; Inf. prutkästsi]: *prutkaṣṣäṃ ramtt po jālaṃ iprerä* ‘he [*scil.* Mahākāśyapa] will fill up the whole blazing (?) sky’ (THT-1859“a”3^{A}); Pt. II /**prāutkā-**/ [A -, -, prautka//]: *[:] prautka pelene* ‘he locked [him] up in prison’ (21a4^{C}), *[: yke]-postäṃ prautka ramt ost cau po yolaiṃ weresa 27* ‘afterwards he filled up the whole house with an evil smell’ (42b6^{C}), */// p[r]ākre satāṣñe anāṣñe aṣkār prautka* • ‘he firmly kept in [= ±controlled?] [his] exhalation and inhalation’ (115a2^{L}); PP /**peprutku-**/: *p[e]prutkoṣ* (THT-1552A-a3^{C}).

■ AB *prutk-* reflect PTch **päräutk-* (presumably with rebuilt zero-grade [cf. Adams, 1978]). I think it likely that we have here an example of the same (intensifying?) prefix **p(ä)-* (that we can see in *pläṅk-* and *pyutk-*) and *-rutk-*. This *-rutk-* is etymologically identical with *rutk-* ‘move away, remove’ (q.v.) though the prefixed derivative **pä-räutk-* better preserves the apparently original meaning ‘keep away, hold away’ seen in Sanskrit *rudh-* and its derivatives (note that *prutk-* often enough serves as the translation of Sanskrit *ni-rudh-*). Less likely, it seems to me, is VW’s derivation from a putative PIE **(s)preud^{h}-sk̂e/o-*, otherwise appearing only in Baltic [: Lithuanian *spráusti* ‘thrust, foist; push, press [as into a crowd],’ Latvian *spraûst* ‘stick in,’ *sprûst* ‘squeeze’] (VW:392-393). ►See also **prautke**, probably **pruccamñe** and, more distantly, **rutk-** and possibly **pränk-**.

preutke, ►prautke.

prek-, ►^{1}pärk-.

preke (nm.) (a) ‘time, (appropriate) occasion, period of time’; (b) *cew preke = tā$_{u}$ preścyaine* = ‘at that time, then’; (c) *snai preke* = ‘unseasonable, inopportune’; (d) *mäkce$_{u}$ preke* ‘when(ever)’

[preke, -, preke//-, -, prekeṃ] (a) *[śa]nmausa śānmyatai prākre twe pärkreṃ prekentsa* ‘thou wert bound fast with bonds for a long time’ (83a2^{C}), • *walo ṣey tane Jaṃbudvipne nauṣ preke* • ‘there was a king here in J. [at] an earlier time’ (372b1^{C}), *preke* = B(H)S *kāla-* (547a4^{C}), *pärkareṃ prekentsa* ‘for long periods of time’ (562a3^{C}), • *istak wat prekesa yāmormeṃ]* • ‘or made immediately for the occasion’ (IT-306b4^{C} [cf. Carling, 2003a]), [in Manichean script] *k’tkv brygyy = kätko preke* (Gabain/Winter:12), *carit päs pyāmtso preke päs ste* • *... ‖ tanāpatentse kakoṣṣe śwer meñi päs arāre* ‘do [this] calculation! the time is past; the four months of the benefactor’s invitation have ended!’ (331b5^{L}); (b) *okonta lwāsa [śwoyeṃ ce]w preke* ‘the animals [at] that time were eating fruit’ (3b1^{C}); (c) *snai preke yenti tseṅkanträ snai preke suwaṃ ṣpä swesi* ‘unseasonable winds arise and unseasonable rains rain’ (K-8b2/PK-AS-7Hb2^{C}); (d) *mäkce$_{u}$ preke* (= B(H)S *yadā*) (12a6^{C}); **—prekeṣṣe** ‘timely’ (?): *tsäṅkāstā kreṃt prekeṣṣeṃ tsäṅk-oṣäṃ ceṃ pūdñäkteṃ npā* [sic] *krente$_{u}$nāsa ṣemaikne nest ñakte[nts ñakta 27]* (273a4^{A}).

■(As if) from PIE **b^{h}rok̂o-* ‘instant, blink of an eye’ similar to the **b^{h}rok̂wo-* that lies behind Gothic **brahw* (in the phrase *on brahwa augins* = Greek *en ripẽ*

ophthalmoū) [: Old Norse *augnabragð*] ‘moment,’ *brjā* ‘illuminate’ (< **brehōn*), etc. (P:141-142)] (VW:391). ►See also possibly **prentse**.

prekṣalle* (n.) ‘trial’ (?) ‘court’ (?)

[-, -, prekṣalle//] /// *prekṣallen[e] wayāre-ne prekṣentaṃ weñāre* ‘they led him into the trial/court and the judges spoke’ (IT-131b1[C]). A derivative of [1]*pärk*-, q.v. ►See also following entries.

prekṣātstse (n.) ‘± questioner’

[prekṣātstse, -, -//] • *ṣamānentse prekṣātstse mā mäskeṣle* [lege: *mäskelle*] *ste* • ‘he [is] not to become the questioner of the monk’ (= Old Turkish *coloṃjaṅ*) (331b1[L]). ●The reading is clear, though we would expect **prekṣatstse*. ■A *nomen agentis* from [1]*pärk*-, q.v. ►See also following entry.

prekṣenta* (n.) ‘judge’

[//prekṣentaṃ (< *prekṣentañ), -, -] /// *prekṣallen[e] wayāre-ne prekṣentaṃ weñāre* ‘they led him into the trial/court and the judges spoke’ (IT-131b1[C]). ■A *nomen agentis* from [1]*pärk*-, q.v. ►See also previous entry.

preṅke* (n.) ‘island’

[-, -, preṅke//preṅki, -, preṅkeṃ] *snai preṅke takoy sa kenä ... po wars=ite* ‘the earth was without island and full of water’ (407a5/6[E]), • *lyam samudrä yaitu preṅke[n n]aum[y]e[ntasa •]* ‘the sea [is] an ocean decorated with islands and jewels’ (242a5[C]).

■TchA *praṅk* and B *preṅke* reflect PTch **preṅke* but further connections are uncertain. Formally it would be easy to see *preṅke* as a thematic, *o*-grade derivative, of which there are so many in Tocharian, of *präṅk*- ‘stay away; keep away.’ A semantic development *‘something that keeps away’ > *‘obstruction’ > ‘island’ would seem to be possible, especially in an area such as the Tarim Basin, where islands are low, shifting bars of sand and gravel in rivers (so Krause and Thomas, 1960:68). A similar semantic development is to be seen in English (*sand*-, *gravel*-)*bar*. For the form, compare also Lithuanian *brankà* ‘swelling (of seeds).’ VW (387) objects to this etymology on semantic grounds and would prefer to connect *prenke* with Old Norse *brekka* ‘escarpment’ and English *brink* (all reflecting derivatives of a putative PIE **b[h]reng*-), seeing ‘island’ as a semantic development of *‘hill, escarpment.’ As a parallel he notes the descendants of Proto-Germanic **hulma*- (< PIE **kel*- ‘raise high’ [: Old Saxon *holm* ‘hill,’ but Old English *holm* ‘island; wave, sea,’ Old Norse *holmr* ‘small island,’ etc.]. But ‘something elevated’ would seem to be a better designation of a maritime island than one formed by the shifting stream of an inner Asian river.

prete* (n.) ‘(hungry) ghost, malevolent spirit’

[//preti, preteṃts, preteṃ] *[ālye]wce-misāśañ lwāsā pretenne* ‘[they are] cannibals [lit: eating the flesh of one another] among animals and *preta*s’ (573a2[A]), *[: lwā]sa preteṃne yśāmna [yñakteṃ cmel] källoyeṃ :* ‘may they achieve birth in [the form of] animals or *pretas*, under men or gods’ (25a3[C]); —**preteṣṣe*** ‘prtng to a preta’ (154b5[C], IT-4b5[C]); —**pretenṣe** ‘prtng to pretas’ (554b6[E]). ■From B(H)S *preta*- (cf. TchA *pret*).

preṃtsa (adj.) (a) ‘pregnant [of a woman]’; (b) ‘potent [of a man]’

[m: preṃtsa, -, -//] (a) *preṃtsa mäskeṃträ* ‘she becomes pregnant’ (W-33a6[C]); (b) /// *[kā]tso staukkanatär-me śle yasar kalträ klainats preṃtsa ynāñm yamasträ*

3 'their abdomen[s] [singular in Tocharian] swell up; likewise [their menstrual] blood stands still (i.e., is obstructed); it appears to women [that they are] pregnant' (IT-306b5^{C}), *klyiye preṃtsa* 'a pregnant woman' (IT-932a1$^{?}$).

■(As if) an old present participle to PIE *$b^{h}er$- 'bear, carry,' e.g., *$b^{h}erontyeh_{a}$- (NIL *$b^{h}erontih_{a}$ [17]), generalized to both men and women. For meaning and etymology, see K. T. Schmidt, 1975:294-5. ►See also **pär**-. Otherwise, Winter (2000:136) who takes it to be a frozen perlative *preṃ-tsa* 'truly' related to *empreṃ* 'truth' (but IT-932a1 would appear to be pretty decisive for the traditional interpretation).

prentse* (n.[m.sg.]) (a) 'instant, moment'; (b) *ṣe-prentse* = 'instantly, in an instant

[-, -, prentse//] (a) *waiptā[yar rano lwasāntso tonak] auṣūwaṃts prentse yente käskan-me* '[if,] however, the animals [are] dwelling separately, [then in] an instant the wind scatters them' (46a7=47b6^{C}), (b) ***:*** *śakātaṣṣa sā$_{u}$ sälyye mkte* [sic] *warne nakṣtär ṣe-prentse* 'as a the mark [made by a] stick disappears instantly in water' [*ṣe prentse* = B(H)S *kṣipram*] (3b7^{C}), *sruka ṣe-prentse **:** nakūle temtsat[e]* 'he died and instantly he was [re-]born [as] a mongoose' (42a6^{C}).

■The obvious relationship of *prentse* with TchA *prańk* 'id.' makes it extremely likely that *prentse* reflects an earlier **preńktse*, a derivative of the PTch **preńke* (cf. *entse* from **eńk-tse*) that must lie behind TchA *prańk*. Extra-Tocharian connections, if any, are uncertain. VW (1941:101, 1976:387-388) would see in **preńke* a PIE *$b^{h}ron\hat{k}o$-, the nasalized equivalent of the *$b^{h}ro\hat{k}o$- that underlies *preke* 'time,' q.v. The semantics of such an equation are attractive but the nasalization is otherwise unparalleled in the etymon of *$b^{h}ro\hat{k}o$-. ►See also possibly **preke**.

prere (nm.) 'arrow'

[prere, prerentse, prere//preri, -, prereṃ] ***:*** *sraukaṃ ṣ temeñce prere ramtä kekarṣ-ṣu [:] nraine tänmasträ* 'and [if] he should die, consequently like a shot arrow [i.e., as quickly as a shot arrow] he will be [re-]born in hell' (14b4^{C}), *pr[er]e* = B(H)S *akṣena*- (16a7^{C}), */// [mā lkā]tsiś aittańka prere kärstauca* 'one who cuts off the arrow directed at not-seeing' [*prere* = B(H)S *śalya*-] (27b3^{C}), *preri cai aunar-ñ* 'these arrows wounded me' (IT-69b1^{C}).

■TchA *pär* (stem *pärr*-, cf. *pärra-krase* 'distance of an arrow-shot') and B *prere* reflect PTch **pärere*- (< PIE **per-oro*- or **per-ēro*-), with TchA having assimilated the second syllable to the first, or (less probably) **päräre*- (< PIE **per-ero*-), with TchB having assimilated the second syllable to the third. Such an assumption (i.e., a single PTch formation and assimilation in one language or the other) seems preferable to VW's suggestion (361 [cf. also VW, 1941:101]) that we have reflexes of two PTch and two PIE forms. In any case the PTch word is a derivative of PIE **per*- 'pierce'[: Greek *peírō* 'pierce,' Greek *perónē* 'pin, linchpin, rivet,' Armenian *heriwn* 'awl,' OCS *naperjǫ* 'pierce' (P:816-817; but probably to be distinguished from **per*- 'bring, bear'; MA:228-229)]. If the Tocharian forms are descendants of **pärere*- < **peroro*-, they would be a nice match for Greek *perónē*, whether they are both built to different forms of an *-r/n*-derivative or whether they have the same PIE ancestor (**perono/eh$_{a}$*- with assimilation of *-*n*- to -*r*- in Tocharian or **peroro/eh$_{a}$* - with dissimilation of the second

*-*r*- to -*n*- in Greek). If *parna*, q.v., is from PIE **perero/eh$_a$-*, the second solution may be preferable. ►See also **prāri** and **-pere** (s.v. **akwam-pere**).

preściya^{C} **(~ preṣciya**^{E} **~ preśśiya**^{L}**) (~ preściyo**$^{C\text{-}L}$ **~ preśśiyo**^{L}) (nf.) ‘time, occasion; season’ [*tāw preścyaine = cew preke* = ‘at that time’; *ṣmāyana preśiyañ* ‘summer time’ (Tch pl.)]

[preściya ~ preściyo, preściyantse, preściyai//-, preściyaṃts, preściyaṃ] *71 allok nano preśyaine Śrāvastine mä[skītär :]* ‘at another time he found himself in Ś.’ (5b3^{C}), *[ta]ne walke preśyantsa emp[e]lona akwatsana lkāṣṣäṃ nrainne läklenta :* ‘he sees through long ages the terrible and sharp sufferings in hell’ (19a1^{C}), *[yne]śañ̃ai preściyaiścä* ‘to the present time’ (149b4^{C}), *kätkausai preścīyaine* ‘in a past time’ (359a5^{C}), *ktsaitsñai preścyaine* ‘in the time of old-age’ (K-5a6/PK-AS-7Ea6^{C} [CEToM]), *ṣmāyana preściy[aṃts]* [*preściyā-* = B(H)S *samaya-*] (THT-1579a3^{C} [cf. Ogihara, 2011: 129]), *yparwe preśyaine* = B(H)S *-pūrvakāla-* (541al$^{C/L}$); — **-preścyaṣṣe** only in the compound *po-preścyaṣṣe* ‘prtng to all times’ (TEB-58-20/SI P/1b^{C}).

■TchB *preściya*/*preściyo* is related to TchA *praṣt* (f.) ‘id.,’ reflecting PTch **prēsciyā-* and **prēstā-* respectively. In PIE terms we have **prēst(i)yeh$_a$-* and **prēsteh$_a$-* (I assume vr̥ddhied derivatives here [**ē*], but PIE **-o-* as the root vowel is also possible). As has long been seen (Holthausen, 1921:66, VW:388), these Tocharian words are the only close relatives of OHG *frist* (m./nt.) ‘period of time, interval,’ Old English *first* (m.) ‘id.’ (< **presti-*) and Old Norse *frest* (nt.) ‘id.’ (< **prestom*) whether or not there is any further relationship with **per-* ‘hervor’ (P:811; MA:583; cf. Hilmarsson’s [1986:42] **pro-sth$_2$-iyeh$_a$-*). ►See also possibly the next entry.

presto* or **presno*** (n.) ‘time’ (?) [Winter suggests ‘width’ (?), p.c.]

[-, -, presnai (or prestai)//] *kektse[ñä]ntse yarm pres[n]ai[sa] ///* (IT-132a4^{C}), *///·tt· śär wi praroṃ presnaisa ///* (598b1^{L}). ■If the correct reading is *prestai* (rather than *presnai* as usually supposed), then it is possible that we have here a word meaning ‘time’ and the exact morphological equivalent of TchA *praṣt* (f.) ‘time,’ discussed in the previous entry.

pretsa, ►preṃtsa.

ˣproksa (pl. tant.?; pl. f.) ‘grain’

[//proksa, -, -] (Schmidt, 1999c, no locus given) ●Morphologically this noun may be like *lwāke* ‘pot,’ pl. *lwāksa*, or the singular may be **proks* or **prokse*. It may well be, however, that *proksa* is a *plural tantum* and there is no associated singular.

■Clearly related to Slavic, e.g., Russian, *próso* (nt.) ‘millet (*Panicum miliaceum*)’ and to Old Prussian *prassan* ‘millet,’ whether that word is native Baltic or borrowed from Polish. The Slavic (and Baltic) word would reflect a neuter singular **prókˆsom*, the Tocharian a neuter plural **prókˆseh$_a$*. The Slavic-Tocharian correspondence is striking. Whether **prokˆso-* is further related (with *schwebeablaut*), to **perkˆ-* ‘dig (out),’ seen in **pórkˆos*, one of the PIE words for ‘pig’ (i.e., the ‘rooter’), and words for *furrow* (so Ivanov, 2003:197) is less obvious.

procer (n.[m.sg.]) ‘brother’

[procer, protri$^{C\text{-}L}$, protär//procera$^{C\text{-}L}$, protärñts^{C}, - (voc. procera$^{C\text{-}L}$)] *protärñts*

śnona ysentär ṣera tkātärñ ‘the wives of brothers are ravished, sisters and daughters [too]’ (2b7[C]), *[Aśo]k[e] walo ṣañ protär Vitaś[okeṃmpa]* ‘king Aśoka with his own brother V.’ (363a2[C]), */// ñī protri teki empele tsaṅka ///* ‘a terrible disease arose to my brother’ (IT-97b2[C]), *mokoṃ protär* ‘older brother’ (108a3[L]). ●For a discussion of the chronological distribution of the plural forms, see Peyrot (2008:112-113).

■That TchA *pracar* and B *procer* are the descendants of PIE **b^{h}réh$_a$tēr* ‘brother’ [: Sanskrit *bhrā́tar-*, Old Persian *brātar-*, Latin *frāter*, Old Irish *brāthair*, Gothic *broþar*, Old Prussian *brōti*, etc., all ‘brother’ (P:164-165; MA:84)] is universally accepted (Sieg and Siegling, 1908:927, VW:387) but the exact details are a matter of dispute. I take TchA *pracar* and B *procer* to reflect PTch **prǫcǫr* with *ǫ … ǫ* the regular outcome, via mutual rounding (cf. Adams, 1988c:21), of an earlier (PTch) **ā…ē* (i.e., **prācēr*). The vowel of the nominative singular was subsequently extended throughout the paradigm. In TchB we have *e* in the final syllable, rather than the *o* that is regular from **ǫ*, by analogy with other terms of relation such as *pācer* ‘father’ and *ṣer* ‘sister.’ (Since **ǫ* and **e* fall together as *a* in TchA, it is not possible to know whether this same analogical shift happened in the history of the latter language.) VW and Hilmarsson (1986:9) offer different accounts of the origin of the vowel of the first syllable. Finally, one should note that (nom.) *procer* and (acc.) *protär* match Latin *frāter*/*frātrem* perfectly from the morphological point of view. ►See also **omprotärtstse**.

prosko[E-C] **~ proskiye**[E-C] (nf.) ‘fear; danger’ [*snai-proskaitstse** ‘fearless’]

[prosko ~ proskiye, -, proskai//-, -, proskaiṃ] *proskye* (THT-2371, frgm. a1[E]), *mā śaula[ṣṣa] p[ro]sky=īwate* ‘no fear or anxiety about life’ (20b7[C]), *pro[skai]* = B(H)S *bhayam* (32b5[C]), *snai proskai ce$_u$ [p]ūwarne yo[pasta]* ‘thou didst enter into the fire without fear’ (368b2[C]), *lāma-ñ prosko* ‘may my fear subside!’ (TEB-64-08/IT-5[C/L]), *prosko$_i$* (= *proskai*?) (IT-985a2[?]), */// proskaiṃ lkāṣṣäṃ wrotsana :* ‘he sees great dangers’ (14b4[C]), *śaulaṣṣai proskaine* ‘in fear of his life’ (THT-3596a2[C]); **—proskaitstse*** ‘± fearsome, dangerous’: (555a4[E]), *snai-proskaicce* [= B(H)S *abhayaṃ*] (IT-175b6[C]); **—proskaitsñe** ‘± fear’: (541b7[C/L]).

■Along with TchA *praski*, B *prosko*/*proskiye* is a *nomen actionis* derived from *pärsk-*, q.v. (VW:388). In early PTch we would probably have found **preskā-* (probably preserved in TchA *praskañi* ‘fearful’ with the regular shortening of **-ā* to *-a-* in a syllable following *-ā-* or *-a-*) and its “definite” byform extended by (PIE) **-h$_1$en-* (cf. Adams, 1988d). The early nominative singular of this extended form, **preskaye* would regularly have given **presko* which, with *o*-umlaut, would have produced **prosko* (so Hilmarsson, 1986:29). A restored nominative singular **proskaye* would have given **proskiye*, whence TchA *praski* and B *proskiye* (differently Hilmarsson).

prautke ~ prewtke[E] **~ pre$_u$tke**[E] (n.[m.sg.]) ‘± closure; prison’

[prautke, prautkentse, prautke//] *pre$_u$tke wrottse entse me$_u$[te]* /// (145a8[A]), */// tärkärwaṣṣe prewtkemeṃ* • ‘from the prison of clouds’ (514b5[A]). ■A derivative of *prutk-*, q.v.

×plaka, ►[2]plāk-.

plakissu, ►s.v. plāki.

plaktukäññña (n.) ‘female door-keeper’

[plaktukäññña, -, plaktukäññai//] *tane plaktu[kä]ñña brāhmaṇeṃ lyelyakormeṃ kercīyenn[e] yopsa ... weṣṣäṃ ñakta alyek-ypoyṣi brāhmaṇi parna klyenträ* ‘the door-keeper, seeing the brahmans, entered into the palace and says: Lord, foreign brahmans stand outside’ (81b3^{C}), *plaktukäṃña* (516a4^{C}), *plaktukäññai* (IT-208b8^{C}).

■Etymology uncertain. VW (376-377) suggests we start with a **plākätte* ‘authorization, permission’ (cf. *amplākätte* ‘without asking authorization or permission’) + *-uki* (*nomen agentis*) + *-ñña* (feminine); thus ‘one asking for another’s authorization or permission.’ Problematical, however, is the use of *-uki* here as it is otherwise attested as a *nomen agentis* only with derived verb stems (those ending in *-s-* or *-sk-*). If, however, we assume a more original **platku-käñña-* and a “dissimilation” of *-tk…k-* to *-kt…k-*, then we have a deverbal derivation from *plātk-*, q.v. (Though the lack of palatalization before the *-uki-* is still exceptional.) The original meaning in this case might have been something like ‘one who spreads [wide the doors].’

-plaṅkṣi (n.) ‘seller’

[yä]kwe-pläṅṣi /// ‘horse-seller’ (147.12^{A}/THT-1640, frgm. g-b3). ■A *nomen agentis* from *pläṅk-*, q.v. ►See also **-pläṅkṣiññña**.

$^{(\times)}$plata(ṃ)kama* (n.) ‘±companion’ (?)

[//-, -, platakamaṃ] • *enestaine plataṃkamampa* • *steyasaṃ[vāsika]* (?) */// yaṃ pāyti* (330a5/b1^{L}).

●/■The first *-ṃ-* may or may not represent a real nasal, cf. *karmavācaṃkentse* at b3. The Tocharian word should be probably read *plataṃ-kama[ṃ]mpa*, an accusative plural. It was certainly so understood by the Turkish glossator, and the same absence of *-ṃ-* is to be found in the accusative plural *käryorccempa* a few words before. Aside from confirming the plural, the Uyghur gloss is not as helpful as it might be. Maue (2009:22) normalizes the gloss’s spelling (*saweld^{h}yācilyar*) as *savıltačılar* (though on the evidence of the spelling, *säviltäčilär* would be equally possible). There is a rare Turkish verb *savıl-* ‘disappear, dwindle, be eliminated’ but such does not seem to be a possible meaning here.

The context is the 71st of the *Pātayantikā dharmāḥ*, in its simplest form a prohibition against traveling with a *steyasārtha*, or ‘troop of brigands’ (in Finot’s words [1912:519]). The Tocharian text is something of a commentary listing a number of undesirable groups of travelers, ‘those who steal/evade tolls [*waṣṣik kälpaṣṣuikiṃ*], those who raid and pillage [*yoñiyai ṣparkäṣṣukiṃ*], or merchants [*käryorcce<ṃ>mpa wat*].’ ‘If [a monk] goes [with any of them], he commits a sin.’ The author of our text goes to add to the undesirables the *enestaine plataṃkama<ṃ>* which explicates the following Sanskrit word *steyasaṃ///*. Though broken off, the only possible Sanskrit word is *steyasaṃvāsika-* (= Pali *theyasaṃvāsaka-*) ‘one who lives clandestinely with monks [so as to live off the donations made to the community].’ Just like the toll-evaders and pillagers (and merchants), these imposters are also guilty of theft. The Tocharian *enestaine* is the equivalent of *steya-*, so *plataṃkama<ṃ>* must be the equivalent of

saṃvāsika-. Did the Turkish glossator miss the point, or is there an even rarer Turkish verb, *sävil-* with an appropriate meaning?

The Tocharian equivalent of *steyasaṃvāsika-* does not appear to be a literal translation (*saṃvāsa-* is translated, as one would expect, by *wsaṣṣälle* at IT-127a7^{C}) but must be *ad sensum*. The Tocharian word would appear to be a compound whose second member is *-kāmā-*, a verbal adjective from *kām-*, the suppletive preterite of *pär-* 'bring, carry, take up, wear' (Malzahn, p.c.). The first member of the compound might be *plataṃ*, the accusatve plural of *plāce* 'conversation, talk.' A 'taker up/sharer of conversations' might be 'companion.' If so, our phrase might be 'those who are by deceit companions.'

platkāre* (n.) '± rash' (?)

[-, -, platkāre//] *platkāre mäśśakene aṣiye śärselle se laiko ārkwi yamaṣäṃ* 'in [cases of] rash or jaundice, goat's *śärselle* [is to be used]; this bath whitens' (W-11a4/5^{C}). ■If the meaning has been correctly divined, a derivative of **plātk-**, q.v.

platkye (< *platkiye) '?'

[platkiye, -, -///] /// *platkye amokceṃ yonmäṃ* '[if] the *platkye* reaches the artists' (432a2^{C}). ■Formally this word would appear to be a derivative of *plātk-*, q.v., but in the absence of any notion of its meaning, any such connection remains very uncertain.

¹plāk- (vi.) [impersonal] 'reach an agreement' [subject is thing agreed upon], 'be in/reach an agreement' [*with* N = N-*mpa*]

Ps. VIII /**plāks**$^{\text{'ä}}$/$_{\text{e}}$'-/ [AImpf. // -, -, plakṣiyeṃ]: *[tā]w[mpa] māka onolmi plakṣiyeṃ* 'many beings agreed with her' (592a3^{C}); Ko. I /**plā́kä-**/ [A -, -, plākäṃ//; Ger. plākälle; Inf. plāktsi]: *karyor plākäṃ* '[if] agreement is reached concerning the price' [PK-NS-95b2^{C} (Pinault, 2000:82)] /// *pīto śem säswenäś plāktsi watkäṣṣäṃ* • 'he came to the lord and orders an agreement to be reached [concerning] the price'[(??) (516a2^{C})]; Impv. /**plāksā-**/ [sg. plāksar] *pañikte kä[ṣṣi] weñā-meś cisso kāśyapi aklaṣlyeṃ[m]pa plāksar* 'the Buddha teacher spoke to them: go, kāśyapas, reach an agreement with [your] pupils' (108a2^{L}); Pt. III /**plākä-*** ~ **plā́käsā-**/ [MP -, plāksatai, -//]: *śamāne tañ pā[c]e[r mā]ce[r] plāksatai-me kre[nt p]e[laiknene]ostmeṃ lantsi* 'Are thy father and other living? Didst thou reach agreement [with] them in accordance with the law to become a monk?' (KVāc-19b4/THT-1111b4^{C} [K. T. Schmidt; cf. Pinault, 2005:509-510]; PP /**pāplā́ku-**/: *ṣamāne paplāku* 'the monk [has] agreed' (THT-4001-b5^{Col} [TVS]).

■ AB *plāk-* reflect PTch **plāk-* from PIE **plak-* 'please,' seen otherwise only in Latin *placēre* 'to please, be agreeable to' and Latin *plācāre* 'to soothe, calm, reconcile, appease' (Meillet, 1914:14, VW:377; MA:205, 434; LIV:485f.; de Vaan, 2008: 469). As VW points out, we have here a remarkable Latin-Tocharian semantic correspondence, whether or not the Latin and Tocharian words are further related to a group meaning 'even, flat' [: Greek *pláks* 'flat surface; plate,' etc.] (so P: 831). ►See also **amplākätte**, **plāki**, and **pläkk-**.

×²plāk- (or **pläk-**?) (vi.) '± bring/send' (?) [not in TVS]

Pt. I /**plākā-**/ [-, -, plāka//]: *Pawaśke ece mlaṣe plaka* 'P. *plaka*'d the *mlaṣe* hither' (491a-Col III^{Col}). ●The first two columns on this side of the wooden tablet are records of contributions received. Column III is composed of this

single line of text. The position (at the end of its sentence) and form of *plaka* strongly suggest that we have a (third person singular preterite) verb form. That it co-occurs with *ecce* 'hither' suggests a verb of motion. Thus, perhaps, 'P. brought/sent the total-contribution hither.' It is probable that what written as *plaka* would really, in standard Tocharian B, be written *plāka*. On the opposite side of the tablet there are examples of *cakä* for standard *cāk*. Certainly *plāka* would be a more expected form than *plaka*.

■If the meaning is near correct, it is natural to think of a relationship with Greek *pelázō* '(intr.) draw near, approach; (tr.) 'bring near, send near.' The Greek would be from **pelh$_a$-t-* while the Tocharian would be from **pleh$_a$-K-*.

plāki* (n.[m.sg.]) 'permission, agreement; promise'

[-, -, plāki (plakimeṃ)//] *se ṣamāne lykaṃ wārṣeṃmpa plākisa ytāri yaṃ pāyti* 'whatever monk goes [along] the road with thieves and robbers by agreement [*plākisa* = B(H)S *saṃvidhāya*], *pāyti* (IT-246$^{C/L}$), */// [sa]ṅkameṃ śtvārka* [sic] *yṣiṣṣe plāki yaskaskemar parna simtsa yatsi ///* 'from the community I seek permission to go for forty nights outside the border [of the country]' (IT-139b5$^{C/L}$), *parna plakimeṃ* 'except with [special] permission' (THT-1579a2^{C} [Ogihara, 2012:168]); **—plakissu*** '± agreeable': *[p]l[aki]ssoś aikoṣ kärso[ṣ ne]ścer* 'you are wise, knowledgeable and agreeable' (108a2^{L}). ■A derivative of *^{I}plāk-*, q.v. (i.e., **plakmen-*, note the morphophonological similarity with *wāki* from *wāk-*).

plāce (nf.) 'word, (idle) talk, speech; reply'

[plāce, -, plāc ~ plāś$^{L\text{-}Col}$//plāci, -, plātäṃ] ***:*** *preksa ṣamāneṃ pudñäkte mäktā$_u$ plācsa ṣmīcer yes* 'the Buddha asked the monks: "for which speech are you sitting [and waiting]?" ' (3a6^{C}), *[65 tā$_u$] plāc klyauṣāre* 'they heard this word' (25b7^{C}), *[62 re]kauna plātäṃne iṅkauṃ wīna kallaṃ kästwer ṣpanene* **:** 'by day they will find pleasure [in] words and conversations, by night in sleep' (27a4^{C}), *pw[i]ks[o] po plā[tä]ṃ* 'eschew all idle talk' (PK-AS-7Aa2^{C} [CEToM]), *parso lywāwa-ś plāś aṣkār mā lywāsta* 'I sent a letter to thee but thou didst not send back a reply' (492a3/4^{Col}).

■TchA *plāc* and B *plāce* reflect PTch **plāce*. This **plāce* is probably in Indo-European terms **b^h(e)l-eh$_a$-ti-*, a *ti*-abstract built on an old subjunctive stem to *päl-* 'praise,' q.v. A **pälā-* is the subjunctive we would expect beside the indicative **pälnā-*, though even in PTch (to judge by the agreement of A and B) this subjunctive had been replaced by **pālā-*. Such a derivation seems semantically and phonologically better than that offered by Holthausen (1921:66, also VW:378-9) whereby he relates **plāce* to Greek *phledṓn* (f.) 'idle chatter' and *phlédōn* '(m/f.) 'idle talker.' VW sees **plāce* as representing PIE **b^{h}lōden-*. However, on the basis of *pai-ne* 'feet' (< dual PIE **pode* + later *-ne*), we would expect **b^{h}lōden-* to have given ***plāy-* and not *plāc-*. In any case Greek *phledṓn*/*phlédōn* are usually taken as intra-Greek derivatives of *phléō* 'teem with, abound in; babble' (< **b^{h}leu-*; so Frisk, 1970:1025), though Beekes (2010:1577) takes them to be of non-Indo-European origin. ►See also **aplāc** and, more distantly, **päl-** and **pälw-** and probably **plataṃkama**.

plātk- (vi.) ‘spread (out), extend’ (??)

►See **plä(t/k)k-**, **platkāre**, and possibly **platkye** and **plaktukäññna**. Cf. Also TchA *āplātäk* (THT-4005a3) of unknown meaning.

plānt- (vi/vt.) **G** ‘rejoice, be glad’; **K** ‘gladden, make glad, give pleasure to’

G Ps. IV /**plonto-**/ [MP plontomar, -, plontotär// -, -, plontontär; MPImpf. plontimar, -, -//; *m*-Part. plontomane; Ger. plontolle]: *ṣe yukalñeṣṣai ekṣalyīsa plontotär* ‘one rejoices over a period of victory’ (591b3^{L}), *kātkeṃ plontonträ ṣpäkka maiyya tsämsen-ne* ‘they rejoice and are glad and they make strength grow’ (K-2b6/PK-AS-7Bb6^{C}); Ko. V /**plántā-**/ [A // plāntam, -, -; Inf. plāntatsi]; Pt. Ib /**plāntā-**/ [A -, -, plānta//]; PP /**pāplántā-**/: • *skwassu nesau paplāntau yes tallāñc läklessoñc 36* ‘I am fortunate and rejoicing, you [are] miserable and suffering’ (31a2^{C}), *weñau paplāntau* ‘I will speak rejoicing’ (119b2^{E}).

K Ipv. IV /**plántäṣṣā-**/ [MPSg. plāntaṣṣar]: *plāntaṣar-me palskonta* ‘give pleasure to our spirits!’ (296al^{L}).

■ AB *plānt-* reflect PTch **plānt-* but extra-Tocharian connections are uncertain. VW (378) would connect *plānt-* with Latin *splendēre* ‘shine, glitter, be bright’ (< **spleh$_1$-nd-eh$_1$-*, a denominative verb built on an old nominal formation [a gerund?] **spleh$_1$-ndo-*), Old Irish *léss* ‘light’ (< **plh$_1$nd-tu-*), and Middle Irish *lainnech* ‘shining’ (< **plh$_1$ndiāko-*) (P:987 adds Old Lithuanian *spléndžiu* ‘illuminates’ but such a verb seems not to exist; MA:514; LIV:582). The Tch present might be from a putative **ploh$_1$nd-h$_1$-ó-*, the thematic middle derivative of the **-eh$_1$-* denominatives (see the discussion, s.v. *tapre*). If so, of course, the connection with Latin *splendēre* is strengthened. The semantic development would be something on the order of ‘shining’ > ‘shining with joy’ > ‘joyful’ (cf. the history of English *glad*). ►See also next entry.

plānto (n.) ‘joy, delight’

[plānto, -, plānto//] /// *plānto mak[a ṣamā]ne* = B(H)S *prāmodyabahulo bhikṣur* (SHT-351b7/THT1355b7^{A}). ■A derivative of the verb *plānt-*, q.v. TchA *plānto* is a borrowing from B.

pläṅk- (vi/vt.) **G** ‘come up for sale, be sold’; **K** ‘sell’[‘sell for (money)’ = *pläṅk-* N-*sa*]

G Ps. III /**pläṅké-**/ [MP -, -, pläṅketär//]: *Phalgoṇi karyor pläṅkātsisa kurkala pwarne hom yamaṣäle karyor pläṅketrä* ‘[in the lunar mansion of] *Phalguṇi* in order to bring to sale the [goods for] sale a *kurkala* [is] to be put in the fire [as] an offering; the sale is made’ (M-1b9/PK-AS-8Ab9^{C}); Ko. V /**pläṅkā́-**/ [Inf. pläṅkātsi] (see above); Pt. I /**pläṅkā́-**/ [A -, -, plaṅka// -, -, pläṅkāre ~ pläṅkire (sic!)]: *pañikte pakenta kalwa wi 2 ṣe plaṅka pissa 5* ‘the Buddha received two portions; one came up for sale at five’ (PK-DAM 507(38) [Couvreur, 1954c:89]), *pañikte pakenta kalwa wi 2 ṣkäsār pläṅkāre cāneṃntsa* ‘Buddha obtained two [2] parts of six each were sold for 12 *cāne*s’ (PK-DAM 507(35) [ibid.]), *mā ṣ yakwi alyi pläṅkire* ‘and the male horses were not for sale’ (Huang,1958^{Col} [cf. TVS]) [●this form is simply an error for the expected *plaṅkāre*; the diacritic for <i> sweeps from right to left, that for <ā> the reverse].

K Ps. VIII /**pläṅks**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A -, -, plaṅkṣäṃ//plaṅksem, -, -; MP pläṅksemar, -, -//; Ger. pläṅkṣalle]: *k$_u$se ṣamāne karyor pito yamasträ olaṅk kärnāsträ kwāts plaṅkṣäṃ* ‘whatever monk engages in buying and selling and buys cheaply and

sells dearly' (337b3^{C}), *[: kr$_u$i mā] ks=allek ñke ñi mläṅkṣalle* [lege: *pläṅkṣalle*] *nesäṃ : ṣañ añm pläṅsemar ///* 'if there is nothing else but me to sell, I sell myself' (64a6^{C}); Ko. II /**plyäṅk**$^{'ä}$**/$_e$-**/ [A -, -, plyañcäṃ//; Inf. plyañc(t)si]: *ysāre rine plyasi* [< **plyañcsi*] *wāya Toṅke ṣarmire śak cakaṃnma* 'the novice T. brought 10 *cāks* of wheat to sell in the city' (Otani 18.9^{Col} [Couvreur, 1954c: 90]); Ipv. /**peplyaṅke**/ (THT-1548 frgm. b-b3 and -b4^{C}); Pt. III /**pl(y)eṅkä ~ pl(y)eṅkäsā-**/ [A pleṅk(u)wa, -, plyeṅksa ~ pleṅksa// plyeṅkam, -, plyeṅkare (cf. Couvreur, 1954c:90)]: *tau ysāre pleṅ[k]wa* (Krause, 1954:186), *śaiyye pleksa* 'he sold an ovicaprid' (Pinault, 1998:4), *Pertaiśe cāk ñu tom klyokontau pleksa ... yältse piś-känte ikäṃtsa* 'Pertaiśe sold [one] *cāk* and nine *tom* of *klyokontau* for 1,520" (Huang, 1958^{Col}); PP /**peplyäṅku**-/; **—plyañcälñe** '± selling': (K-T); **—peplyaṅkor*** 'sale': cf. *ysāre-peplyaṅkorṣṣe** 'prtng to the sale of wheat' (PK-LC-XXXVI-5^{Col}).

■Etymology unclear. VW (378-379) derives B *pläṅk-* from a PIE **peln-* seen in Lithuanian *pel̃nas* 'profit, gain, earnings,' *pelnýti* 'to profit, gain, earn,' OCS *plěnъ* 'booty, plunder,' Sanskrit *paṇate* 'barters, purchases.' The *-k-* then is the reflex of some sort of nominal suffix and *pläṅk-* itself is a denominative derivative thereof (so, with somewhat different details, MA: 185). However, there seem to be insuperable difficulties with such a view. First, as Greek *pōléō* 'sell,' OHG *fāli* 'for sale,' and Old Norse *falr* 'id.' surely belong here with *pel̃nas*, etc., it is clear that the *-n-* is suffixal (i.e., the present-stem forming *-nh$_a$-*). Second, no other IE group shows a nominal derivative in a velar and, in any case, there are no good examples of a denominative verb in Tocharian, except those ("factitives") in *-eh$_a$-* and denominatives in *-ye/o-*.

We might save VW's equation by taking the **-K-* as an élargissement of the underlying **pel-* (roots ending in **-l-* seem to have attracted the **-g-* élargissement, cf. English *steal*/*stalk*, English *tell*/*talk*, or TchB *päl-*/*pälw-*/ *pelke*) but, if so, the *-n-* must represent a generalization of the present-forming *n*-infix and infixed presents in such cases (of **-l-g-*) are otherwise unknown.

Therefore, it may be desirable to cast our net more widely. Semantically at least as attractive as VW's connection would be a comparison with Latin *liceō* 'be on sale, be valued at.' The Latin word might presuppose a PIE **leik-* 'id.' which I think may be seen Sanskrit *rik-* 'put up for sale' (present *riṇakti*)—this is an equation that goes back to Grassmann—and Latvian *līkstu*/*līku* 'come to an agreement,' Latvian *salīkstu* 'come to an agreement, conclude a bargain' (with *līk-* reflecting Proto-Baltic **link-*). In Sanskrit **leik-* has become phonologically and morphologically indistinguishable from the semantically similar **leik^{w}-* 'let go.' Similarly in Baltic **leik-* 'come up for sale' has become intertwined with the descendants of **leig-* 'like, even' (Lithuanian *lýgus* and Gothic *ga-leiks*). So, beside Latvian *līkstu* we have Latvian *līgstu* 'come to an agreement,' Lithuanian *lýgstu* 'be similar,' and Lithuanian *lýgti* 'bargain' (Pinault, 1994c:336f, further cognates P:669; LIV:406).

These words form a perfect match for B *pläṅk-* if the *-n-* of the latter is generalized from the attested *n*-infix present and the initial *p-* is the reflex of a former prefix. A PTch **p(ä)-* could be from PIE **h$_1$(e)pi-* 'upon,' **b^{h}i-* 'by,' or **h$_4$(e)po-* 'from, away.' The latter is to be seen in the imperative prefix *pe-* or its

unstressed variant *pä-* (cf. *pest*/*päst*). Cf. also *pyutk-* and *prutk-*. With only a little phonological legerdemain, we might even see in TchB *pläṅk-* the reflex of PIE **pr̥link-*, the nasalized equivalent of Latin *polliceor* 'offer, promise' (MA: 348-349).

►See also **plaṅkṣi** and **pläṅkṣiññna**.

-pläṅkṣi, ►-plaṅkṣi.

-pläṅkṣiññna* (nf.) 'seller'

[//-, -, -pläṅkṣiññana] /// *käryor pläṅkṣiññana[mpa]* /// (IT-129b5^{C}). ●Perhaps the two words form a compound, 'buyer-seller.' ■A derivative of **plaṅkṣi**, q.v.

plätk- (vi.) 'arise, develop, swell, overflow'

Ps. III /**plyetke-**/ [*m*-Part. plyetkemane]: *iñcew rekine arth plyetkemane ramt /// [a]rth plätku lkātär* 'in which word the sense, arising as it were … the sense having arisen is seen' (183b4/5^{C}); Ko. I /**pletkä- ~ plätkä-**/ [A -, -, pletkäṃ//; AOpt. // -, -, placyeṃ]: *[k]ete no ṣletkäṃ* [lege: *pletkäṃ*] *karuṃ aiśamñe asaṃkyainta kalpanmaṣṣai lālyīs=aṣkār mā maukaṃ* 'to whom, however, sympathy and wisdom arise, he will not turn back from the effort of countless ages' (591b6^{L}); Pt. III /**pletkä- (~ pletkäsā-*)** / [A // -, -, pletkar]: *klokastaṃn-meṃ ok-tmane pletkar-c ysāra* 'thy blood overflowed from eighty thousand pores' (S-8a4/PK-AS-4Ba4^{C}); PP /**plätkuwe-**/: • *pernerñesa plätkweṣne tuṣitäṣṣe wimāṃne* • 'in the *tuṣita*-palace, overflowing with splendor' (231a2$^{C/L}$).

●For a discussion of the exact meaning, see Melchert, 1977:118. ■Etymology unclear. AB *plätk-* reflect PTch **plätk-* but extra-Tocharian cognates are uncertain. Translating *plätk-* as '(s')avancer, saillir,' Schneider (1941:48, also VW: 379) connects this word with Sanskrit *práthate* 'spreads, extends.' Since the Sanskrit word also means 'increase, arise,' etc., this etymology remains possible even with the better specified meaning given here (after Melchert, 1977:119). In IE terms the Sanskrit verb represents **plet(h₂)-e/o-* while the PTch would represent the corresponding *-sḱe/o-* derivative **pl̥t(h₂)-sḱe/o-* [: Sanskrit *práthate* 'spreads, extends,' Old Irish *ledaid* 'spreads, extends,' Welsh *lledu* 'spread, extend,' Lithuanian *splečiù* 'widen, spread out,' *plėtóti* 'to expand,' possibly TchB *plātk-* 'spread (out),' and its widespread derived adjective **pl̥th₂ús* > Sanskrit *pr̥thú-* 'wide, broad,' Avestan *pərəθu-* 'id.,' Greek *platús* 'id.,' Sanskrit *práthas-* (nt.) 'breadth,' Avestan *fraθah-* 'id.,' Greek *plátos* (nt.) 'id.,' Welsh *lled* 'id.' (< **pletos*), etc. (P:833-34; MA:539)].

Melchert, on account of *plätk-*'s meaning, would associate it with PIE **b^{h}el(h₁)-* 'swell; gush forth; blossom' [: Greek *phallós* 'penis,' Latin *follis* 'leather sack,' Old Irish *ball* 'member, part of the body,' Latin *flāre* 'blow,'Greek *paphlázō* 'bubble; splutter,' and a very heterogeneous collection of other cognates (P:120-122)]. Militating against Melchert's suggestion is the very weak attestation of dental enlargements, amid a plethora of other extensions, to this root.

It should be noted that AB *plätk-* is semantically equivalent with AB *plutk-* which suggests a PIE **PluT-* with (in the case of TchA *plutk-*) and without (in the case of AB *plätk-*) a rebuilding of an old zero-grade (cf. Adams, 1978). If so, we might reconstruct **b^{h}leud-* and relate this word to Grk *phludáō* 'have an excess of moisture, overflow' (MA:561). However, the change of **u* to *ä* is quite

late and there are no compelling parallels to such rebuilding.►See also **platkāre** and possibly **platkye**-.

plä(t/k)k- (vi.) '± extend one's stay' (?)

Subj. V /**plä(t/k)ḱā-**/ [MP -, -, plä(t/k)kātär//] ‖ *śwer meñtsa ka ṣamānentse kāko wärpanalle ste • tusa olypotse ente plä·k·* - [lege: *pläṿ[t/k]kātär*] *[pāyti •]* 'an invitation is to be enjoyed by a monk for only four months; if, in addition, he *plä(t/k)kātär* more, *pāyti*' (331a2^{L}).

●The corresponding section of the HMR manuscript has *wärpatar* [sic] where 331 has *plä·k·*. Thus *plä·k·* is a partially preserved third person singular subjunctive; it is not stressed on the root and therefore must be medio-passive in shape. The only possibilities are *plä·kātär* (from a common subjunctive type) or *plä·ketär* (from an uncommon one). The reconstruction of the root final consonantism is more difficult. Sieg and Siegling transcribe *[kk·]* where the square brackets indicate uncertain or imperfectly preserved letters. Of the four phonotactically possible, *-kk-*, *-tk-*, *-ṅk-*, *-sk-*, the last two are excluded as the first consonant of the compound akshara would have left clear graphic traces which are not present. As already noted, Sieg and Siegling read *-kk-*; a reading of *-tk-* is almost as likely graphically and much more likely statistically (root final *-kk-* occurs otherwise only in *yaukk-* and *staukk-*). In sum, the word is most likely to have been *plätkātär*. However, if the root is *plätk-*, it is not the same as *plätk-* 'overflow.' The latter is everywhere intransitive in syntax and active in form; this *plätk-* (*[2]plätk-*) is apparently transitive and medio-passive. If the meaning is something on the order of 'extend one's stay,' this *plätk-* may be the same as the hypothetical *plātk-* and have the etymology proposed by Melchert for *[1]plätk-* above. (Further discussion s.v. *plataṃkama*.) ►See also **platkāre**, possibly **platkye**-. [Not in TVS.]

ˣplätrakontaṣṣe (adj.) '?'

[m: plätrakontaṣṣe, -, //] *kapyāres śwatsiṣṣe plätrakontaṣṣe Ñānacaṃtretse* 'For the workers provisions consisting of *plätrāko*s; to/by the agency of/at the behest of (?) Jñānacandra' (Huang, 1958^{Col}). ►Meaning and etymology unknown.

plu- (vi/vt.) **G** 'soar, fly up'; **K** 'let fly'

G Ps. VIII /**plus**^{ä}**/**$_{e}$**-**^{ı}/ [-, -, pluṣäṃ//-, -, pluseṃ; Impf. -, -, pluṣi (pluṣī-ne)//] *3 mentsiṣṣe samudtärne pluṣäṃ* 'he floats as if on the sea of suffering' (282b3^{A}), *kr[e]nt śaumoṣ[ṣe] naumyempa eṣe śamtsi kälpāwa palkas sak ñī : pluṣa<ṃ>-ñ* 'I got to come together with the good jewel of men; behold my joy! He flies to me' (PK-AS-17.3b2^{C} [Couvreur, 1954c:84]; also TVS), • *lkoym-c kr*$_{u}$*i ynemane ypauna kwṣainne ci pluṣṣi-ñ* [sic] *saksa palskw=ārañce* 'whenever I would see thee going through lands and villages my spirit-heart soared with good fortune' (246a1^{E}); Ko. I /**plyewä- ~ pluwä-**/ [A -, - plyewäṃ// AOpt -, -, pluwi//]: *kat-kauñaisa arañce po ṅke plyewäṃ-ñ* 'out of joy my whole heart will leap' (PK-AS-17.3a5^{C} [Couvreur, 1954c:85]), */// p[lu]wi teteka* 'suddenly it would soar' (100b2^{C}); Pt. I /**pluṣā́-**/ [A -, -, pluṣa* (pluṣā-ne)//]: *: katkomñaisa arañce pluṣā-ne* 'out of joy his heart soared' (375b4^{L}); Pt. III /**(plyewä-*) ~ plyéwäsā-**/ [A -, -, plyewsa$^{E\text{-}C}$//]: *tusa k[akāc]cu ply[e]*$_{u}$*sa su ke*$_{u}$*cä ñeñmu kektseñ yäprerne* 'thus rejoicing he soared high, bending [his] body in the air' (365a3^{A}), *ywārc wertsyaine plyews=iprerne msā-c ompostäṃ* '[from] in the midst of the assembly

he flew up and followed him' (SI P2b-a2), *plyewsa ram no skwaṣṣe iprerne* 'he flew as it were however in(to) the sky of good fortune' (THT-151b3); — **pluwälyñe** 'soaring': */// katkawñai pluwälyñe pälskontse ///* (IT-30b5^{C}).

K Ko. IXb /**pl(y)úwäsk**$^{'ä}$**/**$_{e}$**-**/ [Inf. plyus(t)si]: *aurce akāśne plyustsi* 'to let [it] fly in the broad sky' (71a2^{C}).

■Tch AB *plu-* reflects PTch **pläu-* from widespread PIE **pleu-* 'flow, float, swim, fly' [: Sanskrit *plávate* 'swims, flies,' Greek *pléō* 'ships, swims,' Latin *pluit* 'it's raining,' Lithuanian *pláuti* 'to wash,' OCS *pluti* 'to flow,' etc. (P:835-837; MA:561; LIV:487f.)] (VW, 1941:96, 1976:377). The TchB subjunctive *plyew-* reflects an old lengthened-grade present, a putative **plēu-*. Such a lengthened-grade present is probably a Tocharian innovation since an *ē*-grade is only very weakly attested elsewhere in IE (i.e., in Middle High German *vlœ̄jen* 'wash, rinse, flush'). In TchA we have only a third person plural preterite *plawar* and the participle *plumāṃ*. ►See also **plewe**, **eplyuwai**, and possibly **plätk-**.

ˣ**plutk-** (vi.) 'arise' (?)

PP /**plutku-**/ */// śatomñesa kauś plutku* • 'over the richness [= treasures] risen high' (THT-1371 frgm. g-b2^{L}). ■Tch AB *plutk-* reflects PTch **pläutk-*, probably representing PIE **b*^{h}*leu-T-* 'swell, gush forth' (Melchert, 1978:119-120). ►See further discussion s.v. **plätk-**.

plewe (n.[m.sg.]) 'raft'

[plewe, -, plewe//] *ot wärsa plewe ra ken mai[wāte]* 'then the earth shook like a raft on the water' (THT-338b1^{A}), *plewe śeścä[nmormeṃ]* 'having tied up the raft' (IT-52a1^{E}), *plewe* = B(H)S *kolam* (U-12a1^{E}/IT-52). ■A derivative of *plu-*, q.v. From PIE *plowó-* [: Sanskrit *plavá-* (m.) 'float, raft, boat,' Russian *plov* 'ship' (P:836-837; MA:74)] (Boisacq, 1916:1121, VW:379).

ploriyo* (nf.) 'a kind of musical wind-instrument, ± flute'

[-, -, ploriyai// ploriyañ ~ ploriyaṃ^{C}, ploriyaṃts, ploriyaṃ] *tumeṃ akāśmeṃ ploriyai yamäskeṃ* 'then from the sky they play flutes [Tch. sing.]' (PK-AS-12Hb5^{A} [cf. Pinault, 2000b:151]), *piś-yäknesā ploryaimeṃ* 'from a five-fold flute' (?) (THT-1450, frgm. d-b4^{A}), */// ploryai ṣarn[e]* (383al^{C}), *kalneṃ ploryaṃ tne pīyaṃ lwāsa* 'the flutes (?) resound and the animals sing' (589a6^{C}), *māka kerunta wrakaiṃ keraṃts ploriyaṃts newe klyauṣträ* 'the noise of many drums, conchs, *keras*, and flutes is heard' (PK-NS-77.2+AS-17Ka3/4^{C} [Pinault, 1993-94:189]), *śarka ploriyaisa yarke yamṣasta* 'thou didst render honor with lute and flute' (Qumtura-34d5$^{C/Col}$ [Pinault, 1993-94:176]).

■With the meaning established fairly firmly as a kind of wind instrument, Pinault (1993-94) is surely right in seeing this word as a reflection of PIE **b*^{h}*leh*$_{1}$- 'blow.' Perhaps we have a virtual **b*^{h}*loh*$_{1}$*-ru-yeh*$_{a}$*-*. Not with VW (379) a derivative of the same PIE **b*^{h}*el-* 'speak forcefully' seen in *päl-*, and *pälw-*, qq.v.

ˣ**plorīyatstse*** (n.) 'musician' (or more particularly 'flute-players'?)

[//-, -, plorīyacceṃ] *Tane saṅkanma plorīyaceṃ yparwe käryakār yamaṣṣante* 'here the monastic communities have already made an agreement/arrangement with the musicians" (PK-L.C.Xa5 [Pinault, 2008:382, 385]). ■A *nomen agentis* from the previous entry.

plyakwa (n.pl.) '?'
///nta plyakwa akṣträ sū (587b5[A]), *ṣaraiṃ lypakwa* [lege: *plyakwa*?] *sroṅkiṃ///* (522a6[C]).

plyeṅkwātstse (adj.) containing some foodstuff (perhaps a legume)
[m: plyeṅkwātstse, -, -//] *plyeṅkwātse yuṣ śwalle* 'a soup of *plyeṅkwa* [is] to be eaten' (P-1b4[C]).

pwenta, ▶puwe.

pśar$^{?}$se 'make known' (??)
/// kärsanalye cau pśar$^{?}$se /// 'make known that which must be known' (190a4[L]).
●Sieg, Siegling, and Thomas read *pśatse* which remains a possibility. However, comparison with other relevant compound aksharas on 190 show <rse> to be at least as possible as <tse>. ■If *pśarse*, this may be a second form of a causative imperative to *kärs-* (beside *karsar*), one which exactly matches the TchA causative imperative *pśärs*. ▶Further, see *kärs-*.

ptsa, **ptsāñ**, ▶^{2}patsa.

ptsak* (n.) 'blink, blinking' [*snai ptsak* also 'instantaeous]
[-, -, ptsak//] *alyek snai pstak pilkosa* 'with another instantaneous glance' (THT-2247a7[E]), *läklessoñc lkāṣyeṃ poyśiṃ snai pts[ak :]* 'the suffering ones looked at the Buddha without blinking' (45a3[C]), *akālkäcce pilkosa snai ptsak yakṣaṃ* [sic] *lk[ā]skema[ne]* 'looking at the *yakṣa*s with a hopeful look without blinking' (101a1[C]).
■Etymology unclear. TchA *ptsäk* and B reflect PTch **pätsäk* but extra-Tch cognates are unknown. For a suggestion, see VW (394) who connects it with a PIE **d^{h}eug-* 'hide.'

• PH •

phalalakṣaṃ* (n.) '± sign of result'
[-, -, phalalakṣaṃ//] (197b3[L]). ■From B(H)S **phalalakṣaṇa-* (compound not in M-W or Edgerton).

phalasaṃpat (n.) 'success, prosperity' (?)
(182b1[C]). ■If from B(H)S *phalasampad-*.

×Phalgumati (n.) name of a river
[-, -, Phalgumati//] *Phalgumati cakesa* (IT-127b7[C]).

Phalgoṇi* (n.) designation of a lunar mansion
[-, -, Phalgoṇi//] *Phalgoṇi karyor pläṅkātsisa kurkala pwarne hom yamaṣäle karyor pläṅketrä* '[in] Phalguṇi: to bring to sale the [goods for] sale, a *kurkala* [is] to be put in the fire [as] an offering; the sale is made' (M-1b9/PK-AS-8Ab9[C]). ■From B(H)S *phalgunī-*.

×Phallik (n.) 'Bhallika' (PN of a merchant)
[Phallik, -, -//] (IT-8a4[C]).

• B •

Baḍi (n.) ‘Baḍi’ (PN of an asura)
[Baḍi, -, -//] (76b2[C]).
banto, ►pānto.
bal(ā) (n.) ‘country mallow (*Sida cordifolia* Linn.)’ (a medical ingredient)
[balā ~ bal, -, balā ~ bal//] *bal* = B(H)S *balā-* (Y-2b4[C/L]). ■From B(H)S *balā-*.
bahudantāk* (n.) a meter of 4x25 syllables (rhythm 5/5/8/7)
[-, -, bahudantāk//] (521a5[C], AMB-b1/PK-NS-32[C]). Cf. TchA *bahudantāk*.
bahupayik* (n.) the name of a meter
[-, -, bahupayik//] (G-Qm1.1[Col]).
bahuprahār* (n.) a meter of 4x25 syllables (rhythm 5/5/8/7)
[-, -, bahuprahār//] (108a3[L]).
bahuśrut ([indeclinable?] adj.) ‘learnèd’
///ār pilykār cwi kavvintse bahu[ś]ru/// (429b2[L]). ■From B(H)S *bahuśruta-*.
Bārāṇasi* (n.) ‘Benares’ (PN of a city)
[-, -, Bārāṇasi//] (25b7[C], 112a3[L]); **—bārāṇasiṣṣe*** ‘prtng to Benares’ (349b5[C]); **—Bārāṇas-riṣṣi** ‘inhabitants of Benares.’ ■From B(H)S *Bārāṇasī* (cf. TchA *Bārāṇas(i)*).
bāl* (n.) ‘(magical) power’
[//balanma, -, -] *[mā] āgatänta mā śantinma balanma* ‘neither medicines, nor spells, nor powers’ (46b3[C]). ■From B(H)S *bala-*.
bāhye* (n.) ‘heretic’
[//bāhyi, -, -] (108a2[L]). ■From B(H)S *bāhya-*.
biḍāri (n.) ‘finger-leaf morning glory’ (*Ipomoea paniculata* R. Br. or *Batatas paniculata* Choisy)’ (a medical ingredient)
[biḍāri, -, -//] (W-7a5[C]). ■From B(H)S *viḍārī-* (var. *viḍālī-*).
Bimbasāre* (n.[m.sg.]) ‘Bimbasāra’ (PN of a king)
[-, -, Bimbasāreṃ//] (22a1[C]).
bilamati, ►pilamatti.
buddhavacaṃ ([indeclinable] adj.) ‘containing the Buddha’s voice’
(S-2a5/PK-AS-5Aa5[C], S-6a2/PK-AS-5Ca2[C]). ■From B(H)S *bhuddhavacana-*.
buddhotpatäṣṣe* (adj.) ‘± prtng to the Buddha’s origin’
[m: -, buddhotpatäṣṣepi, -//] (586a3[L]). ■From B(H)S **buddhotpatti-* (compound not in M-W or Edgerton).
bṛhati (n.) ‘Indian nightshade (*Solanum indicum* Linn.)’ (a medical ingredient)
[bṛhati, -, -//] (P-1a4[C]). ■From B(H)S *bṛhatī-*. ►See also **prahati**.
bodhapakṣik* ([indeclinable] adj.) ‘prtng to enlightenment’
(51b7[C]). ■From B(H)S *bhodhipākṣika-* (cf. TchA *bodhapakṣik*).
Bodhe (n.) ‘Boddha’ (PN)
[Bodhe, -, Bodheṃ//] (123b4[E]).
bodhisātve (n.[m.sg.]) ‘bodhisattva [i.e., buddha to be]’
[bodhisātve, bodhisātventtse, bodhisātveṃ//bodhisātvi, bodhisātveṃts, bodhisātveṃ] *bodhisatwentse kakraupauwa snai keśä yāmornta krenta* ‘numberless good deeds gathered by the bodhisatva’ (K-11b2/PK-AS-7Nb2[A]); **—bodhisāt-**

väññe ‘prtng to a bodhisatva’: (THT-2382, frgm. m-b3[A]), (346b3[L]); —**×bodhisatväññeṣṣe** ‘id.’: IT-76b5[C]. ■From B(H)S *bodhisattva-* (cf. TchA *bodhisattu*).

bodhyāṅk* (n.) ‘element of enlightenment’
[//bodhiyaṅkänta, -, -] (588b7[E]); —**bodhyāṅkäṣṣe*** ‘prtng to an element of enlightenment’ (104b2=S-1b1[C]) ■From B(H)S *bodhyaṅga-*.

bauddhe* (n.) ‘± something/someone pertaining to the Buddha’ (?)
[//bauddhi, bhauddheṃts, -] (187a1[L], 425b1[C/L]). ■From B(H)S *bauddha-*.

bram-, ►bra(h)m-.

Brahasvati (n.) ‘Bṛhaspati’ (PN of a god)
[Brahasvati, -, -//] (76a4[C]).

bra(h)m* (n.) ‘spiritual knowledge’
[-, -, bra(h)m//] (212a1[E/C]). ■From B(H)S *brahman-*. ►Two following entries.

Bra(h)m-ñäkte (n.) ‘(the god) Brahma’
[bra(h)m-ñäkte, bra(h)m-ñäktentse, bra(h)m-ñäkte//-, -, bra(h)m-ñäkteṃ] ***:*** *poyśiññeṣṣu brahmñäkte twe brahm aiyśeñca 70* ‘O all-knowing Lord Brahma, thou [art] knowing brahma’ (212a1[E/C]), [in Manichaean script] *br’mnyk///* (Gabain/Winter:11); —**bra(h)mñäktäññe** ‘prtng to the Lord Brahma’ (138b5[A]). ■From B(H)S *brahmā-* (cf. TchA *bram-ñkät*). ►See also the following and preceding entries.

bra(h)m-wek* (n.) ‘Brahmā’s word; the sacred text’
[-, -, bra(h)m-wek//] *bram-weksa weña su* ‘he spoke with the *brahmā*-voice’ (K-12b4/PK-AS-7Lb4[C]). ■A partial calque on B(H)S *brahmavāc*. ►See also the two preceding entries.

×brahmaṇāñca (n.) ‘brahman-woman’
[brahmaṇāñca, -, -//] */// tumeṃ brahmaṇāñca śle///* ‘then the brahman-woman with …’ (IT-956a2[?]). ■From B(H)S *brāhmaṇī-* + the feminine suffix *-āñca*.

×brahmaṇi* (n.) ‘brahman woman’
[-, -, brahmaṇiṃ//] *tsekär brahmaṇiṃ* (BM.1-b5/Or.8212/163 [Broomhead]). ■From B(H)S *brāhmaṇī-*.

Brahmadatte (n.[m.sg.]) ‘Brahmadatta’ (PN of various kings of Benares)
[Brahmadatte, Brahmadatti, Brahmadatteṃ//] (349b3[C]).

brahmalok* (n.) ‘the Brahmā heaven’
[-, -, brahmalok//] (19b7[C]); —**×brahmaklokäṣṣe** ‘prtng to the brahmalok’ (IT-158[C]). ■From B(H)S *brahmaloka-*.

brahmaswar ~ brahmasvar (n.) ‘Brahmā-voice’
[brahmaswar, -, brahmaswar//] *brahmasvar weśeño* = B(H)S *brahma-svaratvāṃ* (199b5[L]). ■From B(H)S **brahma-svara-* (compound not in M-W or Edgerton) (cf. TchA *brahmasvar*).

×Brahmāyu (n.) ‘Brāhmayu’ (PN of a buddha)
[Brahmāyu, -,-//] IT-128b3[C].

×Brahme (n.) ‘Brahma’ (PN of a buddha)
[Brahme, -, -//] (IT-128b3[C]). Cf. TchA *Bram*.

Brāhmaṇagrām* (n.) ‘Brahman-village’ (PN of a place)
[-, -, Brāhmaṇagrām//] (88b6[C]).

ˣbrāhmaṇavāk* (n.) name of a meter/tune
[-, -, brāhmaṇavāk//] (IT-178a4^{C}).
Brāhmaṇavārg* (n.[m.sg.]) a division of the Udānavarga
[-, -, Brāhmaṇavārg//] (S-7b2/PK-AS-5Db2^{C}).
brāhmaṇe (nm.) 'brahman'
[brāhmaṇe, brāhmaṇi, - (voc. brāhmaṇa)//brāhmaṇi, brāhmaṇeṃts, brāhmaṇeṃ] *brāhmaṇi śaulne skwaññe wikā-ne* 'he rejected him in the favored life of a brahman' (3a4/5^{C}); —**brāhmaññe** 'prtng to a brahman' (357a3^{C}, TEB-58-23/SI P/1b^{C}); —ˣ**brāhmaññeṣṣe*** 'id.' (PK-AS-17K-b4^{C} [Broomhead]). ■From B(H)S *brāhmaṇa*- (cf. TchA *brāhmaṃ ~ prāmaṃ*). ►See also next entry.
brāhmaṇiśke* (n.) 'little brahman'
[(voc. brāhmaṇiśka)//] (78b4^{C}). ■A diminutive formed from *brāhmaṇe*, q.v.
Brähmadattakalp* (n.) name of a Buddhist work
[-, -, Brähmadattakalp//] (M-2a7/PK-AS-8Ba7^{C}).
brihati, ►bṛhati.

• BH •

bhakti* (n.[f.pl.]) '± row, streak'
[//bhaktinta, -, -] (571b1^{A}). ■From B(H)S *bhakti*-.
bhagaṇḍāla* (n.) 'fistula of anus or vulva'
[//bhagaṇḍālanta, -, -] *praśśānkaṃ erṣäṃ epe bhagaṇḍālanta mäskenträ* 'it evokes an eruption of pustules or fistulas appear' (ST-b5/IT-305^{C}). ■From B(H)S *bhagaṃdara*-.
ˣBhagīrate (n.) 'Bhagīrata' (PN of a buddha)
[Bhagīrate, -, -//] (/IT-128b2^{C}).
bhadrakalpike* (adj.) 'belonging to the [present] age'
[//-, -, bhadrakalpikeṃ] (365.2^{A}). ■From B(H)S *bhadrakalpika*-.
Bhadre* (n.) 'Bhadra' (PN)
[-, -, Bhadreṃ//] (302a2^{C}).
bhant (n.) 'Indian madder (*Rubia cordifolia* Linn. or *Rubia munjista*)' (MI)
[bhant, -, -//] (Y-1b1$^{C/L}$). ■From B(H)S *bhaṇḍī*- (Sieg, 1954:65).
bhap ~ bhav (nnt.) 'state of existence'
[bhap, -, bhap//] (177a2^{C}, 180b5^{C}). ■From B(H)S *bhava*-.
bhavaṃ* (n.) 'state of existence'
[//-, -, bhavä(ṃ)nta] *istak cai nāgi ṣñār bhavantane yopar* 'suddenly the *nāga*s entered into their own states of existence' (350a4^{C}). ■From B(H)S *bhavana*-.
Bharaccaṃtre (n.) 'Bharacandra' (?) (PN in monastic graffito)
[Bharaccaṃtre, -, -//] (G-Qm8^{Col}).
bhargi, ►bhārk.
bharyacintāk* (n.) a meter of 4x12 syllables (rhythm 4/4/4)
[-, -, bharyacintāk//] (89a6^{C}).
bhallātak (n.) 'marking nut (*Semecarpus anacardium* Linn.)' (a medical ingredient)
[bhallātak, -, -//] (W-42b3^{C}). ■From B(H)S *bhallātaka*-.

bhav, ►bhap.

bhavākär (n.) ‘the last, highest existence’
[bhavākär, -, bhavākär//] (29b6^{C}); —**bhavākärṣṣe*** ‘prtng to the last, highest existence’ (108b3^{L}). ■From B(H)S *bhavāgra-*.

bhavāṅk* (n.) ‘± element of existence’
[/-, -, bhavāṅkāñc/-, -, bhavāṅkänta] (180b4^{C}). ■From B(H)S **bhavāṅga-* (not in M-W or Edgerton).

bhākottär* (n.) ‘addition of one portion’
[-, -, bhākottär//] [list of ingredients] *bhākottärsa* ‘[each] by the addition of one portion [greater than the last]’ (Y-1b3$^{C/L}$). ■From B(H)S *bhāgottara-* (compound not in M-W or Edgerton but see Emmerick’s [1980:286] discussion of this and semantically similar words).

bhājaṃ* (nm.) ‘vessel, pot’
[-, -, bhājaṃ/bhāja(nä)nta, -, -] *lwāksa bhāja[nta]* ‘pots and vessels’ (K-10b2/PK-AS-7Jb2^{C}). ■From B(H)S *bhājana-*.

Bhādra (n.) ‘Bhādrā’ (PN of a princess)
(K-T).

bhārk (n.) ‘tubeflower (*Clerodendrum indicum* (Linn.) Ktze. or *C. siphonantus* (R. Br.) C.B.Clarke)’ (a medical ingredient)
[bhārk (~ bhargi), -, -//] (W-24b2^{C}, Y-1a2$^{C/L}$). ■From B(H)S *bhārgī-*.

Bhūtantär* (n.) ‘book of (demonic) beings’
[-, -, Bhūtantär//] (P-2b4^{C}). ■From B(H)S *bhūtantra-*.

bhūmi* (nnt.) ‘± state, element, earth’
[-, -, bhūmi//-, -, bhūminta] *[:] okt bhūmintameṃ yaikoṣ kleśanma stmoṣ bhavāggärne 19* ‘having driven away the afflictions from the eight states, standing in the state of highest existence’ (29b6^{C}); —**bhūmiṣṣe*** ‘prtng to a bhūmi’ (175a6^{C}). ■From B(H)S *bhūmi-*.

bhūmyupaghātaṃ (n.) ‘± earth-injuring’
(331a2^{L}). ■From B(H)S **bhūmy-upaghātāna-* (not in M-W or Edgerton).

bhok ‘?’
kwaṣai vādai bhok kälpau (110a6^{L}).

bho-bho (interjection) ‘good!; hello’
[tā] rrine yaipormeṃ ālyauceś weskeṃ bho bho ‘having reached the city, they said to one another: good! good!’ (81b3^{C}). ■From B(H)S *bho(s)* (cf. TchA *bho-bho*).

bhräṅkār* (n.) ‘vessel’
[-, -, bhräṅkär//] *78 karuṇäṣṣe bhṛṅkār enku ṣärsa ymeṣṣe :* ‘seizing the vessel of pity with the hand of consciousness’ (212a2$^{E/C}$). ■From B(H)S *bhṛṅgāra-*.

bhräṅkarac, ►praṅkarac.

• M •

makamo* (adj) ‘urged, impelled, dispatched’

[f: -, -, makamñai//] *makamñai* = B(H)S *preritāṃ* (539b3^{C}). ■A derivative of causative meaning from *mäk*-, q.v.

makā-y(ä)kne, ►s.v. māka.

makūl* (n.[m.sg.]) ‘root’

[-, -, makūl//] *warttoṣṣe makūltsa tatrāpparmeṃ rūpsa klāya* ‘tripping over a forest root, he fell on [his] face’ (88a2/3^{C}). ●Apparently the equivalent of the inherited **witsako**, q.v. ■From B(H)S *makūla*-.

makte (pronoun) ‘*ipse*, -self’ [emphatic and reflexive]

[m: makte, mäkcepi, makce/maktai, -, -/makci, -, -] [f: mäkciya, -, -//] ***:*** *memyas makci ono[l]meṃ* ‘you yourselves [have] deceived beings’ (28a7^{C}), *mäkcepi aikormeṃ* [*mäkcepi* = B(H)S *svayam*-] (531a3^{C}), *makte tāś ākṣa* ‘the commander himself has announced [this]’ (LP-6a2^{Col}), • *maktai nn·sa - ///* (IT-898a1$^{?}$); —**mäktauñe** ‘final end’ (in compound *snai-mäktauñe* ‘incomparable’): *snai mä[ktauñe]* = B(H)S *aparāyaṇaṃ* (534al^{C}), *snai mäktauñe eṅkaltse sporttotär ekalymīññene* ‘he dwells in the incomparable power of passion’ (A-2b2/PK-AS-6Cb2^{C}).

■TchA *mättak* (m. acc. sg. *mäccak*) is clearly related to B *makte* (m. acc. sg. *makce*) but just how has been somewhat obscure. TchA *mättak*/*mäccak*, with its final *-k*, is inflected just like *ālak* (m. acc. sg. *ālyak)* ‘other’ (cf. B *allek*). In both cases the final *-k* is obviously a secondary accretion (though in the case of the words for ‘other’ one of PTch date) of the intensifier *-kä* (cf. *suwak*, *mäntrāk*, etc.). We must start from PTch **mäkte*/*mäkce* (reflected in B) and **mäkte-kä*/*mäkce-kä* (reflected in A). In A the first *-k*- has become assimilated to the immediately following consonant, probably as a form of dissimilation to the second *-k*- (Couvreur, 1947:50). PTch **mäkte* itself is a conflation of the contrastive and emphatic **mä* (< **mé(n)*; cf. *mäkte*, *mant*, and *mäksu* and, more distantly, the enclitic Latin *-met* ‘-self’) + the intensifier **kä* + *-to*-, the same **-to*- seen in Greek *autós* ‘-self’ and Albanian *vetë* ‘id.’ VW (294-5) isolates the intensifier *-k* in the A forms and identifies the *mä*- of both A and B with that of *mant*, *mäkte*, etc. but, rejecting Couvreur’s insight concerning the origin of the A forms, separates the A and B paradigms and otherwise explains the constituent elements very differently.

makwaṣṣällona, ►s.v. kwäsk-.

Maghaṃ* ‘the tenth or fifteenth nakṣatra’

[-, -, Maghaṃ//] (M-1b8/PK-AS-8Ab8^{C}). ■From B(H)S *maghā*-.

maṅkāl (n.) ‘good fortune, bliss, health; good omen’

[maṅkāl, -, -//-, -, maṅkālänta] *ṣärnen=eṅkoṣ maṅkälänta* ‘taking in the hands the good omens’ (213b1/2$^{E/C}$); —**maṅkäläṣṣe*** ‘prtng to good luck, bliss, health’ (107a1^{L}, PK-AS-16.1a4^{C} [CEToM]). ■From B(H)S *maṅgala*-, as is its TchA equivalent *maṅkal*.

ˣmañi* (n.) ‘dairy’ (??)

[-, -, mañi//] *war-waltsai<ṃ>tse* [reading and suggested meaning by Malzahn,

p.c.] *parra mañine kewye ṣalywe käryām-ne trai ṣaṅk* ‘we bought for it [*scil.* the monastery] three *ṣaṅk* of butter in the dairy (?) beyond the water-mill’ (Otani II.12a4^{Col} [Kagawa, 1915]; differently Ching and Ogihara, 2012). ●The meaning is suggested because one buys butter there; a more generic meaning such as ‘shop’ is of course also possible. ■Etymology unknown.

mañiññe* (n.) ‘slavery, servitude’

[-, -, mañiññe//] ***:*** *mañiññe ramt kattākets yāmṣäṃ* ‘he does, as it were, servitude for the householders’ (31b4^{C}). ■A derivative of **mañiye**, q.v. ►See also following two entries.

mañiya (nf.) ‘female slave, maid-servant’

[mañiya, -, mañiyai//-, mañiyanaṃts, mañiyana] *ostä-ṣmemanentse māka kurpelle māñyeṃ mañyanats śnoy säswa tkātärts* ‘the householder must [be] much concerned about male servants and maid-servants, for wife, sons, and daughters’ (33a5/6^{C}). ■With a feminizing suffix *-ā*, from **mañiye**, q.v. ►Also preceding and following entries.

mañiye (n.[m.sg.]) ‘(male) slave, (male) servant’

[mañiye, -, mañiye//-, mañiyeṃts, mañiyeṃ] ***:*** *yokaitse māñye netsi* [lege: *nestsi*] *mā ñke preke* ***:*** ‘now [is] not the time to be the slave of thirst/desire’ (281a4^{E}), ***:*** *ṣñār ṣñār mañyeṃ mañyanameṃ nemcek yarke källālyi* ‘[you are] to achieve honor from [your] respective slaves and maid-servants’ (33a7^{C}), *māñyeṃ ya-yātäṣäṃ* ‘tamed slaves’ (IT-259a2^{C}).

■With TchA *māññe* from Old or Middle Iranian **(d)mān(i)ya-*; presumably from the (unattested) eastern Iranian equivalent of Old Persian *māniya-* ‘household servant’ from *māna-* ‘house’ [: Avestan *nmāna-*/*dəmāna-*] (Sieg, Siegling, Schulze, 1931:11, fn. 2, Hansen, 1940:149, VW:631, Tremblay, 2005: 435). The Tocharian form would seem to require an oxytonic Iranian **(d)māniyá-*. See also previous two entries and **-māññe**.

mañu* (n.) ‘desire’

[-, -, mañu//] *Upagentse mañu kärstāte-ne ṣañ ytāri masa* ‘the desire of Upaga was cut off and he went his own way’ (107a6/7^{L}).

■TchB *mañu* and TchA *mnu* ‘± spirit, appreciation, desire’ are surely to be related but the exact PTch preform and extra-Tocharian connections, if any, are uncertain. Perhaps with VW (1941:68, 1976:301) we have PTch **mäñäu-* (the *-n-* of TchA results from depalatalization once it has come into contact with *m-*), itself a derivative of PIE **men-* ‘think,’ i.e., **men-eu-* (perhaps one should compare **mlyuwe** for form).

mañcaṣṭa (n.) ‘chay root or choy root (*Oldenlandia umbellata* Linn.)’ (MI)

[mañcaṣṭa, -, -//] (W passim^{C}). ■From B(H)S *mañjiṣṭha-*.

mañcāk* (n.) ‘couch, bed’

[-, -, mañcāk//] *84 se ṣamāne pir mañcāk yamasträ* ‘whatever monk makes for himself a stool or bed’ (IT-246b4$^{C/L}$). ■From B(H)S *mañcaka-*.

-mañ̇ñe, ►-māñ̇ñe.

Maṇiśvare (n.) ‘Maṇiśvara’ (PN of a merchant)

[Maṇiśvare, -, -//] (89b6^{C}).

maṇḍāl* (n.) ‘circle; special ground marked out for religious or magical ceremony’

[-, -, maṇḍāl//] *śāmña kwrāṣe ... maṇḍālne taṣalya* ‘a human skeleton [is] to be

put in the circle' (M-3b6/PK-AS-8Cb6^{C}), • *tāṃ telkiṣṣe maṇḍālmeṃ ltusai lantsoṣṣai [wertsyai]* 'the queen's company, having emerged from the circle of sacrifice' (345a2^{L}). ■From B(H)S *maṇḍala-*.

matarye (adj.) 'maternal'
[m: matarye, -, -//] [f: -, -, mataryai//] *ṣaläskemane tuk mataryai śolyine päst tsśīträ* 'throwing it in the maternal hearth, it would burn up' (153al=154b3^{C}). ■A derivative of *mācer*, q.v., (as if) from PIE **meh$_a$triyo-*.

matarṣe, ►s.v. mācer.

matuk (n.) 'liquorice (*Glycyrrhiza glabra* Linn.)' (a medical ingredient)
[matuk,-, -//] (W-4a3^{C}). ■From B(H)S *madhuka-*.

matuyaṣṭi (n.) 'liquorice (*Glycyrrhiza glabra* Linn.)' (a medical ingredient)
[matuyaṣṭi, -, -//] (W passim^{C}). ■By metathesis from B(H)S *yaṣṭimadhu-*.

matre, ►mātre.

madār, ►mātar.

madanaphal (n.) 'fruit of the thorn-apple (*Randia dumetorum* Lam.)' (MI)
[madanaphal, -, -//] (Y-2b4$^{C/L}$); —**madanaphalṣe** 'prtng to fruit of the thorn-apple' (M-2a2/PK-AS-8Ba2^{C}). ■B(H)S *madanaphala-*.

madanabhārat* (n.) a meter of 4x12 syllables [rhythm 4/4/4]
[-, -, madanabhārat//] (AMB-b4/PK-NS-32^{C}).

ˣmadhuk, ►matuk.

maddhimṣe* (adj.) '?'
[f: //-, -, maddhimṣana] *maddhimṣana rekona* [sic] *onästrä* [sic] (547al^{C}). ●This word certainly has all the earmarks of a B(H)S loanword, but I find nothing similar in M-W or Edgerton.

madhuvasiṣṭa '?'
madhuvasiṣṭa **:** *Vaiśali///* (584b7$^{C?}$).

ˣmadhye* (n.[m.sg.]) '?'
[-, -, madhye//] *///ktsa ṣeme madhyesa nano* (SHT-1704 [Malzahn, 2007b:309]).

manarko* (n.) '± bank (of a river)'
[-, -, manarkai//] *ckentse manarkaisa nyagrot stām ñor atiyaisa lyama* 'he sat beneath the fig-tree on the grass on the bank of the river' (107b5^{L}). ■Etymology unknown. Not with VW (279) from **mana-mark-* from PIE **men-* 'be prominent' and *merĝ-* 'border' respectively (cf. VW, 1941:61, and Pisani, 1942-43:27).

manāyataṃ (n.) '± mental sphere' (?)
[manāyataṃ, -, -//] (192a3^{C}). ■From B(H)S *manah-* + *āyatana-*? (not in M-W or Edgerton).

manotaci (n.) a medical ingredient
[manotaci, -, -//] (W-28a3^{C}).

manopavicār* (n.) '?'
[//manopavicāränta, manopavicārāntaṃts, -] (172a7, -b2, -b7^{C}).

manovijñāṃ* (n.) 'perception of the mind'
[-, -, manovijñāṃ//] (177b6^{C}). ■From B(H)S *manovijñāna-*.

mant (conj.) 'so' [often in combination with *mäkte* 'as']; 'thus'
ce$_u$-mänt wälo weñā-ne 'the king spoke to him thusly' (133a7^{A}), *ysaṣṣa askace mänt pälka kektseñe täñ* 'like golden *kuśa*-grass has thy body glowed' (224b2^{A}), *mä[ṃ]t tākaṃ* 'so it will be!' [an affirmative response to a command] (PK-AS-

12G-a2^{A} [Peyrot, 2010:245]), *mäkte cake ... [mā kl]autkot[rä] **:** mant kättaṅkäṃ śaulanma mā ṣp wtentse klautkonträ* ‘as the stream does not return, so lives pass on and do not return again’ [*mäkte ... mant* = B(H)S *yathā … evam*] (3a4^{C}), ***:*** *kwri war tākaṃ yolmene ...**:** mant ket tākaṃ yokaiṣṣe* ‘if water is in the pond, so [also] will be the water of thirst to him’ (11b4^{C}), *te-mant kärsaurmeṃ* [sic] = B(H)S *iti jñātvā* (31a6^{C}), *ñäktenne cmelñe mäskenträ mant weweñor ste poyśintse* ‘they will have birth among the gods; such is the declaration of the Buddha’ (K-2a3/PK-AS-7B2a3^{C}), *Ylaiñikte bramñikteś mant ṣerpsa-me weñā-meś ṣerśkana sam rṣāke ñissa śpālmeṃ ste* ‘Indra pointed out the Brahma to them thus: he said to them: “sisters this seer is better than I” ’ (107a9/10^{L}), *twe ñī yaitkorsa maṃt pyām* ‘do so thou according to my order’ (LP-1a1/2^{Col}), [in Manichean script] *m’nḍ* (Gabain/Winter, 1958:11); **—mäntak** ‘just so’: ***:*** *cme[lne ce no] su cwi wer ścon=arṣāklaine mäntak* ‘however, just so in this birth is his hate and enmity toward the snake’ (42a5^{C}), *mäntak srukau mā waskāte* ‘just so, one dead did not move’ (606a1^{C}); **—mant-ra** ‘just so’: *mäkte ostä pakwāreṃ aipoṣ swese olypotse **:** kauṣäṃ mant ra mā yairoṣ palsko no kauṣn enkl olypotse* ‘as the rain destroys completely a house badly covered, just so does passion destroy an unpracticed spirit completely’ (A-1/PK-AS-6Bb2^{C}); **—mäntrākka** ‘just so’ [*mant + ra + ka*, qq.v]: ***:*** *mäntrākka no su ms[k]eträ* [sic] *skwassu alyek c[m]elne **:*** ‘for just so is he [*scil.* the believer] fortunate in another birth’ [*mäntrākka* = B(H)S *evam*] (23b8^{C}).

■In Indo-European terms, *mant* reflects something on the order of **mé(n) + tō + u*, just as its correlative *mäkte* reflects **mé(n) + k^{w}u-tō*. (For the loss of **-ōw*, compare *okt* ‘eight’ from **ok̂tōw*.) In both cases we have a particle **mé(n)*, like Greek *mén* which typically occurs to point out that the word or clause with which it stands is correlative to to a word or clause following, the latter marked by *dé* (Meillet in Hoernle, 1916:380, VW:288). The Tocharian situation is different than that seen in Greek in that the Tocharian reflex of **mé(n)* occupies the first, stressed, position of its clause rather than being enclitic and in second positon. The “Tocharian” *mé(n)* is to “Greek” **mé(n)* as Sanskrit *nū* is to *nú* (see Watkins, 1962, for other examples).

Following this **mé(n)* is a frozen ablative (cf. Latin *quō* or English *how*), in the case of *mäkte* the ablative of the relative pronoun *k$_{u}$se*, q.v., in the case of *mant* the ablative of the ordinary anaphoric pronoun followed by the enclitic **u*. Thus in adverbial relative clause, *mäkte … mant*, we have, save for the **mé(n)*, the same sequence as in the ordinary relative clause, e.g. (where the relative and resumptive pronouns are both nominative) *k$_{u}$se … sū*, where the latter is PIE **so + u*. This pattern, if not the formal expression, is of Indo-European date, cf. Latin *quantus … tantus* or, with a different relative pronoun, Sanskrit *yāvat … tāvat* (Watkins, 1976:312-14). In a variation on this etymology, Kloekhorst (2008:538-539) posits a PIE pronominal stem **mo-* also seen in Old Irish *ma* ‘when’ and Hittite *mān* ‘(just) as, how; when.’

The contrast with the typologically older situation in TchA is instructive. In the latter language the equivalent of B *mäkte* is *mä(n)t*, the equivalent of B **mant* is *tamne* or *täṃne*. In TchA *mä(n)t* we have **mé(n)* as before, though restricted, as in Greek, to the subordinate clause, plus **tō*, the ablative of **so-/to-* used as a

relative pronoun, as in Germanic and Greek. TchA *tamne* and *täṃne* are of course the regular resumptive pronouns that correspond functionally to B *sū* (the -*ne* is a secondary enclitic).

manta/mā … nta (particle) 'never, not any, no (adj.)'

mänta wäste ksa poyśintsa pärna nesäṃ 'never is there any refuge apart from the Buddha' (THT-1193b4[A]), */// klinaṣṣäṃ ṣañ śāmna rintsi mā no nta su ce$_u$ rilñememeṃ oko wrocce kälpāṣṣäṃ :* 'he must give up his own people/relatives but by such a renunciation he will obtain no great result' (8a2[C]), *yokye kleś mā tärknan-ne klaiksatsi nta :* 'the thirst-*kleśa* never allows [the tree] to wither' (11b3[C]), *manta ksa campya srūkalñe taṅt[s]i* 'nothing at all could stop death' (46b3[C]), *[ma]nta laute* = B(H)S *ciracirasya* (541a3[C/L]), *manta* = B(H)S *na* (541a5[C/L]). ■The negative *mā* plus a particle of unknown origin, *nta*.

mantanta (particle) 'never' [*mantanta ksa* 'no … at all']

55 kreṃt tarkoy reki mantanta tarko[y yo]lain reki 'may he utter a good word, and never utter an evil word' (19b3[C]), *: mantanta ksa ṣp nāge campi pältak swese swāsästsi :* 'and no *nāga* at all could ever cause a drop of rain to rain' (350a3[C]). ■From *manta* + *nta*, qq.v

mantālo* (n.) 'evil-mindedness, malice'

[-, -, mantālai//] (260b5[A]); —**mantālaitstse*** 'evil-minded, malicious': */// läklesa mantālaitse ono[lme] ///* 'a creature [made] evil-minded by suffering' (IT-51b3[E]), *onolmi tremeṣṣi mantāl[ai]cci [c]ai* 'these angry malicious beings' (575b1[C]). ■A derivative of *mänt-*, q.v.

mante (adv.) (a) 'upwards'; (b) NOUN-*meṃ mante* = 'from … on' (*mante i-* 'die'); (c) 'towards'

(a) *mante yalyi* = B(H)S *ūrdhvaṃ gam-* 'die' (46b1[C]); (b) */// temeñ mante āyor ... weṃtsi aunaske[nt]rä ///* 'from here on they begin to tell of giving, moral behavior' (IT-12a2[C]), *ñake ṣuktañce ṣkas meña-ntse-meṃ monte* [lege: *mante*] *ñwe mape śātre śwātär* 'from the seventh of the sixth month on, newly ripe grain is eaten' (461a5[Col]); (c) *[sa]ṅk[a]m[e]ṃ ṣamāni mante aś[lyai]* 'the monks should be led there from the community' [*mante āk-* = B(H)S *abhi-nī-*] (THT-1448a[?] [cf. Ogihara, 2011:133, fn. 28; he also adduces *mante käm-* = B(H)S *abhi-gam-* 'go near, approach']). ■Etymology unclear. With VW (279) related in some fashion to PIE **men-* 'project' (e.g. Latin *mons*)? One might suppose a PIE locative **men-tō(i) ~ mn̥-tō(i)*. ►See also the next entry.

maṃtstsaś + locative (adv.) 'under(neath)'

snai epiṅkte bramñikte kārpa totka maṃtstsaś aśrāmne peñiyacce yaknesa lyama 'immediately Brahma-god descended a little and sat in a splendid fashion under the ashram' (107a8[L]). ■Etymology uncertain. Related to TchA *mtsāṣ* 'from below'; they are independent allative formations to a PTch **mäntsā-* (Pinault, 2008:137). However, there are no obvious extra-Tocharian connections. Melchert (p.c.) would connect this entry and the previous one with PIE **men-* 'rise from below, go upward' [: Latin *ēmineō* and P [1]*men-*]; thus from a putative PIE **mentyeh$_a$-*. For the semantic collocation he notes the parallel of PIE **(s)h$_4$up-* 'rise from below' [: Hittite *ūpzi* 'rises (of the sun)' and Greek *hupó* 'under']. The exact meaning depends on whether the focus is on the starting location or the movement.

mapi (particle/intensifier) (a) particle forming 'tag-questions'; (b) lest

(a) *mäpi lyñitve* [lege: *lyñit twe*] *läklemeṃ* 'mightest thou emerge from suffering or mightest thou not?' (295b6[A]), *ot cwi sp[aktanīki alā]läcci tākam mapi kca sū cämpan-m[e] laklene waste nestsi* 'then we will be his untiring servants; he can be our refuge in suffering, can he not' (77a1/2[C]), *saswa appakk[a ma]pi psāmpar ñiś [ceṃ rakṣa]tsenmeṃ* 'Lord and father, take me from these *rakṣa*s, wilt thou not?' (85b3/4[C]); (b) */// ptärkaso-me m=älästrä mapi ///* 'release us/them and don't keep us/them in check lest ///' (THT-1228b1[E]), *yatt yolyye yamai waṣäṃ-ñeṣṣe pälskosa cī weskau mapi märsat te* • 'thou goest the way wrongly; with friendly spirit I tell thee [this] lest thou forget it' (128b5[E]).

●When contrasted with questions without *mapi*, those with *mapi* (may?) have the expectation of a negative response. Thus at KVāc-19a/b[C] (THT-1111a/b), at that point in the Buddhist ordination ritual when the candidate is questioned on his suitability for ordination, we have *eṅkwe nestä* 'art thou a man?,' *solme= ikäṃ-pikwalañe* 'art thou twenty years old?,' but *mapi käryau nestä* 'art thou one who was sold [i.e., a slave']?' The first two questions need positive answers for the ordination to continue, the third needs a negative one. ■The vaguely adversetive function of *mapi* certainly suggests that the initial syllable is to be connected with Greek *men* or Hittite *-ma*, but the syntax (clitic vs. non-enclitic) is highly divergent.

[map(p)e (adj.) 'ripe,' delete; cf. Ching and Ogihara, 2012:91.]

mame, ►māme.

mamaiwar, ►s.v. miw-.

marici(-) '?'

/// te ñem ṣey marici/// (371a4[C]).

markalñe, ►s.v. märtk-.

-markär (n.) 'turbidity,' only attested in the compound

snai-märkär 'not turbid, clear': *snai-märkä[r] no* = B(H)S *niṣkaluṣā hi* (IT-52b4[E]), *snai-markär* = B(H)S *anāvilaḥ* (PK-NS-107b2[C] [Thomas, 1976b: 106]); **—snai-märkartstse*** id.: *snai-märkarcce* = B(H)S *anāvilam* (IT-26b2[C]). ■TchB *markär* is an abstract noun derived from a verbal root **märk-*, q.v., by the addition of (PIE) **-r̥* (cf. *tarkär*).

ˣmarki (n.) '±shame'

isälyäntse ṣṣertwentsā cowai käntwa tärkänaṃ ma cpi nesäṃ märki su wäṣṣe weṣṣäṃ [o]nolmeṃ 'at the urgings of envy it [envy] steals his tongue; he has no shame [?] and he lies to people' (255b3/4[A]). ●The tentative meaning is suggested by the context and the possibility of a connection with **märk-**, q.v.

marmanma (n.pl.) 'vessels (of the body), arteries, veins'

[//marmanma, -, marmanma] *spalkkaskentär-ñ marmanma katkauñaṣṣe wark-ṣältsa* 'through the power of joy my vessels are zealous' (unpubl. Paris fragm. [Couvreur, 1954c:84]), *onmiṣṣana pwārasa tsäksemane marmanma troṅktse stām ra ... nuskaskemar marmanma iṅkauṃ kästwer* '[my] vessels burning with the fires of repentance like a hollow tree; I press [my] vessels day and night [so as to relieve the pain]' (TEB-64-05/IT-5[C/L]).

■TchA *marmañ* (pl.) ‘vessels (of the body)’ and B *marmanma* represent independent borrowings from B(H)S *marman-* ‘vulnerable point of the body’ (Sieg, Siegling, and Schulze, 1931:53, n. 3, VW:630).

ˣMalakke (n.) ‘Malakke’ (PN in administrative records)

[Malakke, -, -//] (SI P/117.8^{Col} [Pinault, 1998:15]).

ˣmalkalñe, ►s.v. mälk-.

malkwer (n.[m.sg.]) ‘milk’

[malkwer, -, malkwer//] */// mälkwerämpa tetriwo<ṣ> ere rä[tre] ///* ‘with milk mixed red color’ (IT-106a1^{E}), *aṣiye malkwersa spärkaṣṣälle* ‘with goat’s milk it [is] to be dissolved’ (W-7a6^{C}), *kewiye miśosa malkwersa wat* ‘with cow urine or with milk’ (Y-2b5$^{C/L}$); —**ˣmälkwerṣṣe*** ‘prtng to milk’ (IT-199b1^{C}).

■TchB *malkwer* (/mälkwer/) is related to TchA *malke* ‘id.’ and its denominative *mälk-* ‘to milk’ (in PTch terms **melk-ā-*). These derivative presuppose a pre- or Proto-Tocharian *$^{(2)}$*mälk-* ‘to milk’ from PIE **melǵ-* ‘wipe, milk’ [: Sanskrit *mārṣṭi*/*mārjati*/*mṛjáti* ‘wipe (off), purify,’ Avestan *marəzaiti*/ *mərəzaiti* ‘stroke,’ Greek *amélgō* ‘milk,’ Latin *mulgeō* ‘id.,’ Old Irish *bligim* ‘id.,’ Albanian *mjel* ‘id.,’ Old English *melcan* ‘id.,’ Lithuanian *mélžu* ‘id,’ etc. (P:722-3; MA:381; de Vaan, 2008:393)] (Meillet, 1911:146, VW:284).

ˣmallāntsa* (n.) ‘± vintner’

[//-, mallāntsaṃts, -] *kaumaiṣṣi wsar y tākkaiṃ mallantsas-meṃ ñu-kṣunaṣṣe stane kesa yältse okäṃnte ṣuktamka* ‘the inhabitants of the Pool gave 1,870 for a quantity of ninth regnal year *stane* from the vintners in Tākko’ (Bil 2.2/THT-4062$^{L?}$ [Schmidt, 2001:20]). ●I take *mallantsas* to be a reduced form of the genitive plural *mallāntsaṃts*. Either we have a rare instance of a secondary case ending added to a genitive (cf. *wi meñantse-ne* ‘on the second of the month’) or the genitive plural has been hypostasized into a noun stem of its own (cf. *mutkāntse*). In either case we have ‘from the vintners’ [place].’ ■With Schmidt an agent noun derived from the subjunctive (*māllā-*) stem of *mäll-* ‘crush,’ q.v.

mallālyñe, ►s.v. mäll-.

ˣMallika* (n.) ‘Mallika’ (PN)

[-, -, Mallikai//] (Pinault, 2000b:163). ■From B(H)S *Mallikā-*.

malyak(k)e (adj.) ‘youthful, puerile; firm (of flesh)’

[m: malyak(k)e, -, -//] [f: malyak(k)a, -, -//] *tumeṃ kātsasa laupe yāmusai tesa kātso malyakka mäsketär mā ylārya* ‘then over the belly to which salve has been applied, thus the belly becomes youthful [but] not flaccid’ (W-37b2/3^{C}), • *malyakke ne[s]tä* • = B(H)S *bālo ’si* (IT-127a5/6^{C}).

■Etymology unclear. VW (1977b:390-1) suggests a borrowing (through a Prakrit intermediary where Sanskrit *-r-* appears as *-l-*) from Sanskrit *maryaka-* ‘young man.’ However, *maryaka-* survives only sparsely in Modern Indic (in Dardic) and only in *-r-* languages, so a possible Middle Indic source is by no means assured. Note too that the Tch word is an adjective and not a noun. Isebaert (1978[80]) suggests a hypochoristic derivative of **mālye*/ *mälle* ‘devant dompté, fougaux, folâtre’ < **dmeh$_a$lyo-*, a derivative of **demh$_a$-*/*dmeh$_a$-* ‘dompter, soumettre.’ More probably we have a derivative of ^{1}*mäl-* ‘crush’ just as we do in Latin *mollis* ‘soft, tender, gentle’ with a further semantic development to

‘young’ (cf. Latin *mollibus annis* ‘in tender youth’). ►See also **mäll-** or possibly **mālle**.

ˣMaśuta (n.) ‘Maśuta’ (PN in administrative records)
[Maśuta, -, -//] (SI P/117.10^{Col} [Pinault, 1998:15]).

maścītse* (n.) ‘mouse, rat’ (?)
[//maścītsi, -, -//] *lyśī no māka kr$_u$i tākaṃ /// śalapä maścītsi ṣpä peṣeli śaiṣṣene mäskenträ pākri* ‘if, however, there are many thieves, grass-hopper[s], mice and worms appear in the world’ (K-8b1/PK-AS-7Hb1^{C}).
■Etymology unknown. Possibly there is a connection with the isolated Hittite *mashuila-* ‘mouse’ (Kloekhorst, 2008:563-564). Not phonologically relatable to **mus-* ‘mouse’ (so Adams, 1999) nor to the improbable **muh$_x$s-* set up by de Vaan (2008:396-397) since the long vowel in Latin *mūs*, etc., can always be taken as a generalization from the nominative singular where it would be regular (**muss* > **mūs*) and TchB *maścītse c*annot be from **muḫ$_x$s-ti-* (*pace* Beekes, 2010:985).

maśce ~ mäṣce^{E} (nf.) ‘fist’
[maśce, -, mašc//maści, -, -] *wäräñcäṣṣa mäṣce* [sic] ‘a fistful of sand’ (142a3^{A}), *akāśne maś mantä ksa wīpäṣṣäṃ* ‘he never shakes [his] fist in the air’ [?] (597a5^{C}).
■Regularly from PIE **musti-* ‘fist’ seen otherwise in Indo-Iranian [: Sanskrit *muṣṭí-* (m./f.) ‘fist,’ Avestan *mušti-* ‘id.,’ Sanskrit *mustu-* ‘id.’ (Mayrhofer, 1963: 658, 661; Normier, 1980:260; MA:255)]. It may be that there is a further connection of this Tocharo-Indo-Iranian etymon with Lithuanian *mùšti* ‘to strike’ but surely not with **meus-* ‘steal’ or **mus-* ‘mouse.’ Tocharian differs from Indo-Iranian in reflecting a hysterokinetic PIE nominative singular **mustḗ(i)* rather than **mustis*. Given the accentuation of Sanskrit *muṣṭí-*, the nominative singular seen in Tocharian may well be more original than that seen in Indo-Iranian. Certainly not with VW (281) from **mn̥-* ‘hand’ + *-sti-*.

maṣṣāt (n.) ‘scorn’ [N-Gen. *maṣṣāt yām-* ‘to scorn’]
ṣamānentse maṣṣāt yamaṣäṃ ‘he scorns the monk’ (THT locus lost), *77 [se ṣamā]ne pañäktentse maṣṣāt yamaṣṣäṃ pāyti 78* ‘whatever monk scorns the Buddha, *pāyti*’ (IT-246b1$^{C/L}$). ■Etymology unknown. For a suggestion (*mā* ‘not’ + an Iranian borrowing **ṣāt* ‘joyous, rich’), see VW (630).

masār (adv.) ‘in great number’
ṣamāni no masār ostuwaiwenta kakākaṣ tākoṣ śwātsiśco ‘[if] monks should be invited to eat in great numbers’ (*masār* = B(H)S *sambahula-*) (IT-248b5^{C} [cf. Couvreur, 1954b:44]), *masār vaiśāliṣṣi mcuṣkanta* ‘the princes from V. In great numbers’ (IT-131a4^{C}). ●For the meaning, see K. T. Schmidt (1980:407) and Pinault (2005:509). ■Etymology uncertain. VW (1985:487) suggests a borrowing from Iranian **maz-* ‘great’ with the addition of “distributive” suffix *-ār* (see *somār* or *waiptār*).

Maskali* (n.) ‘Maskali’ (PN of a heretical teacher)
[-, Maskalintse, -//] (28a8^{C}).

maskelle, ►s.v. [1]mäsk-.

maskwana ‘?’
///t·mane ·e ·enta mas[k]wana /// (594a4^{C}).

×maskwatstse, ►s.v. māskw.

×mastarkaläṣṣe* (adj.) ‘ptng to crystal, quartz’
[f: //mastarkaläṣṣana, -, -] *vairuḍiṣana ñkäñcana mastarkaläṣana bha[jāntane]* (KVāc-15b2/THT-1107b2^{C} [Schmidt, 1986]). ■An adjectival derivative of an unattested ***mastarkal* of unknown origin.

mastukārm (n.[m.sg.]) ‘medicine applied via the nose’
[mastukārm, -, -] *se mastukārm śeśuwer postäṃ yamaṣṣälle* ‘this medicine by way of the nose [is] to be applied after eating’ (W-13a5^{C}). ■From B(H)S *nastakarman-*.

mahākaruṃ* (n.) ‘great and general compassion’
[-, -, mahākaruṃ//] (288a3$^{C/L}$); —**mahākaruṃṣe** ‘prtng to great and general compassion’ (TEB-58-18/SI P/1b^{C}) ■From B(H)S *mahākaruṇā-*.

Mahākāśyape (n.) ‘Mahākāśyapa’ (PN of a disciple of the Buddha’s)
[Mahākāśyape, -, -//] (12a7^{C}).

Mahāgrase* (n.) ‘Mahāgrāsa’ (PN of a nāga)
[-, -, Mahāgrase//] (507a2$^{C/L}$).

Mahānidānaparyāy* (n.) name of a Buddhist work?
[-, -, Mahānidānaparyāy//] */// mäkte Mahānidānaparyān[e] w[e]weñu [ste] ///* ‘as it is said in the M.’ (IT-153b1^{L}).

mahābhūt (n.[f.pl.]) ‘great element’
[mahābhūt, -, -// -, mahābhūtäntaṃts, mahābhūtänta] (192b1^{C}). ■From B(H)S *mahābhūta-*.

mahābhūtadravyi* (n.) ‘ingredient of a great element’
[//-, -, mahābhūtadravyinta] (193a10$^{C/L}$). ■From B(H)S *mahābhūta-* + *dravya-* (compound not in M-W or Edgerton).

mahāmet (n.) ‘cocklebur (*Xanthium indica* Roxb.)’ (a medical ingredient)
[mahāmet, -, -//] (W passim^{C}). ■From B(H)S *mahāmedā-*.

mahārtte* (n.) ‘grave matter’
[//-, mahārtteṃts, -] (221a4$^{E/C}$). ■From B(H)S *mahārtha-*.

mahārṣi* (n.) ‘great-seer’
[//maharṣinta, -, -] (107b3^{L}). ■From B(H)S *mahā* + *ṛṣi-* (compound not in M-W or Edgerton).

mahāvaidyehik (adj.) a particular kind of salve
[mahāvaidyehik, -, -//] (501a2^{C}). ■From B(H)S *mahāvaidehika-*. For a discussion, see Maue, 1990.

mahāvaibhāṣike* (n.) ‘a great follower of the Vibhāṣā’ (?)
[-, -, mahāvaibhāṣikeṃ//] (377b1^{L}). ■From B(H)S *mahā-* + *vaibhāṣika-* (not in M-W or Edgerton).

Mahāśramaṇe* (n.) ‘Glorious Mendicant’ [epithet of the Buddha]
[-, -, mahāśramaṇeṃ ~ mahāśramaṇa//-, mahāśramaṇeṃts, -] (108a7^{L}). ■From B(H)S *mahāśramaṇa-*.

mahāsatve* (adj.) ‘having a great or noble essence’
[m: -, -, mahāsatveṃ//] (338b6^{A}). ■From B(H)S *mahāsattva-*.

Mahāsaṃmate (n.) ‘Mahāsammata’ (PN of a king)
[Mahāsaṃmate, -, -//] (606a3^{C}).

Mahiśvare (n.) ‘Mahiśvara’ (PN)
[Mahiśvare, -, -//] (74b5^{C}).

mahiṣa (n.) ‘arum lily (*Amorphophaullus campanulatus* Roxb. or *Arum campa-alatum*)’ [Filliozat] (a medical ingredient)
[mahiṣa, -, -//] (W-15b4^{C}). ■From B(H)S *mahiṣa*-, but short for *mahiṣakanda*-.

mahūr* (n.[m.sg.]) ‘diadem, head-dress’
[-, -, mahur//] • *ñem-kälyweṣṣe mahursa ṣäñ tärne yaiytu 152* ‘the top of his own head decorated with a famous diadem’ (214b1/2$^{E/C}$); —**mahūrtstse*** ‘wearing a diadem’ (231a4$^{C/L}$). ■From B(H)S *makuṭa*-, via Khotanese (cf. Khotanese *maula*- ‘headdress’ [Bailey, 1935-37:914]) or some Middle Indic Prakrit.

ˣMahendrasene (n.) ‘Mahendrasena’ (PN of a king)
[Mahendrasene, -, Mahendraseneṃ//] (Broomhead).

matsi (n.[m.sg.]) ‘headhair’ (collective)
[matsi, -, matsi//] *ṣäñ m[a]ts[i] reksa pūdñäktentse tāṣṣatsisa* ‘he spread out his own hair for the Buddha to step upon’ (365a4^{A}), *matsisa kauc laṅkäm-c* ‘we will hang thee high by [thy] hair’ (PK-AS-18A-b3^{C} [Thomas, 1978: 239]); —**mtsiṣṣe** ‘prtng to headhair’: *śpālmeṃ lalaṃṣkaṃ mtsiṣṣeṃ letseṃ* ‘excellent, soft locks of hair’ (PK-AS-13F-a3^{C} [Couvreur, 1970:178]), ***:*** *mtsiṣṣe k$_{u}$[l]ā-ne [y]o[k]* ‘the hair of his head diminished’ or ‘the color of his hair disappeared’? [i.e., was he balding or greying?] (IT-219b3^{C}), (PK-AS-PK-AS-7Mb4^{C} [CEToM]). ●In the same semantic field, **yok** and **to**.
■Etymology dubious. The most obvious comparison of TchB *matsi* is with Latvian *mats* ‘a hair,’ (pl.) Latvian *mati* ‘(head)hair’ (< Proto-Baltic **mata*-) (K. T. Schmidt, 1980:409). If related, *matsi* might reflect a PIE **metyo*- (with substitution of PTch *-*äi* for *-*e*, cf. *leke* and *leki*) and Latvian *mats* might reflect **moto*-. However, the complete isolation of these words within both Tocharian and Baltic invites caution. Phonologically we might have expected TchB **mitsi*. Otherwise VW (1961b:385, 1976:282).

mā (a) (particle) ‘not, no’ [simple negation and prohibition]; (b) also used as quasi-prefix as the equivalent of English ‘un-’
(a) *mā maiy[ya n]e[säṃ **:**] mā tsirauñe mā ///* ‘there is no strength, no energy, no …’ (28a8^{C}); —**ˣmā-ayāto** ‘unpleasant’ [= B(H)S *aphāṣa*-] (THI-1579b4^{C} [Ogihara, 2012:174]); **mā-wk** (emphatic) ‘in no way’: *k$_{u}$se no su wnolme ket śaul nanautau yāmornta no ykāk nesaṃ-ne māwk nautan-ne poyknesa* ‘who then [is] the being whose life [is] lost but [whose] deeds still exist and do not disappear in any way?’ (K-7al/PK-AS-7Ga1^{C}), *ñiś ikäṃ pikwalañ̈e mā$_{u}$k nesau* ‘I am *not* twenty years old!’ (330b4^{L}); (b) *mā-mīlar kälpauwantso* = B(H)S *anupadrutaiḥ* (11a6^{C}), *mā-sälkoṣäṃts* = B(H)S *anuddhṛtair* (11a7^{C}); —**ˣmā-nesalñe** ‘absence’: *kestantse mā-nesalñe* ‘absence of hunger’ (= B(H)S *kṣudhabhāva*-) (Carling 2003b:63); —**ˣmā-putka(l)ñe** ‘non-allotment’: (SHT-1704 [Malzahn, 2007b:309]); —**ˣmā-mar(t)kalñetstse** ‘unshaven’ (309a4^{C}); —**mā-yāmor*** ‘non-doing’: *tūsa snaitse mäsketrä mā-yāmorsa yärpontaṃts* ‘thus he is poor by the non-doing of meritorious services’ (K-6b2/PK-AS-7Fb2^{C}); —**ˣma-yalle*** ‘inaccessible’ (IT-7a1^{E}); —**mā-yśelme** ‘imperceptible to the senses’ [= B(H)S *agocara*-] (IT-77a1^{C}); —**ˣma-wär-tärkālle*** ‘not accessible to water’: *ma-wär-tärkalye īkene* ‘in a place inaccessible to water’ (IT-7a1^{E}); —**mā-ṣekaṃñe**

'inconstancy': *[pā]lka nai mā-ṣekaṃñe wäntarwats* 'observe, indeed, the inconstancy of things' (88a4/5^{C}); **—mā-ṣekañ̃ñeṣṣe*** 'prtng to inconstancy' (153a2=154b4^{C}).

■TchA *mā* and B *mā* reflect PTch **mā* from PIE **mē* [: Sanskrit *mā*, Avestan *mā*, Greek *mḗ* Armenian *mi*, Albanian *mos* (< **mē* + *k^{w}*is*), all the prohibitive negative (P:703; MA:395; Beekes, 2010:911)] (Meillet, 1914:15). The final -*ā* in Tocharian is regular from absolute final *-*ē* in PIE (cf. *wā* 'or' [unstressed] from PIE **wē*)—slightly different is Couvreur's treatment (1947:8) and Lindeman's (1969:21). In TchA *mar* (prohibitive particle), from **mē* + *rV*, we find the the original semantics formally reinforced by a particle (cf. *ra*). Certainly not with VW (282-3) should we see the phonological influence of Sanskrit *mā*. ►See also **manta** and **mantanta**.

māka (a) (adj. [usually indeclinable]) 'many, much'; (b) (adv.) 'very much'

[//māka, makāṃts, māka] (a) *māka lykwarwa māka cmela māka lkāṣṣäṃ läklenta* 'many times he sees many births and many sufferings' (15a7= 17a8^{C}), ***:*** *ñäś weñ=erkatte rekaunasa tsoksa-ñ māka* ***:*** 'he spoke angrily to me and berated me with many words' (23b6/7^{C}), *māka plyawāre* 'many wailed' (45a3^{C}), *māka täṅwañe lkātsi* 'to see much love' (74a3^{C}), *māka* = B(H)S *bahu* (305b4^{C});

(b) *māka prākre* 'very firm' (133b8^{A}), *praroñ māka lalaṃṣkana* 'very soft fingers' (74a6^{C}), *sū cew yāmorsa prāskaṃ māka kwipentär* 'he will be afraid because of this deed and will be very much ashamed' (K-3b5/PK-AS-7Cb5^{C});

—māka-onolmeṣṣe 'having a multitude of people, populous' [= B(H)S *bahu-janyaṃ*] (528a3^{C} [cf. Couvreur, 1968:280]); **—māka-ñatsetstse*** 'having great need': *mākā-ñatsecce sanuññ[esa] yamaske[nträ]* 'they treat one in great need with enmity' (35b1^{C}); **—makā-pew*** 'having many feet': ***:*** *lyakäṃ kr[au]pträ* ***:*** *snai-pewaṃ* ***:*** *wi-pewaṃ* ***:*** *śtwer-pewaṃ* ***:*** *makā-pewaṃ* ***:*** *klepe mällasträ* ***:*** *weṣperke ṣparkäṣ-ṣäṃ* ***:*** *lyakäṃ sompasträ* 'thieves he gathers; [kinds of stolen goods:] the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves' (IT-127b2/4^{C}, translation Malzahn, p.c.); **—makā-ykne** (a) ([indeclinable] adj.) 'manifold; whatever,' (b) (adv.) 'in manifold ways': (a) *nakanma makā-ykne kraupeṃ* 'they accumulate manifold blame' (48b4^{C}), *po ri[ta]lñ[esa] makā-yäk[ne mant pyām]* 'do so according to the manifold requirement!' (LP-39a2^{Col}), (b) ***:*** *palāte-me makā-ykne käṣṣī* 'the master praised them in many ways' (3a7^{C}).

■TchA *māk* and B *māka* reflect PTch **mākā*. Ever since Meillet (1912:114) this word has generally been associated with PIE **meĝ-*h_a- 'great' [: Sanskrit *máhi* (nt.) 'great,' Greek *mégа* (nt.) 'id.,' Armenian *mec* 'id.,' Gothic *mikils* (with the suffix modeled on that of *lutils* 'little') 'id.,' and Hittite *mek* ~ *mekki-* 'numerous' (< **meĝh*$_a$*(-i)*-), Old Norse *mjǫk* (< Proto-Gmc. **meku*, with the -*u* analogical after **felu* 'few' or phonetically regular from a laryngeal in a final syllable) 'much' (P:708-9; MA:344; Beekes, 2010)] (for a review of other proposals, including his own, see VW [283]). The evidence of Sanskrit and Greek demonstrates an old holokinetic paradigm for this root, e.g. nom. sg. **méĝōh*$_a$ (Skt. combining form *mahā*-), acc. sg. *méĝoh*$_a$*m* (Skt. acc. sg. *mahām*, gen. sg. **mĝh*$_a$*ós* (Skt. gen. sg. *mahás* with full-grade extended; cf. Greek zero-grade *aga-*

'very' [intensive prefix]), nt. nom/acc. sg. **méĝh$_a$* (Skt. nt. *máhi*, Greek nt. *méga*).

Often taken as in complementary distribution geographically with *meĝh$_a$-* in late Proto-Indo-European is **maĝ-* [: Latin *Maius* (< **maĝyo-*) 'May,' Latin *magnus* (< **maĝ(i)no-*) 'great,' Proto-Celtic **magyo-* (Middle Irish *maige* 'great'), **magino-* (Middle Irish *maignech* 'great' [< **maginiāko-*), **maglo-* (Middle Irish *mál* 'noble, prince'), Albanian *madh* 'great' (< **maĝyo-*) (P:708-9)]. To the material assembled here by Pokorny we might add Lithuanian *mãgulas* 'numerous' (cf. for the suffix Greek *mégalos*), though its isolation with Baltic invites caution. De Vaan (2008:358-359 with earlier references) takes the Latin (and Celtic?) to reflect a zero-grade **m̥ĝh$_a$* (**RCD- > *RaDC-*). The Albanian and Lithuanian words could reflect **moĝh$_a$-*; the Tocharian could be from **moĝḫ$_a$* or **moĝōh$_a$* (cf. Ringe, 1996:161). ►See also possibly **moko**.

mākaranda (n.) a species of jasmine; a species of mango (?)

[mākaranda, -, -//] (497b2^{C}). ■From B(H)S *makaranda-*.

Māgat (n.) 'Magadha' (PN of a country of India)

(110a2^{L}, Broomhead); —**Māgatäṣṣe** 'prtng to Magadha' (21a3^{C}, Broomhead). ■From B(H)S *Magadha* (cf. TchA *Māgat*).

mācer (n.) 'mother'

[mācer, mātri$^{E\text{-}C\text{-}L}$, mātär//mātärñ^{C} ~ mācera^{C}, -, mātäräṃ^{C}] *so$_i$ mācer śawästär* 'the mother nourishes [her] son' (142a4^{A}), *tänmastär ... mātri kektseñmeṃ :* 'he was born from [his] mother's body' (16b7/8=18a5^{C}); —**matarṣṣe** 'prtng to a mother' (only attested as second member of the compound **pātär-matärṣṣe** 'prtng to father and mother,' q.v.). ●For a discussion of the chronological distribution of the plural forms, see Peyrot (2008:112-113).

■TchA *mācar* and B *mācer* reflect PTch **mācēr* from PIE **meh$_a$tēr* [: Sanskrit *mātár-*, Avestan *mātar-*, Greek *mḗtēr* (Doric *mā́tēr*), Latin *māter*, Old Irish *máthir*, Old English *mōdor*, OCS *mati*, Latvian *mâte* (all) 'mother,' Lithuanian *mótė* 'woman, wife,' Albanian *motër* 'sister' (< *motrë* < **meh$_a$tr-eh$_a$-* 'maternal [sister]'), etc. (P:700-1; MA:385)] (Sieg, Siegling, 1908:927, VW:283-4). One should note the exact equivalence of the accusative *mātär* with Latin *mātrem* (and, if the identification is correct, the acc. pl. *mātäräṃ* [403.3] with Latin *mātrēs*). Both the genitive singular and the nominative plural are analogical. The vowel *-ā-* of *mācer* is likely to be analogical after that of *pācer* 'father' or after the accusative *mātär* (or both) as I would expect PTch **ā...ē-* to have given *o...o* (see *procer*). See also ►**matarye**.

ˣ-māññe (n.) 'hall, pavilion' [only (unstressed) as the second member of compounds]

See *yärke-maññe*, *wīnā-maññe*, *taupe-maññe*. Compare TchA *kropal-māññe* 'assembly hall,' and *talke-māññe* 'hall of sacrifice' (Pinault, 2002:320-322). ●At least in the attested examples, where the word would appear to be translating B(H)S *-śala*, the structure referred to is apparently roofed but not necessarily provided with solid sides.

■Identical with TchA *-māññe*. Both represent borrowing from Old or Middle Iranian **(d)mā́n(i)ya-* 'pertaining to a house.' Unlike *mañiye* (< **dmāníya-*), q.v., this word would seem to reflect an Iranian accent on the first syllable.

māṭhare (n.[m.sg.]) ‘superintendent of a monastic school’
[māṭhare, -, -//] (110a8^{L}). ■From B(H)S *māṭhara-*.

māṇavi (n.) ‘young girl’
[māṇavi, -, -//] **:** *Cañca māṇavi śem* ‘the young girl Cañcā came’ (18b7/8^{C}). ■From B(H)S *māṇavikā-*.

ˣMāṇibhadra (n.) ‘Māṇibhadra’ (PN)
[Māṇibhadra, -, -//] (THT-2379, frgm. o-b4^{E}).

mātar (**~ mādar**) (n.[m.sg.]) ‘sea-monster’
[mātar, matārntse, -//-, -, matāräṃ] *srukalleṣṣe mādār se pontäṃ nuknaṃ* ‘this sea-monster of death swallows every-one’ (295b3^{A}), *tetemu matäräṃne* ‘born among the sea-monsters’ (PK-AS-6Ab6^{C} [CEToM]). ■TchA *mātār* and B *mātar* are both ultimately from B(H)S *makara-*, perhaps through the intermediary of Khotanese *mādara-* (Bailey, 1937:913, Tremblay, 2005:434).

mātuluṅk (n.) ‘citron (*Citrus medica* Linn.)’ (a medical ingredient)
[mātaluṅk, -, -//] (Y-1a5$^{C/L}$). ■From B(H)S *mātuluṅga-*.

māträdr̥ṣṭānt* (n.) ‘maternal example’ (?)
[-, -, mäträdr̥ṣṭänt//] *mäkte maitrajñe käryorttante nauṣ tāka* **:** *mäträ-dṛṣṭāntne kärsanalle aurtsesa* (K-2b4/PK-AS-7Bb4^{C}). ●For the meaning see the discussion by Sieg (1938:8).

mātriṣlarcepi ‘?’
/// mātriṣlārccepi [word separation uncertain] *spārtto mā lkāṣle* (324a4^{L}).

mātre* (adj.) ‘sharp, acid, sharp’
[m: -, -, mätre//] [f: //matrona, -, -] *räskarona matrona stāna* ‘trees, bitter and sharp[-tasting]’ (K-8b6/PK-AS-7Hb6^{C} [CEToM]); **—matre-wse** ‘having a sharp poison’: *matre-wse r[amt ar]ṣāklai* ‘like a snake with sharp poison’ (S-4/PK-AS-4Ab1^{C}).
■A derivative of PIE *$*h_2meh_1$-* ‘cut, mow’ [:Greek *amáō* ‘cut, mow,’ Greek *amētḗr* ‘reaper,’ Greek *amētḗrion* ‘sickle,’ Greek *ámētos* ‘harvest; harvested field,’ Old English *māwan* ‘mow,’ *mǣd* (f.) ‘mead, meadow,’ etc. (P:703; MA:258)], i.e., *$*h_2moh_1$-tro-* ‘cutting’ (VW:285, with differing details).

mādar, ►mātar.

Mādali* (n.) ‘Mādali’ (PN of the Buddha’s charioteer in the Śakra Jātaka)
[-, -, Mädaliṃ//] (362a6^{E}).

māntalñe, ►s.v. mänt-.

māndre* (n.) ‘?’
[//-, māndri, -] *[te kekl]y[auṣ]ormeṃ māndri läkleñ naittatsi aun[tsante]* (370a3^{C}).

mānts-, ►mänts-.

māme* (adj.) ‘unripe, raw; immature’
[m: -, mamepi, -//mameñ, -, -] *[•] mameña* [lege: *mameñä*] *tparṣki lkāskeṃ pärnāmeṃ ka 6* ‘[those] immature and shallow see only from the outside; [end of śloka] 6’ (282b7^{A}), *mamepi ypantse traksiṃ* ‘awns of unripe barley’ (W-10a5^{C}),; **—mamauñe*** ‘rawness, unripeness’: *mamauñempaṃ* [sic] *rittoṣ teki* = B(H)S *āmānvitaṃ* (Y-3b4$^{C/L}$).
■TchA *māmak* and B *māme* reflect PTch **māme(ke)-* but further connections are uncertain. Perhaps *$*(h_a)meh_1$-* ‘reap, mow’ + **-mo-* ‘cuttable, reapable’ (cf.

mātre), though such a meaning of *-*mo*- would seem to be unusual and 'reapable' should be 'ripe' not 'raw.' Perhaps instead from *$meh_1(i)$- 'grow' (more s.v. *maiwe*). The derivative might have meant 'growing' (and thus 'not yet ripe'). Not with VW (631) a cross of *mā* 'not' and B(H)S *āma(ka)*- 'raw.' ►See also perhaps **maiwe**.

Māya (n.) 'Māya' (PN of a queen, the Buddha's mother)
[Māya, -, -//] (PK-AS-15C-a4^{C} [Thomas, 1986:121]).

māyi(-) '?'
se mastukārm śeśuwer postäṃ tot māyi/// (W-13a5^{C}).

Mār* (nm.) 'the evil one, the adversary and tempter, god of death'
[-, Marantse ~ Märäntse, Mär ~ Märäṃ//-, -, Märäṃ] *Marantse śanmau* = B(H)S *Mārabhandanam* (27b6^{C}), *Märäṃ* [= B(H)S *Māraṃ*] (PK-AS-1Aa4^{C} [CEToM]) *yukoṣ śtwer M[a]räṃ* 'conquering the four Māras' (30b2^{C}); **—Maraṃṣṣe*** 'prtng to the Māras' (S-6/PK-AS-5Ca1^{C}); **—Mär-ñäkte** 'Māra-god' (281b6^{E}). ■From B(H)S *Māra*- (cf. TchA *Mār*).

märg* (n.) 'way or path (pointed out by the Buddha)'
[-, -, märg//] (185b3^{L}). ■From B(H)S *mārga*-.

Märgavärg* (n.) 'Märgavarga' [one of the twelve chapters of the Udānavarga]
[-, -, Märgavärgäntse, -//] (28a4^{C}); **—märgavärgäṣṣe** 'prtng to the Märgavarga' (S-4a4/PK-AS-4Aa4^{C}) ■From B(H)S *mārga-varga*-.

märgāṅk* (n.) 'part, subsection of the way'
[//märgāṅkänta, -, -] (30b7^{C}); **—märgaṅkäntaṣṣe** 'prtng to the parts of the way' (73b5^{C}). ■From B(H)S *mārga*- + *āṅga*- (compound not in M-W or Edgerton).

märjäre* (n.) 'cat'
[-, -, märjare//] (511a2^{L}). ■From B(H)S *mārjāra*-.

māladaṇḍik* (n.) '?'
[-, -, mälaṇḍik//] *māladaṇḍike* [sic] (M-3a3/PK-AS-8Ca3^{C}), *warkensa mäladaṇḍik [k]ärskemane* 'strewing the *māladaṇḍikā* with garlands' (M-3a4/PK-AS-8Ca3^{C}). ■From B(H)S *māladaṇḍikā*-.

ˣmälatsa* (n.) 'drunkenness' (?)
[-, -, mälatsai//] *19 aräñcacu epreta Märä[nts]= ādañc mälatsai : ... ṣpyarkataine* 'O courageous and brave one, thou hast destroyed Māra's bite and drunkenness' (241a2/3^{E}). ●Hardly an adjective modifying *ādañc* (cf. Pinault, 2008:333-334). Therefore it must be an abstract noun '±drunkenness.' ►See also **mälo**.

Mälika (n.) 'Mälika' (PN of a queen)
[Mälika, -, -//] (IT-90a5^{C}).

mälo (n.) a kind of intoxicating drink
[mälo, -, mäla//] *78 se ṣa[mäne] mot mäla trikelyesa śakse yokäṃ pāyti 79* 'whatever monk drinks alcohol or intoxicating beverage through befuddlement or brandy, *pāyti*' [*mäla* = B(H)S *maireya*] (IT-246b1/2$^{C/L}$), *[m]o[t] mälo [tr]ikelesa [ś]ä[ksa mā yokalle]* (THT-2386.a+c+t-b1$^{?}$ [cf. Ogihara, 2011:135, fn. 34]), *tumeṃ pärwettsai mälasa yokalle* 'then it [is] to be drunk with an aged drink' (W-33a5^{C}). ●Tremblay (2005:436) gives, on the authority of K. T. Schmidt, a nominative *mälo,* but with no locus.

■Certainly a borrowing from Iranian but whether it is related in some fashion to Avestan *mada*- 'intoxicating drink' (so Bailey, 1959:131) or to *madu*- 'mead' (so

Szemerényi, 1966:222, and Winter, 1971:219) is not clear (see also VW:630). In any case it must come from some variety of Iranian where *-*d*- gave -*l*- (e.g., Bactrian μολο [Tremblay, 2005:436]). ►See also **mālatsa**.

māllalñe, ►s.v. mäll-.

mālle (adj.) '± ground-down, dull'

[m: mālle, -, mālle//] *cmelne saṃsārne sportomane mālle mā ṣ tākoym • tikṣnendri tākoym* 'in birth while turning in the *saṃsāra* may I not be dull, and may I have sharp senses' (605b2/3$^{C/L}$).

■Probably a simple *o*-stem derivative of *mäll*-, q.v., as in *talle, pāske*, and others. Isebaert (1978b:345) suggests a meaning '± idiot, ignorant' since it seems to be used in opposition to *tikṣṇendri* and relates the word to Greek *damálē* ~ *dámalis* 'young cow, heifer' and Greek *dámalos* 'calf.' VW (1988:98-99) looks to Hesychian *admōlḗ* '*aporía, oligōría, ágnoia, ēsukhía*' which he takes to be from **sṃ*- 'together' + **-dmōl*- which he leaves unexplained. The latter part he would equate with the Tocharian *mālle*. ►See also possibly **malyakke**.

māśak (n.) 'mung bean, green gram (*Vigna radiata* or *Phaseolus radiatus* Linn.)' (a medical ingredient)

[māśak, -, -//māśakänta, -, -] (W passim^{C}). ■From B(H)S *māśaka*-.

māṣavarṇi (n.) 'pistache morrone (*Teramnus labialis* Spreng.)' (MI)

[māṣavarṇi, -, -//] (W-13b2^{C}). ■From B(H)S *māṣaparṇī*-.

māṣikāni (n.) a kind of bean (a medical ingredient)

[māṣikāni, -, -//] (W-20a3^{C}). ■From B(H)S *māṣika*-.

māṣṣkne, ►maśce.

māskw (n.) 'difficulty'

[māskw, -, māskw//-, -, maskwanta] *mā=psāl mā māskwo srūkalñe [ce] ceṃśträ cek warñai :* 'neither sword nor difficulty checks this death in any way' (45b4/5^{C}), *sanu maskākamñememeṃ* [lege: *maskw orkamñememeṃ*] *tal[ā]nt śaiyṣe sälkatai* 'out of danger, difficulty, and darkness hast thou pulled the suffering world' (247b2^{C}); **—maskwatstse*** 'difficult to traverse': • *maskwa[tstsai] ytāri ykūwermeṃ* • = B(H)S *viṣamaṃ mārgam āgamya* (305a3^{C}); **—maskwantaññeṣṣe** 'prtng to difficulties' (591b6^{L}).

■Related to TchB *amāskai* 'with difficulty' (with an "intensive" prefix) and TchA *māski* 'difficult' and *māsk*- 'present difficulties' (Peyrot, 2011). If we take the meaning to be more like 'struggle,' we can add TchB *mesk*- '±wrestle,' q.v., for further discussion. ►See also **amāskai** and **mesk-**.

mäk- (vi/t.) **G** 'run'; **K** 'chase, hunt'

G Ps. V /**mäkā́-**/ [MPImp. makoymar, -, -//]: *makoymar kälymiṃ-tsa cī ñaṣṣīma[r]* 'I ran in [all] directions and sought thee' (78a4/5^{C}); Ko. V /mäkā́-^{A} ~ mā́kā-^{C}/ [MP// -, -, mkāntär; MPOpt. -, -, makoytär//; Inf. makatsi] *mkanträ tärkä[rwane]* 'they will run among the clouds' (THT-1859b4^{A}), *[kwri no] cwi palsko käs[k]ā[trä waiptār] aunträ makatsi* 'if, however, his thought is scattered and begins to race' (10a4^{C}); Pt. I /**mäkā́-**/ [MP//-, -, mkānte] (PK-AS-15A-b6^{C} [TVS]); PP /**mäkó-**/ *mkauwa* (PK-NS-51-a4$^{?}$ [Pinault, 1995]); **—makalñe** 'river' (*scil*. 'that which runs'): [= B(H)S *saritā*] (PK-NS-107a2^{C} [Thomas, 1976b:105]); **—makalñetstse*** 'running': *[yo]k[o] ṣarm makalñetsa* 'thirst [is] the origin, the running one' [*makalñetsa* = B(H)S *saritā*] (11a4^{C}); **—ˣmäkormeṃ** 'having

passed through' [= B(H)S *saṃdhāvitvā*] (PK-AS-6A^{C} [CEToM]). ●It would appear that the subjunctive had post-root stress in Archaic Tocharian but root stress in the Classical language.

K Ko. IXb /**mā́käsk**^{ä}**/**$_{e}$**-**/ [Inf. makäs(t)si]: *kärwāṣṣai witsakaisa räskare tsopaṃne ... auntsante-ne śćīre makästsi* 'they poked him roughly with a reed root and began to chase him hard' (88a1/2^{C}).

■Probably not from PIE **meuk-* 'slip away (from)' [: Sanskrit *muñcáti*/*mucáti* 'let loose, free,' Lithuanian *mùkti* 'slip away from, escape, run away,' Russian OCS *mъknuti sja* 'pass over,' OCS *mъčati* 'chase' (P:744; MA:527)] as usually supposed (VW:285), because a thorough-going rebuilding with the root-vowel *-ä-* (< PTch *-ŭ-*) is not otherwise paralleled (see discussion s.v. *läk-*). Malzahn and Peters (2010) suggest a relationship with Greek *mákhomai* 'fight' from a PIE etymon **meg*^{h}*h*$_{a}$*-*, but the meanings are quite divergent (Beekes, 2011:917, takes *mákhomai* to be possibly pre-Greek). ►See also **makamo**.

mäkomtäyne '?'

///ś·ṃ mäkomtäyne • [word separation uncertain] (514b2^{A}).

ˣMäkkokke (n.) 'Mäkkokke' (PN in administrative records)

[Mäkkokke, -, -//] (SI B Toch. 12.2^{Col} [Pinault, 1998:16]).

mäkte (conj.) (a) [comparative] 'as' [often conjoined with *mant*]; (b) [final] 'so, in order that'; (c) [causal] 'because'; (d) [temporal] 'as, while'; (e) [manner] 'how'; (f) (interrogative pronoun) 'how' [*mäkte mäkte* 'in whatever manner']

(a) ***:*** *mäkte cake ... [mā kl]autkot[rä]* ***:*** *mant kättaṅkäṃ śaulanma mā ṣp wtentse klautkonträ 89* 'as the stream does not return, so lives pass and do not return again' [*mäkte ... mant* = B(H)S *yathā … evam*] (3a4^{C}), *[***:** *k]*$_{u}$*[se] parśi-ne ksa tuk sū weṣy entwe mäkte ramt wrauña* **:** 'whoever would ask him something, he would speak the same just like the myna' (28b4^{C}), *mäkte* = B(H)S *yadvat* (30a4^{C}), *mäkte krokśaṃts cäñcarñe pyāpyai warstsi ///* 'as it [is] the pleasure of bees to smell the flower' (313a2^{C}), */// yapoy aiśi yāmtsi mäkte nauṣ* 'to make the land appear as before' (A-4a2/PK-AS-6Da2^{C});

(b) *k[e]ktseñ ñke sp[ārta]sk[eṃ] mäkte lkāskeṃ aiśaumy=ā[ścä]* 'they turn [their] bodie[s] so that the wise see [their] head[s]' [*mäkte* = B(H)S *yathā*] (9b1^{C}), */// [ā]yor postaṃñe śak cakanma śātre mäkte omteṃ tañ maiyyane saṅkantse spelke kuśalapākṣ ayāto tākaṃ yāmtsi* '[give us as] a last gift ten *cāk*s [of] grain, so that, by thy power, the zeal and well-being of the community may be secured' (TEB-74-7/THT-1574^{Col}];

(c) *mäkte ... saṅkrām ... wtetse lmāte saṅkantse ayāto nesañ̈ñe ste* 'because the monastery has been re-established, the situation of the monastery is comfortable' (PK-DAM.507a2^{Col});

(d) ***:*** *mäkte lyāka Varddhane tetkāk ṣ ceyna orocceṃ aṣanikaṃ* ***:*** *katkomñaisa arañce pluṣā-ne ram wᵢnāṣṣa-me* 'and when V. suddenly saw these great worthies, his heart leaped with joy, as it were, and he honored them' (375b4^{L});

(e) *[8]7 Maudgalyāyane tw ompostäṃ Jātiśroṇi [ākṣ=au]rtse mäkte śaul [kä]ttaṅkäṃ* **:** 'M. announced publicly to J. how life proceeds' (3a2^{C});

(f) *mäkte* = B(H)S *katham* (545a4^{E}), ***:*** *tumeṃ no stamäṣṣälñe mäkte yentets* • 'then how [is] the establishment of the winds?' (41b5^{C}), *y[e]s mäkte maś[c]e[r poñe]s säsuśkaṃ poñes empreṃ ostmeṃ lantsi camñcer mā wat [wesäṃ]mpa*

‘How will you act? Tell, it sons! Tell the truth—can you leave the house with us or not?’ (108a5^{L}), *akālk tsäṅkā-ne mäkte pi kca tā oṅkorñai ñiś śwātsi källälle ṣeym* ‘a wish arose to him: how might I obtain this porridge to eat?’ (107a3^{L}); — **mäkte-yäknesa** ‘of whatever form’: *mäkte-yäknesa* = B(H)S *yathārūpe* (IT-127a4^{C}).

■(As if) from PIE **mé(n) + *k^{w}u-tō* (the ablative singular of the relative pronoun). For a full discussion, ▶see **mant**.

×mäktewñe^{E} **~ mäktauñe**$^{E\text{-}C}$ (n.) ‘±aim, purpose, object; essence’

[-, -, mäktauñe//] *snai mäktauñe* ‘without purpose’ (127b7^{E}), *mäktewñe* (= B(H)S *parāyaṇa-* [cf. Pinault, 2008:278]). ■An abstract noun derived from *mäkte*, q.v.

mäksu (a) (interrogative pronominal adjective) ‘which, who, what’; (b) (relative pronominal adjective) ‘which, who’; (c) *mäkce$_{u}$ preke* ‘when(ever)’

[m: mäksu, mäkcepi ~ mäkcwi ~ mäkcpi, mäkce$_{u}$//mäkcai ~ mäkci, mäkcenas, -] [f: mäksā$_{u}$, -, mäktā$_{u}$//-, mäktoynas^{L}, -] [nt: mäktu, -, -//]

(a) ***:*** *mäksu wat wäntre lykaṃts kärkatsi a[māskai* ***:]*** ‘or what thing [is] difficult to steal by thieves?’ (14b7^{C}), *mäkcepi ṅke kektseñe* ‘whose body?’ (78b4^{C}), *yälloṃts käll[ā]lñe mäksu* = B(H)S *āyatāna-pratilaṃbhaḥ kataraḥ* (181a5^{C}); ***:*** *preksa ṣamāneṃ pudñäkte mäktā$_{u}$ plācsa ṣmīcer yes* ‘the Buddha asked the monks: “for which speech saying are you sitting?” ’ (3a6/7^{C}), *mäkce$_{u}$-ykeṣṣa kektseñe* ‘to which place the body belongs’ (41a3^{C}), *[• mä]kcwi onolmeṃtse śaul n[anautau]* [*mäkcwi* = B(H)S *katamasya*] (524a6^{C}), *mäkcew yāmor nta yamaskentr onolmi* ‘what deed, indeed, do beings do?’ (K-2a6/PK-AS-7Ba6^{C});

(b) *mäktu* = B(H)S *yat* (545b5^{E}), */// p[e]pärkormeṃ yamor krentä näkcpi* [lege: *mäkcpi*] *okonta wärpänoyträ* ‘having asked after the good deed whose fruits he enjoyed’ (588a8^{E}), *mäkcpi* = B(H)S *yasya* (311b5^{C}), *intsu no yāmor mäkcewsa wnolmi ette cmelne tänmaskenträ* ‘what, however, [is] the deed through which creatures are [re-]born in a lower birth?’ (K-7b4/PK-AS-7Gb4^{C}), *cauwak yakne enkaskemttär mäkcau procer eṅ[sa]te* ‘we take that very way that [our] brother has taken’ (108a4^{L}), *mäksu yñakteṃ* = B(H)S *yo deweṣu* [sic] (198b5^{L}), B(H)S *yāsāṃ* (199b1^{L}), *mäkcenas* = B(H)S *yeṣāṃ* (199b2^{L});

(c) *mäkce$_{u}$ preke* = B(H)S *yadā* (12a6^{C}).

●As a relative pronoun *mäksu* usually signals a definite relative clause which is non-correlative (cf. *k$_{u}$ce* which is usually used with indefinite correlative clauses). ■In Indo-European terms we have **mé(n)* (see also *mant* and *mäkte*) + **k^{w}u-so* (cf. *k$_{u}$se*) + **u* (as in *sū* [< **so* + *u*] as opposed to *se* [< **so* alone]) (VW:285, with differing details).

mäṅk- G ‘be deprived of, suffer the loss of; lack [impersonal]’; **K** ‘overcome’

G Ps. III /**mäṅké-**/ [MP -, -, mäṅketär//]: *mäṅketrä* = B(H)S *parājayet* (16a7^{C}), *śātre lauke mäṅketär-me* ‘we lack grain’ [lit. ‘grain is lacking to us’] (TEB-74-4/THT-1574a2^{Col}); Ko. V /**mäṅkā́-**/ [A // mäṅkām(o), -, -; MP -, -, mäṅkātär//-, -, mäṅkāntär]: *anityātṣṣe sanaṃmpa eṣe cimpa mäṅkāmo* • (231b5$^{C/L}$), *ekñinta mā [mä]ṅ[k]ān[tä]r-me* ‘[if] their possessions are not lost’ (24b3^{C}); Pt. I /**mäṅkā́-**/ [A mäṅkāwa, -, mańka* (mäṅkā-ne)//]; PP /**mäṅkó-**/: • *se rano ṣamāne mäṅkau mäsketrä* • ‘this monk is also [to be] deprived [of his right to live in the community]’ [*mäṅkau mäsketrä* = B(H)S *pārājiko bhavati*] [T-127a6/7^{C}); — **mäṅkālñe** ‘±deprivation’ (TVS); **—mäṅkorñe*** ‘deprivation, lack’: ///

kleśanmaṣṣai wetane mäṅkorñes[a] ‘by deprivation in the struggle with *kleśa*s’ (277a3[C?]).

K Ko. IXb /**mā́ṅkäsk**[ä]**/**$_{\text{e}}$**-**/ [AOpt. maṅkäṣṣim, -, -//]: *ayātai[cc]e oṅkipṣe yūkoym palsko maṅkäṣṣim po kleśanma* ‘may I conquer the untamable shameless spirit, may I overcome all *kleśa*s’ (S-7a2/PK-AS-5Da2[C]).

■TchA *mäṅk-* and B *mäṅk-* reflect PTch **mäṅk-* from PIE **menk-*, otherwise surely attested only in Germanic [: OHG *mengen* (< **mangjan*) ‘be without, lack, miss,’ *mangolōn* ‘id.,’ MHG *manc* ‘lack’ (P:729; MA:343)] (Jacobsohn, 1934: 212, VW:289). Despite VW, it would seem natural to include Lithuanian *meñkas* ‘feeble, weak; scanty; insignificant’ with this etymon (cf. Meillet, 1912:112) and also Latin *mancus* ‘maimed, infirm’ (both from **‘lacking’), Sanskrit *maṅkú-* ‘± wobbly.’ ►See also **meṅki**.

mäñcuṣka, **mäñcuṣke**, ►mcuṣka and mcuṣke.

mänt- (vi/t.) (active/tr.) ‘stir (up), remove (utterly) from its place, destroy; pour out’; (middle/tr.) ‘move from its place, disturb, meddle with’; (middle/intr.) ‘fall into misfortune, be stirred up, be angry, be irritated, feel malice’

Ps. VI /**mäntā́nā-**/ [A -, -, mintanaṃ (sic)//]: *mintanaṃ mānta[tsi wat watkäṣṣäṃ]* = B(H)S *siñcet siñcayed vā* or *siñcet secayed vā* (THT-1459[?]); Ps. XII /**mäntā́ññ**[ä]**/**$_{\text{e}}$**-**/ [A -, -, mäntaṃ// -, -, mäntañ̃ñeṃ; MP mäntañ̃ñemar, -, mäntantär//; MPImpf. -, -, mäntañ̃ñītär// -, -, mäntañ̃ñyentär; Ger. mäntalle]: ***:*** *karsnaṃ pärmaṅk ṣañ śämnaṃts mäntaṃ pw akālkänta 97* ‘ it cuts off hope destroys all the wishes of his own people’ (3b7[C]), *mäntañ̃ñeṃ akālk kselyñeṣ[ṣe]* ‘they destroy the wish for extinguishment’ (35b2[C]), • *tanāpatentsa ostwasa ekñintasa entseño mäntañyentär ṣemi* **:** ‘some became malicious out of envy concerning benefactors, houses, and possessions’ (31b7=32b1[C]), • *tusa kattāki mäntañyenträ* • ‘thus the householders were filled with malice’ (337a2/3[C]), *[ja]s ja mäntalle* • *a tane yapäṣṣäṃ* ‘[in] **jas** *ja* [is] to be struck out, one enters *a* [instead]’ [correcting spelling] (551b1[C?]); Ko. V /**mā́ntā-**/ [A -, -, māntaṃ//; MP -, -, māntatär//; Inf. māntatsi] *pälsko māntäṃ [sak] kl[au]tko[y]t[rä] mā ṣäp l[au] ra* (245a5/b1[A]), • *inte no ynemane snai prayok kenantse āre māntatär-ne* • ‘if, however, while going along he disturbs the plow without design/ unintentionally on the earth’ (?) (331a1[L]), *[mā mäkciya mä]ntañemar mā alyek watkäskau māntatsi* ‘I myself did not become filled with malice nor did I order anyone else to be filled with malice’ (596b5[C]); Pt. I /**māntā́-**/ [A mantāwa, -, -// -, -, mantāre (?); MP -, -, mantāte//]: *k*$_{u}$*ce kca palsko mantāwa* ‘whatever spirit I destroyed’ (THT-1295b3[C]); PP /**māmā́ntā**-/: *wnolme mamāntaṣ cew palskosa* ‘a being with such an angry spirit’ (K-3b6/PK-AS-7Cb6[C]), *mamāntaṣ ṣpä palskosa mā ñiś reki weñim nta krentaṃts* ‘may I never speak a word out of angry spirit to the good’ (S-3b1[C]), *mamāntaṣ ra yolainne mā ñi tākoy māntalyñe k*$_{u}$*ce ṣ krentäṃnne* ‘may I not be angry at the evil ones, and [may there be no] anger to those who [are] good’ (S-4b2/3/PK-AS-4Ab2/3[C]), */// [wa]lo räskare mantāte* • *///* ‘the king was bitterly irritated’ (PK-NS74+165b5[?] [Ogihara, 2011:133]); **—māntalyñe** ‘anger, malice’: *māntalñe* = B(H)S *vyāpāda-* (171a4[C]), *māntalñesa śak krenta yāmorntats ṣparkäṣälñesa* ‘though malice and through the dissolution of the ten good deeds’ (K-8a5/PK-AS-7Ha5[C] [CEToM]); **—mamanto-pälsko** [lege: **mamantoṣ-pälsko** or **mamantau-pälsko**?] ‘evil minded’: *tesa mamanto-pälsko*

takäsrṣe [lege: *takärṣke*] *mäsketra* [sic] ‘thereby the evil-minded one becomes gracious’ (SHT-146 [Malzahn, 2007b:301-302]).

●As Malzahn (TVS) points out the basic meaning is ‘stir’ (e.g., ‘stir clay’) whence more broadly ‘destroy.’ In the medio-passive we have the passive, ‘be stirred, be destroyed’ (and ‘be deleted’), and the figurative, ‘be stirred (up), be angry.’

■TchA *mänt-* and B *mänt-* reflect PTch **mänt-* from PIE **menth$_2$-* [: Sanskrit *mánthati*/*mathnā́ti*/*mathā́yati* ‘stirs, whirls; churns; hurts, destroys,’ Lithuanian *mę̃sti* ‘stir, agitate,’ OCS *męsti* ‘turbare,’ *motati sę* ‘agitari,’ and other nominal derivatives in Italic and Germanic (P:732; MA:547; LIV:438ff.; Cheung, 2006:264; de Vaan, 2008:361-362)]. One should note there we have an exact and double morphological equation in Sanskrit *mathnā-*/*mathāya-* and Tocharian *mäntänā-*/*mäntäññ-*. The first pair reflects PIE **mn̥tneh$_2$-* while the second reflects PIE **mn̥tn̥h$_2$ye/o-* (Hackstein, 1995:29f.). Thomas, 1987a:173-174, is apparently the first to suggest an equation with Sanskrit *manth-* but he does not mention the double morphological correspondence. We see here a shift in meaning *‘stir’ > ‘disturb’ > ‘irritate’ or ‘harm’ > ‘destroy’ at least partially paralleled in Sanskrit. Not with VW (288-9) from **mänk-t-* and related to *mäṅk-* or with Anreiter (1984:95) from **mend-* ‘harm’ [: Latin *menda* ‘bodily defect’ and Sanskrit *mindā-* ‘id.’]. ►See also **mäntarṣke**, **amäntatte** and, more distantly perhaps, **mänts-**.

mänta, ►see manta.

mäntarṣke (ad.) ‘evil’

[m: mäntarṣke, -, -//] **:** *mäntarṣkeṃ* [lege: *mäntarṣke*] *śaul śāmnats ñke mā=rsenträ mrauskalñe 93* ‘evil now [is] the life of men [for] they do not evoke aversion to the world’ (3b2^{C}). ■Derived from *mänt-*, q.v.

mäntrākka, ►see s.v. mant.

mänts-, ►see ments-.

ˣmärk- (vt.) ‘besmirch, smudge, make bleary’

Ps. IX /**märkäsk**^{ʾä}/$_{\text{e}}$-/ [*nt*-Part. märkäṣṣeñca (sic)] */// [ta]kärṣkeṃ märkäṣṣeñca* • ‘besmirching the clear …’ (THT-1227 frgm. b-a2$^{?}$).

■The basic meaning of the TchB word would appear to be ‘besmirch, make turbid’ (see the noun *-markär*). Thus it is not altogether certain that it is the same verb as TchA *märk-* ‘take away’ (whose meaning is also assured by B(H)S equivalents). The most obvious extra-Tocharian connection would be the Germanic group reflected in English *murk(y)*. The Tocharian and Germanic would reflect a PIE **merg-*. A PIE variant **merk-* is seen at least in OCS *mrъknǫti* ‘become dark,’ Lithuanian *mérkti* ‘close the eyes.’ ►See also **markär** and possibly **marki**.

märkwace* (n.) ‘(upper) leg, thigh’

[-, -, märkwac//märkwaci, -, -] **:** *śtwer märkwaci soylñeṣṣi p[alskalñenta]///* ‘four-legged [i.e., swift] [are] the conceptions of satiation’ (11b1^{C}), *śwālyai märkwatsa* [sic] *ok-pokai Viṣṇ[u] saiwaisa no Mahiśvare märkwactsa tañ kau$_u$rṣa-pkai* ‘on the right thigh [is] the eight-armed Viṣṇu on the left, however, on thy thigh [is] the chowried Mahiśvara’ [this would appear to be a “top-down” description; in the previous verse there is reference to the *āntse*, in the following, to *ckāckai*]

(74b5^{C}). ●This word is at least partially overlapping in meaning with **mlyuwe**, q.v. See also **ckācko**.

■This word reflects a PIE **mr̥ĝ^{h}uti-* '± short thing,' a derivative of **mr(e)ĝ^{h}u-* 'short [: Prakrit *múhu-* 'short,' Avestan *mərəzu-jīti-* 'short-lived,' Greek *brakhús* 'short,' Latin *brevis* 'id.,' Gothic *gamaúrgjan* 'shorten' (P:750-1; MA:515)]. A particularly important comparison is with Greek *brakhíōn* 'upper arm' (VW, 1963b:43, 1976:290).

märtk- (vt.) 'shave,' also more generally (?) 'scrape off'

Ko. V /**mā́rtkā-**/: [MP //-, -, martkantär; Inf. mar(t)ka(t)si (TVS)]: *märkantr= aṣc* 'they will shave their heads' [Tch singular] (THT-1859b3^{A}); Pt. Ia /**märtkā́-**/ [MP -, -, märtkāte//]: *pū[d]ñ[ä]ktemeṃ ṣamāññe ot rītāte āśc [mä]rtkā[t]e* 'he sought monasticism from the Buddha and thus he shaved [his] head' (365a5^{A}); PP /**märtko-**/ (THT-3080a4$^{?}$); **—martkalñe** 'shaving,' only in the derived adjective **—markalñetstse**: *mā-markalñe[tste]* 'unshaven' = B(H)S *na muṇḍitena* (309a4^{C}).

●Though equally rare, the examples of *märtk-* in TchA show an identical meaning. Thus we have (130b2) *lap märtkānt* 'they shave [their own] heads' or (100a2, 304a4) *lap märtko* 'having shaved the head.' In addition, it is used once to translate B(H)S *āradita-* from *rad-* 'scratch, scrape, gnaw, etc.' (TVS). Thus, even in TchB, the meaning may be broader, i.e., 'scrape off.'

■TchA *märtk-* and B *märtk-* reflect PTch **märtk-* but extra-Tocharian connections are uncertain. The more general meaning found at least in TchA tends to support VW's (1941:65) connection with Sanskrit *mr̥dnāti*/*mardáyati* 'press, squeeze, crush' [= Latin *mordeō* 'bite,' Greek *amérdō* 'rob' (P:736-7; MA:490; LIV:280; not included by de Vaan 2008:389)]. A semantic development **'rub off/away' > 'scrape off/away' > 'shave' seems unremarkable. Certainly not with VW (1976:291) from **märktk-* and related to **mreĝ^{h}u-* 'short.'

märs- (vt.) **G** 'forget'; **K^{4}** 'make forget'

G Ps. III /**märsé-**/ [MP -, -, märsetär//; Ger. märselle]: */// [mä]rseträ nauṣäñ-ñana wäntarwā po päst* 'he forgets completely all earlier things' (121a7^{E}), *käṣṣiṃ märsetär* 'he is forgetting his teacher' (THT-1323, frgm. 1b3^{C}); Ko. V /**mā́rsā-** ~ **mā́rsā-**/ [A -, märsat, märsaṃ (?)//; AOpt. marsoym, -, -//; MPOpt. -, -, marsoytär//; Inf. marsatsi]: *[: mā toṃ] waloṃ aräñc ñi cmelmeṃ cämel mā märsoym:* 'may these not cover my heart; may I not forget birth [comes] from birth' (229b2/3^{A}), *tarya śpālmeṃ naumyenta mā ñiś marsoy[m]* 'may I not forget the three excellent jewels' (S-2b2/PK-AS-5Ab2^{C}); Pt. Ia /**märsā́-**/ [A märsāwa, märsāsta, marsa// -, -, märsāre]: *mantaṃta pasi* [sic] *märsasta pālatai-ne ṣukomtsa ṣeme śloktsa* • 'never hast thou forgotten to guard; thou hast praised him for seven days with the same *śloka*' (296b1=297.1a4^{L}), *ṣañ-yāmorṣṣai ytārisa waiptār maiytar-ñ cai ṣñaṣṣi ñiś märsāre* 'my own went separately on the way of their own deeds; they forgot me' (TEB-63-01/IT-5$^{C/L}$); PP /**märsó-**/: *walo aknātsa su märsau ṣañ āñm atsaik ñem* 'this foolish king [has] forgotten even his own name' (81a2^{C}).

K^{4} Ps. IXb /**mā́rsäsk$^{'ä}$/$_{ɛ}$-**/ [*nt*-Part. marsäṣṣeñca (?)] *marmärṣṣañca* [lege: *marsärṣṣeñca*] *läklenta* 'making [one] forget [one's] sufferings' (THT-1231a3$^{?}$ [TVS]) ; Pt. II /**myā́rsā-**/ [A -, -, myārsa//; MP -, myārsatai, -//] (K).

■Tch TchA *märs-* (present: *märsnā-*) and B *märs-* reflect PTch **märs-* from PIE **mers-* 'forget' [: Sanskrit *mṛṣyáte* 'forgets,' Armenian *moṙanam* 'forget,' Lithuanian *miršt*ù 'id.,' Old English *mierran* (< **morseye/o-*) 'disturb, confuse,' Khotanese *hāmuru* 'forget' (< Proto-Iranian **fra-marš*), Hittite *marse-* 'be false' (P:737-8; MA:209; LIV:440-441; Kloekhorst, 2008:561-562)] (VW, 1941:62, 1976:291). The quasi-exact equations of TchA *märsnā-* and Armenian *moṙana-* on the one hand and TchB *märse-* (< **mṛsh$_1$-ó-*) and Hittite *marse-* (< **mṛseh$_1$-*) on the other suggest that both present formations may be old.

[×]**mäl-** (vi.) 'melt'

Ps. I /**mälā́-**/ (see **mlamo**); PP /**mäló-**/: *nano nraiyn[e] eñcuwañeṃ palkoṣä[ṃ] krepastaṃ* [sic] *śawāsta mloṣä pilke //* 'again in hell thou hast eaten glowing iron balls and [drunk] molten copper' (KVāc-15b3/THT-1107b3^{C} [Schmidt, 1986]).

●On formal grounds we should probably add the adjective *mlamo*. The relationship between *mlamo* and past participle *mlo-* is the same as between *plälkamo* and *pälko-*. *Mlamo* occurs as a hapax at S-8b1^{C}: *ṣañ läklenta warpatsi waśīr klautkoy-ñ arañce tsmoytär-ñ nete mlamo tākoy-ñ arañce* 'may my heart turn to diamond to endure my own sufferings; may my power grow; may my heart be *mlamo*.' I had earlier thought to translate 'overflowing' or the like, but if a heart can melt with joy or the like in English, there is no reason it could not in Tocharian. (And while not perfect, the juxtaposition of the metaphor of the heart becoming diamond-like in its hardness and then melting is surely better than a diamond-hard heart overflowing.) The same metaphoric use is to be found in Tocharian A: contextual examples include: (312b8) *wsokoneyo ṣeñc mloṣṣoki ñäktañ*, (22a6) *mlamānn oki sukyo*, or (398b4) *[m]l[a]mānn oki wsokoneyo ptāñkät käṣṣinac tränkäṣ*. Tocharian A differs in that it shows either a Ps. II or a Ps. III whereas TchB *mlamo* is derived from an athematic present.

■From PIE **(s)meld-* 'become weak' (LIV:431) as English *melt* and English *smelt* (Schmidt, 1986:133). The semantic correspondence of Germanic and Tocharian is striking. ►See also **mlamo**.

[1]**mälk-** (vt.) **G** '± interweave, bind on (jewels, armor)'; **K^{3}** 'cross, fold' [*pokaine mälk-* 'fold/cross the arms']

Ps. VI /**mlā́ṅkä-**/ [-, -, mlaṅkäṃ//]: 351.2; Ko. V /**mā́lkā-**/ [Inf. malkatsi]; Pt. Ia /**mälkā́-**/ [MP -, -, mälkāte// -, -, mälkānte]: /// *tsaiñe mälkāte* '[s]he bound on the jewel' (IT-131b3^{C}), /// *[stmo]rmeṃ kertteṃ oṅkor mälkānte* 'standing [in the door], they sheathed [their] swords' (79a2^{C}); PP /**mälkó-**/: /// *mässäkwä* [lege: *pässäkwä*] *t=oṅkor mälko tākaṃ* 'the garlands, they will be woven together' (?) (118a6^{E}), /// *mälkau kreñcä samākane* 'binding on the good cuirass (?)' (214b2$^{E/C}$), *[k$_u$śa]lamūlänta mälkauwwa* (391b4^{C}); **—malkalñe** (K).

K^{3} Ps. IXa /**mā́lkäsk'^{ä}/$_{e}$-**/ [A -, -, malkäṣṣäṃ//]: *tusa rsaṃ musnāträ [mal]käṣṣäṃ pokaine* 'thus he stretches out, raises, and folds [his] arms' (119a2^{E}).

●The TchA equivalent does not help to determine the meaning very closely. The attestations at 11b6 and 12b1 give us *kaśal mälk-* '± to gather together.' Better are the attestations at YQ-1.2a5 and -1.3a1 (Pinault, 1990:190-4). Here we have *kälnmāṃ mläṅkmāṃ yetwesyo* 'with tinkling, [well-]arranged jewels.'

■TchA *mälk-* and B *mälk-* reflect PTch **mälk-* but extra-Tocharian connections are uncertain. Perhaps **mälk-* is from PIE **melk-* 'put, weave together' seen in

Hittite *malk-/malkiya-* 'spin,' as suggested first by Kronasser (1957:121; cf. Kloekhorst 2008:550, who does not include Germanic), also VW (286) and Pinault (1990:190-4), and OHG *malha* 'sack, bag' (< **mólko-*; cf. P:747). Without assuming a PIE **melk-*, VW posits a connection of AB *mälk-* with Greek *mélos* 'member,' etc. (Duchesne-Guillemin, 1941:150, VW, 1941:64, 1976:286), but any such connection, if it exists, is very distant. ►See also **milkautstse**.

×²mälk- (vt.) 'milk'

PP/**mälkuwe-***/: ►**malkwer**.

(×)mäll- (vt.) Act, 'crush'; M-P 'deny, disavow, refuse'

Ps. Xa /**mällásk**$^{'ä}$/$_{e}$**-** ~ Ps. Xa /**mällásk**$^{'ä}$/$_{e}$**-**/ [A //-, mällastär (?), -; MP -, -, mällastär$^{E\text{-}C}$ ~ mällästär^{C}//; MPImpf. -, -, mälläṣṣitär//]: *mälläst*ä*r* (THT-1451, frgm. c-b4$^{?}$), *aiśamñe cpi mällasträ waipeccesa mā kāccaṃ* 'he disavows his knowledge/wisdom; he does not rejoice with possessions' (127a7^{E}), *lyakäṃ kr[au]pträ : snai-pewaṃ : wi-pewaṃ : śtwer-pewaṃ : makā-pewaṃ : klepe mällasträ* 'thieves he gathers; [kinds of things stolen:] the footless, the two-footed, the four-footed, the many-footed; he denies theft' (IT-127b3^{C}; translation, Malzahn, p.c.), *: k*$_{u}$*ce [k]ca yämäṃ tuk mällästrä wasto ta[ne] peparku ///* 'whatever he would do he argues (refuses?), [when] asked again …' (63b7^{C}), *waike ārwer y[āmṣi]trä • mälläṣṣitär sū eṅwa pratinta* 'he readied a lie; he disavowed received conclusions' (19a4^{C}); Ko. VI /**mállā-**/: (see abstract); PP /**māmállā-**/ (?): *k[l]eśanmaṣṣe krāke[sa pa]lsko mā m[a]māl(l)oṣ* [sic] *[aśari]nta* 'the *acārya*s [who have] not crushed [their] spirit with *kleśa*-filth' (159b6^{C}); **—mällalñe** 'crushing': */// cey talāñc yanmoṃ ye[r]k[wanta]ntsa māl[lalñe] ///* 'those [who are] suffering might achieve crushing by the wheels' (362a7^{E}).

●This verb is remarkable in showing two present formations, *mälläsk*$^{'ä}$/$_{e}$*-* and *mällāsk*$^{'ä}$/$_{e}$*-*. There seems no obvious chronological differentiation and, in any case, some of those written *mällastär* may be forms which in standard Classical Tocharian would be written *mällästär*. Only *mälläsk-* has a Tocharian counterpart, *mläs-* (the degemination of **-ll-* is regular in A). Compare the TchA hapax at 413b2: /// *yśalmas mläsmār* where a translation 'I crush/repress/disavow my sexual desires.' The preterite participle ending in *-oṣ* must be an error for *-āṣ* (see TVS).

●The past and (probably) the past participle show that *-ll-*, originally proper to the present, representing **-ln-*, has been extended to all forms derived from this root. The existence of two present formations and the difficulty of deriving 'deny' semantically from the medio-passive of 'crush' suggest that historically we may see here the conflation of two originally distinct verbs.

■TchA *mläs-* and B *mälläsk-*, certainly in the active meaning, 'crush,' reflect PTch **mälnäsk-* from PIE **mlnh$_{x}$-ske/o-* [: Sanskrit *mṛṇáti*/*mṛṇáti* 'grind,' Latin *molere* 'id.,' Old Irish *melim* 'I grind,' Gothic *malan* 'grind,' Lithuanian *málti* 'grind,' OCS *meljǫ* 'id,'etc. (P:716-7; MA:247; LIV:432f.; de Vaan, 2008:386-387)]. The equation with Sanskrit *mṛṇáti* is, of course, particularly close (VW: 286, with differing details, Hackstein, 1995:21). It is possible that the meaning 'deny, disavow' historically reflects a second verb. See the etymological discussion s.v. *moli(ye)*. ►Also **amällatte**, **mälle**, **malyakke**, **mällarṣke**, **mallantsa** and, more distantly, **mil-**, **mely-**, **mlut-**, and **mlutk-**.

mällarṣke (adj.) ‘flexible; pressing, striving toward’
[m: mällarṣke, -, mällarṣkeṃ//mällarṣkañ ~ mällarṣkaṃ[C], -, -] [f: mällarṣka, -, -//mällarṣkana, -, -] *ṣmare mällarṣke mäsketär-ne palsko ṣpä wlaiśke pautarṣke* ‘smooth and flexible/pliant is his spirit, soft and flattering’ (K-10b1/PK-AS-7Jb1[C] [CEToM]), *papāṣṣorñe mällarṣkaṃ wāṣmoñ tākoyṃ-ñ* ‘may there be friends pressing me to moral behavior’ (S-6a5/PK-AS-5Ca5[C]); —[×]**mällarṣkäññe** ‘flexibility’ (THT-3279a2[C]). ■Whatever the exact meaning of this word, a derivative of *mäll-*, q.v.

[×]**mälyuwe**, ►mlyuwe.

mäścakene (~ mäśśakene) (n.) a medical ingredient much used in bathing solutions (a whitener?)
[mäścakene, -, -//] *aṣiye malkwersa ṣukt ṣpärkkaṣṣälle mäśśakene kos āñme se laiko tucepi yetsentse* ‘it [is] to be dissolved seven [times] in goat’s milk, as much *mäścakene* as desired [may be added]; this wash [is] for yellow skin’ (W-10b1/2[C]).

mäṣkwatstse* (adj.) ‘having a braid’
[m: //-, -, mäṣkwacceṃ] *nauṣaññeṃ mäṣkwaceṃmpa* = B(H)S *purāṇajaṭilai* (527b1[C]). ■A possessive adjective in *-tstse*, derived from an unattested **maṣkw* ‘braid.’ Isebaert (1978[80]) suggests a putative PIE **ms-eg-u-*, related to **mes-g-* ‘entwine, enlace’ (cf. **meske** ‘knot’ from **mosgo-*).

mäs-, ►s.v. i-.

mäsakäṣṣe* (adj.) prtng to a certain species of flower
[f: mäsakäṣṣa, -, -//] *mäsakäṣa pyāpyo waltsanalya* (M-2a5/6/PK-AS-8Ba5/6[C]).

[1]mäsk- (vi.) ‘be; become; find oneself’
Ps. III /**mäské-**/ [MP mäskemar, mäsketar, mäsketär// mäskemtär, -, mäskentär; MPImpf. mäskīmar, -, mäskītär//-, -, mäskīyentär; *nt*-Part. mäskeñca (‘being (at), present’); *m*-Part. mäskemane; Ger. mäskelle (as adj. = ‘where one is supposed to be’)]: *mā twe ñi käṣṣi mäsketar* ‘thou art not my teacher’ (78b2[C]), *[sä]swe k$_{u}$se tākaṃ māñye mäsketrä* ‘whoever would be lord finds himself a slave’ (128b6[E]), *[i]te mäsketrä* = B(H)S *āpūryate* (IT-74b3[C?]), *mäṅkau mäsketrä* • = B(H)S *pārājiko bhavati* (IT-127a7[C]), */// wes no skwassoñc mäskemtär* ‘but we are/become happy’ (THT-1550b4[?]), *lutas[k]entr ostmeṃ käṣṣinta mske[ntä]r* [sic] ‘they leave their houses [= become monks] and become teachers’ (15b5=17b7[C]), • *aiśmw akn[ā]tsa wat āṃtpi ksa ṣp mā=läm mäskentär 5* ‘wise man or fool, the the two are not distinguishable’ (28b3[C]), *mäskenträ pākri* = B(H)S *prādur-bhavanti* (K-8b4/PK-AS-7Hb4[C]), *stām ñor ṣek su mäskīträ* ‘he was always to be found under the tree’ (3b3[C]), *mā cpī taurä mā tweye kektseñäśc ma wat [t]swetär nt[a] : wässanma ṣpä artkye* [Sieg’s reading, 1938] *mäskentär-ne - - - - - [kälpauca] ṣpä mäsketär po-yknesa krenta wässanma* ‘never does dust or ash cling to [his] body; to him clothes are an abundance [i.e., he has an abundance of clothes] … and he is an obtainer, by every method, of good clothes’ (K-10a3/4/PK-AS-7Ja3/4[C]), *mäskeñcañ śtwer ṣa[māni]* ‘four monks being present’ (4b4[C]), *[c]owä preke Yurpāṣkeṃ sañkrāmne mäsk[e]ñca* ‘being at that time in the Y. monastery’ (cf. Lévi [1913: 320]), *mäskemane tu-yknesa kleśa[nma] palsko melyen-ne* ‘being thus, the *kleśa*s crush the spirit’ (A-1a7/PK-AS-6Ba7[C]), *[tu]sa mskelle* [sic] *śrāddh=empreṃtse tak[arṣke]* ‘thus one [is] to be believing,

truthful, and clear' (65b7^{C}), *sā ste ytāre* [sic] *poyśiña tesa poyśi maskele :* [sic] 'this is the Buddha's way; thus the Buddha [is] where he's supposed to be' (296a2/3^{L}), *mäskelle* = B(H)S *bhava-* (PK-NS-53a2^{C} [Pinault, 1988:100]), *ṣañ mäskelye yakene* [lege: *ikene*] 'in his proper place' (= B(H)S *svakīya-āśrama-* 'hermitage proper to ascetics who follow the same rules'); Pt. Ia /**mäskā-**/ [A -, -, maska//]: */// [u]pp[ā]läts[e] kaumiye maska Ylai[ñäkte] ///* 'the lotus pool became Indra['s …]' (?) (357b1^{C}).

■TchA *mäsk-* and B *mäsk-* reflect PTch **mäsk-*; further connections are not absolutely certain. Most probably the verb is regularly from PIE **mn̥sḱe/o-* (for the loss of a nasal immediately before *-s-*, cf. *mīsa*) from PIE **men-* 'remain' [: Avestan *man-* 'remain, wait for,' Greek *ménō*/*mímnō* 'remain,' Latin *maneō* 'remain,' Hittite *mimma-* 'refuse, decline' (< **mimnV-* 'stand pat') (P:729; MA: 482; Beekes, 2010:931; LIV:437)] (Meillet, 1911:456; also Melchert, 1977:105-6). Otherwise VW (292). One should also compare TchA *omäskeṃ* 'bad' which Hilmarsson (1986:192) would derive from PTch **e(n)-* (the negative prefix) + *-mäsk-* + *-ain-*. For the semantics he compares Sanskrit *asatyá-* 'wrong, false' *ábhva-* 'terrible,' Old Norse *óværr* 'unpeaceful.'

Cheung (2006:257) suggests a possible alternative by relating the Tocharian words to a set of Iranian verbs in Khotanese, Sogdian, and the Pamir languages which suggest a Proto-Iranian **mi-* 'be.' The isolation of the forms in Iranian gives one pause (and there are other explanations for the Iranian data, but all complicated morphologically or phonologically). But Tocharian **mäsk-* could as easily be from **mi-sḱe/o-*. If the Iranian and Tocharian belong together, it is a notable isogloss between two Indo-European groups that have very few exclusively shared similarities.

²mäsk- (vt.) 'exchange' [*weṣ mäsk-* 'take the guise of, disguise oneself as']

Ko. IXb /**mā́skäsk**$^{'ä}$**/**$_{ɛ}$**-**/ [A -, -, maskäṣṣäṃ//]: • *k$_{u}$se ṣamāne naumīye naumīyesa maskäṣṣäṃ pärkāwṣe imesa* 'whatever monk trades a jewel for a jewel with the thought of [financial] advantage' (337a3^{C}); Ko. IXb (= Ps.) [Inf. maskäs(t)si]: *maskässi* (THT-1683a5$^{?}$); Ipv. IV /**mā́skäṣṣā-**/ [MPSg. maskäṣṣar]; Pt. II /**myā́skā-**/ [A myāskawa, myāskasta, myāska/-, myāskas, -/; MP myāskamai, -, myāskate//-, -, myāskante]: • *tumeṃ pakwāreṃntsa myāska-ne* • *ce$_{u}$ prekar ate kampāl yama-ṣasta sū weña Upanandi myāskawa* • (337a5^{C}), *nāṭakne saṃsārṣṣe wrocce sporttomane myāskas te wesä* • 'turning in the great drama of the *saṃsāra* you make us change it' (PK-AS-7Lb6 [CEToM]), *Indre kārpa rṣākäññe weṣ myāskate* 'Indra descended and disguised himself as a seer' (107a7^{L}), • *nāṭakktse* [sic] *ra yäkne yäkne āñm myāskate* 'as an actor has exchanged himself [for] role [after] role' (290a7^{C}); PP /**memäsku- ~ memisku-**/: *Ylaiñikte rṣākäññe weṣ memisku* 'Indra disguised as a seer' (107a8^{L}), *akṣobhe tretke memis(·)·///* (367b6^{C}).

■With Melchert (1977:107) TchB ²*mäsk-* is probably not related to TchA *māsk-* 'be difficult, struggle.' He takes ²*mäsk-* to be from PIE **mi-sḱe/o-*, a derivative of **mei-* '(ex)change' [: Sanskrit *máyate* 'exchanges,' Latvian *míju* 'exchange,' and nominal derivatives in Latin, Celtic, Germanic, Iranian and Baltic (e.g. Latin *commūnis*, Gothic *gamains*) (P:710; MA:184; LIV:426; Cheung, 177-178)]. Normier (1980:258) offers what might be taken as a variant hypothesis in taking

the Tocharian word to reflect PIE *$h_a mig^w$-sḱe/o- [: Greek *ameíbō* '(ex)change']. Not with VW (284) a causative of ¹*mäsk-*. ►See **misko** and probably **²mi-**.

mätsts- (vi.) 'starve'

Ps. III /**mätstsé-**/ [MP // -, -, mätstsentär]: *ot ce$_u$ kestsa mätstsentär* 'then because of this this hunger they starve' (590a7^C); Ko. V /**mätstsä́-**/ [A -, -, mätstsätär//; Inf. mätstätsi]: • *eṃske tot [au]ntsante käṃntenma yältsenma [tma-nenma]sa onolmi mätstsätsi* • 'then creatures began by the hundreds, thousands, and tens of thousands to starve' (350a6^C); **—mätstsor**: /// *[sruko]yentär mätstsors= o[mpostäṃ 59]* 'afterwards they died of hunger' (25a4^C).

■TchA *nätsw-* and B *mätsts-* reflect PTch **nätsw-* (with an assimilation in B of **n-* to *m-* under the influence of the following **-w-*; the subsequent assimilation of **-tsw-* to *-tsts-* is also regular) from PIE **n-$h_1 d^s$-tw-ye/o-*, a derivative of **$h_1$ed-* 'eat' (P:287ff.; MA:175). Compare particularly Greek *nēsteúō* (< **n-$h_1 d^s$-tew-ye/o-*) 'fast' and *nêstis* 'fasting' and *nêstēs* 'one who fasts' (VW, 1961b: 380, 1976: 316-7, with differing details).

mi (particle) '± just as much as, likewise' (?)

śak-śwerne kapyāres klese masa tarya tom wākte tau mi amokce[s] yikṣye 'on the 14th went for the workers three *tau* of *klese* and one *tau* of *wākte*; just as much flour for the artisans' (435a3^{Col}), also (449a3^{Col}, 462a3^{Col}). ■Meaning dubious, etymology unknown.

¹mi- (vt.) 'hurt, harm (grievously)'

Ps. IXb /**míyäsk'^{ä}/$_{e}$-**/ [A -, -, miyäṣṣäṃ//; MP -, -, miyästär//; *nt*-Part. miyaṣṣeñca]: *93 yokye-kleśo mi[y]äṣṣäṃ [tane wn]olmeṃ saṃsārne nuskaṣṣäṃ[-m]e* **:** 'the thirst-*kleśa* harms creatures in the *saṃsāra* and crushes them' (11b5^C); Ko. IXb (= Ps.) [Opt. -, -, miyäṣṣi//-, -, miyäṣṣyentär; Inf. miyäs(t)si] /// *mā palyśitär mā r=āl[y]eṅ[kä]ṃ mīyäṣṣi* **:** '[the good word] did not torture, may it not harm others' [*mīyäṣṣi* = B(H)S *vihiṃseta*] (20b2^C); Pt. II /**myáyā-**/ [A myāyawa, myāyasta, -//; MP -, -, myāyate//]: *ṣañ āñm myāsta* [lege: *myāyasta*] (239b4^C), /// *tusa māka myāyate* 'thus he was harmed a great deal' (IT-129a4^C); PP /**memiyu-**/: *emalyesa tsetsarkoṣ memyoṣ yokaisa* **:** 'tortured by heat, deceived by thirst' (29a6^C); **—miyäṣṣälñe** 'harm, hurt, damage': *mīyäṣṣälñenta* = B(H)S *upāyāsā* (156a5^C), *snai-m[iyäṣṣälñe]* = B(H)S *ahiṃsā* (IT-101a2^C), *snai mīyäṣlñe ṣek tākoym kektseñ reki palskosa po wnolmenne* 'may I always be without harm to beings in body, word, and spirit' (S-3a5^C); **—miyäṣṣälñetstse,*** only in the compound adjective **snai-miyäṣṣälñeststse** 'harmless' (541a8$^{C/L}$).

■TchA *mi-* (with a present stem /miyäs-/ and participle /mamiyu-/) and B *mi-* reflect PTch **mäi-* from PIE **mei-* 'damage, diminish' [: Sanskrit *minắti ~ minóti* 'lessen, diminish, destroy,' Greek *minúthō* 'reduce,' Latin *minuō* 'diminish,' and nominal derivatives in Balto-Slavic, Germanic, and Celtic (P:711; MA:351; LIV:427)] (VW, 1941:67, 1976:297). The PTch causative present **mi-äsk-* presupposes as Grundverb **miye-* (Ps.), **miyā-* (Ko.). The latter would be the equivalent of Greek (Cyrenaean) aorist subjunctive *miāi* 'be defiled.'

²mi- (vt.) '± befool, deceive'

Reduplicated preterite /**memyā-**/: **:** *memyas makci ono[l]meṃ poyknesa mā tuntse [k]s[elñe] 2* 'you yourselves deceived creatures in every way; [there is] no extinguishment/nirvana thereby' (28a7^C).

■Instead of the very strange root shape *mem-* as is usually supposed (cf. VW:296), it is far better to see *memyas* as a reduplicated preterite such as are common in TchA as the regular way of creating "causative" preterites (e.g., *cacäl* 'he lifted'). The root ^{2}*mi-* 'deceive' (to be distinguished from ^{1}*mi-* 'harm') is the descendant of PIE *mei-* '± exchange' [: Sanskrit *máyate* 'exchanges,' Latvian *míju* 'exchange,' Lithuanian *maĩnas* (m.), Latvian *mains*, 'exchange,' Latin *com-mūnis* 'common,' Gothic *gamains* 'id.,' and particularly OHG *mein* 'falsch, trügerisch,' Old English *mān* 'id.' (cf. P:710; MA:160) and thus related to B *mäsk-* 'exchange,' q.v. TchB *mäsk-* 'exchange' and *mi-* 'befool' would have a semantic relationship similar to German *tauschen* 'exchange for, swap' and *täuschen* 'deceive, delude.' See Adams, 1993b:35-36. Further discussion, and different conclusions, can be found in Malzahn (TVS).

mik- (vi.) 'close the eyes'

PP /**mikó-**/: */// sū śasträ miko$_u$ eśne cok rāmtä* (134a6^{A}), *mikoṣ ṣäp* = B(H)S *nimilitāś ca* (545a2^{E}), *ṣan* [sic] *nakänma lkalyñese* [lege: *-ne*?] *mokow eśne se ṣaiṣṣe* 'the world has closed [its] eyes to the sight of its own faults' (THT-1191b4^{A}).

■From PIE **meig^{h}-/meik-* 'close the eyes' [: Lithuanian *(už-)mìgti* 'fall asleep,' Latvian *(àiz-)migt* 'id.,' *miêgt* 'close the eyes,' Russian Church Slavonic *megnuti* 'blink,' OCS *sъ-meziti* 'close the eyes;' Latin *micāre* 'move quickly, flash,' Old Sorbian *mikać* 'blink,' etc. (P:712-3; MA:109; LIV:427)] (VW, 1970b:526, 1976: 297, with differing details).

ˣMikicandre (n.) 'Mikicandra' (PN in administrative records)

[Mikicandre, -, -//] (SI B Toch. 12.3^{Col} [Pinault, 1998:16]).

ˣMikinare (n.) 'Mikinare' (PN in administrative records)

[Mikinare, -, -//] (SI B 12.6^{Col} [Pinault, 1998:16]).

ˣMikiṣṣone, ►Mikkiṣone.

ˣMikkaswiñi* 'Mikkaswiñi' (PN in monastic record)

[-, Mikkaswiñintse, -//] (Otani II-12a15^{Col} [Ching and Ogihara, 2012:81]).

ˣMikkinaiyśe (n.) 'Mikkinaiyśe' (PN in administrative records)

[Mikkinaiyśe, -, -//] (SI P/117.7^{Col} [Pinault, 1998:13]).

ˣMikkiṣone ~ Mikiṣṣone (n.) 'Mik(k)iṣ(ṣ)one' (PN in administrative records)

[Mikkiṣone ~ Mikiṣṣone, -, -//] (SI P/117.3^{Col}, SI B 12.6^{Col} [Pinault, 1998:13, 16]).

mīt (n.) 'honey'

[mit, -, mit//] **:** *śuwoy katkemane ālisa weṃṣy=eṃntwe mīt śakk[ar ram no]* 'she [*scil.* a preta] would eat joyfully excrement from [her] palm as if it were honey or sugar' (42b5^{C}); **—mitäṣṣe** 'prtng to honey' (W-22b3^{C}).

■From PIE **méd^{h}u-* (nt.) 'honey, mead' [: Sanskrit *mádhu-* 'honey, mead,' Avestan *maδu-* 'alcoholic drink,' Greek *méthu* 'wine,' Old Irish *mid* 'mead,' Old English *meodu* 'id.,' Lithuanian *medùs* 'honey,' OCS *medъ* 'mead' (P:707; MA: 271)] (Schrader/Nehring, 1917-23:139, VW:298). In its Proto-Tocharian form this word was borrowed into Archaic Chinese as **mjit*, whence Modern Chinese *mì*. ►See also possibly **mot**.

mit- (vi.) **G** 'go; set out' [as 'go' it provides the preterite plural to *i-*, q.v.]; **K** 'let go; cause to yield'

G Ps. III /**mite-**/ [MP -, -, mitetär// -, -, mitentär]: *[: ne]rvānṣṣe yolmeś po cai mitentär ytāris=oktatsai :* ‘all set forth for the Nirvana-pool by the eighth way’ (29a7^{C}); Ko. V /**mitā-**/ [Ger. mītalle*; Inf. mītatsi]; Pt. III /**meitä- ~ méitäsā-**/ [A // maitam, -, maitär ~ maitare]: *ṣañ mäskelye yakene ente maitare ... kauś maitam lyakām mokoṃ protär wes* ‘as they came to the place where they belonged … we went up high and saw our older brother’ (108a3^{L}), *po cai maitar nkelñe[ne]* ‘all these went to destruction’ (4b8^{C}), *ṣañ-yāmorṣṣai ytārisa waiptār maiytar-ñ cai ṣñaṣṣi* ‘these my people went individually along the way of self-deeds’ (TEB-63-01/IT-5$^{C/L}$); Pt. VI /**meit(’^{ä}/$_{e}$)-**]/: [A // -, -, maiteṃ]: *piś meñantse-ne maiteṃ kalā///* (484a5^{Col}) [●see discussion, TVS:227]; **—mitalñe** ‘going, trip’: *akṣim alyeṅkäṃts mītalyene* ‘I wish to teach others in/while going about’ (S-5b4/PK-AS-5Bb4^{C}).

K Ko. IXb /**mítäsk’^{ä}/$_{e}$-**/ [A -, mītäst, -//; Ger. mitäṣ(ṣäl)le]; **—mitäṣṣälñe**: *[mā mamāntaṣ pa]lsko m[i]tṣl[e] aly[e]käśc[o] c[ek] w[ar]ñ[ai] r[a]n[o] 23* ‘one should not let the evil-minded spirit go to any other person whatsoever’ (42b1^{C}), *///·kn· snai lyipär käskat ānte mitäs-me ///* ‘thou wilt scatter their … (?) with out remnant and make their front yield’ (IT-278b4^{C}).

■TchA *met-* (only the preterite is attested in A) and B *mit-* reflect PTch **mäit-*. VW (297) connects the Tch etymon with Avestan *maēθ-* ‘throw,’ Latin *mittō* ‘let go, send’ (cf. *co-smittere*) (P:968; LIV:430; Cheung, 2006:260-261) (cf. Hackstein, 1995:27f.). Lane (1938:24) equates the Tch **mit-* with Latin *mūtāre* ‘change,’ Gothic *maidjan* ‘change, falsify,’ Sanskrit *méthati*/*mitháti* ‘unite, couple, meet; dash together,’ and other, nominal, cognates in Balto-Slavic (P:715). The two suggestions are not incompatible. If one reconstructs a PIE **(s)meith$_2$-* ‘go,’the Avestan and Latin reflect a transitive **(s)meith$_2$-e/o-* ‘make go’ while *mūtāre* and *maidjan* reflect the iterative/intensive formation, **moith$_2$-eye/o-* (Gothic *maidjan* analogically restores **-e-* in the second syllable; see LIV). In Tocharian the intransitive meaning is preserved. ►Also next entry.

mītātstse (n.?) ‘one throwing missiles’ (?)

mītātstse = B(H)S ///*lāyī* (540al^{C}). ●In form at least this could be an agent noun to *mit-*, q.v. Is the B(H)S *lāyī* it glosses somehow related to Sanskrit *lāya-* ‘missile’?

mittär* (n.) ‘sun’ (as mystical sign)

[/-, -, mittarwi/] *cakkarwisa mittarwisa tsetskäñoṣ tañ ālīne :* ‘thy palms marked with two wheels and two suns’ (73b1= 75a2^{C}). ■From B(H)S *mitra-*.

Mitrakṣeme (n.) ‘Mitrakṣema’ (PN in graffito and in monastic records)

[Mitrakṣeme, -, -//] (G-Su7^{Col}, THT-4000, col. 1 -a10$^{?}$).

Mitravārg* (n.) ‘Mitravarga (a chapter of the Udānavarga)

[-, -, Mitravārg//] (S-6a3/PK-AS-5Ca3^{C}). ■From B(H)S *mitravarga-*.

Mitraśke (n.) ‘Mitraśke’ (PN in monastic records)

[Mitraśke, -, -//] (491a-I-4^{Col}).

Mitre (n.) ‘Mitra’ (PN)

[Mitre, -, -//] (297.2b1^{L}).

ˣMitraiyśe (n.) ‘Mitrayaśa’ (PN in administrative records)

[Mitraiyśe, -, -//] (SI P/117.5^{Col} [Pinault, 1998:13]).

mithyadr̥ṣṭi* (n.) ‘false doctrine, heresy’
[-, -, mithyadr̥ṣṭi//] (85b1^{C}). ■From B(H)S *mithyādr̥ṣṭi-*.

ˣMīna (n.) ‘Mina’ (PN)
[Mina, -, -//] (Broomhead).

mīnadhvaje* (adj.) ‘fish-emblazoned’
[m: -, -, mīnadhvaje//] *kāmadhāttuṣṣai yoñyaṃ* [lege: *yoñyai*] *kaut[a]n[aṃ] Morñiktenste* [lege: *Mār-*] *mīnadhvaje waipe räskre naittäṣäṃ* ‘he cuts off the way of sensual pleasure and he roughly tears Māra’s fish-emblazoned banner’ (591al^{L}). ■From B(H)S *mīnadhvaja-*.

miyaśke* (n.) an oil-producing fruit?
[-, -, miyaśke//] *miyaśke warpatai* • (294a7$^{C/L}$). ■See also **miye**, of which this word is presumably the diminutive.

miye* (n.) an oil-producing fruit?
[-, -, miye//] */// [wsāre nek]cy[e]ne cwi miye paṣkārro* ‘they gave him at night *miye* and *paṣkārro*’ (42b7^{C}), */// miye /// lyinālye* (W-32b5^{C}). ►See also **miyaśke**.

ˣmir- (vb.) ‘?’
Ps. III /mire-/ [MP -, -, miretär//] */// me mīretär-ne • ek mā pakträ k$_{u}$ś· ///* (IT-201b6^{C}). ■Meaning and etymology unknown. [Not in TVS]

mil- (vt.) ‘± wound, damage’
Ps. VIIIa /**mils**$^{'ä}$/$_{e}$**-**/: [A -, -, milṣäṃ//; Ger. milṣälle]: */// mäkte milṣäṃ arañco* ‘as it wounds [my] heart’ (415a2^{L}), *mälṣälle* (341a1^{A}; ●there is no context, so it is not certain it belongs here); PP /**memílu-**/: *[r]aiwepi memīl[oṣe]pi ysārccepi kosintse* ‘of a slow, damaging, bloody, cough’ (497a4^{C}); **—mīlar** (in phrase *mīlar kälp-* ‘suffer damage’): *witskaṃts mā mīlar kälpauwantso :... stām ... tän-ma[strä] ///* the roots not having suffered damage, the tree is born again’ [*kälpauwantso* = B(H)S *anupadrutaiḥ* (11a6^{C}). [●One should compare TchA *milārts* ‘wounded.’]; **—milārṣe** ‘injurious, harmful’ (IT-237b6^{C}).
■The historically older variant of the root is *mäl-* which is to be seen in the gerund (cf. the quasi-regular change of *-ä-* to *-i-* in a labial environment in *mīsa* and *mit*). Thus the **milār* which lies behind TchA *milārts* must be a borrowing from B to A. The present *mäl-s*$^{'ä}$/$_{e}$*-* reflects PIE **mel-se/o-*. PIE *mel-se/o-* is seen in the Old Irish deverbative noun *mell* ‘harm, destruction’ and a further denominative verb *millid* ‘harms’ (Watkins, 1969:75; MA:258). Not with VW (297-9) from a nominal **mei-lo-* and related to *mi-*. Certainly, a *se/o*-present would be most unusual in a denominative verb. On the basis of the meaning it is probable that this **mel-* is the same **mel-* ‘crush’ also seen in *mäll-* ‘crush’ and *mely-* ‘id.’ Thus TchB preserves three different present tense formations to this one root, (in PIE terms) **mḷn(e)h$_{a}$-*, **molw(e)ye/o-* and **mel-se/o-*, all of which appear to have impeccable Indo-European antecedents (P:716-719). ►See also **mäll-**, and **mely-**.

milkautstse ~ milykautstse + allative (adj.) ‘relating to, based on’
[m: milkautstse, -, milkaucce//] [f: -, -, milkautstsai//milkautstsana, -, -] *duṣthul plāś* [for *plāc*] *ykāsälñeś milykotstsai klaiñiś weṣṣäṃ* ‘he speaks the word of grave offence relative to concupiscence to the woman’ (325a3^{L}), *[mā] no nta mäskitär-ne ekañ̈ñe • k$_{u}$cesa su āyorś milykaucce yarpo • kraupalle ṣey* ‘however

he had no possessions by which he might accrue meritorious service based on a gift' (375a3^{L}).

■An adjective in *-tstse* derived from an unattested noun **milkau*, in turn a derivative of *mälk-*, q.v. (for the nominal formation one should compare *śanmau* 'bond' from *ś(c)änm-* 'to bind') W:298, with differing details). ►See also **mälk-**.

miw- (vi/t.) **G** (Act.) 'shake, quake' (intr.) [(MP) *pit miw-* 'faint, swoon']; **K** 'shake' (tr.)

G Ps. I /**miwā́-**/ [A -, -, miwäṃ//; AImpf. -, -, mīwi//; *m*-Part. miwamane]: *keṃ miwäṃ räskre* 'the earth shakes roughly' (113a4^{L}); Ps. XII /**miwā́ññ**^{ä}**/**$_{e}$**-**/ [MP -, -, miwantär//]; Ko. V /**mā́iwā-**/ [Inf. maiwatsi]; Pt. Ib /**māiwā́-**/ [A -, -, maiwa//; MP -, -, maiwāte//]: *maiwa [keṃ ta]r[y]yäl[ts]e po śaiṣṣenne* 'the earth shook in all three thousand worlds' (274b6^{A}), *pit maiwāte-ne k[eṃ]tsa klāya* 'his gall shook [= he swooned] and he fell on the ground' (85b5^{C}); **—mamaiwar** 'shaking': *ken mamaiwarsa* 'by the shaking of the earth' (338b2^{A}); **—maiwalñe**: *pit-maiwalñe* [lit.] 'gall-trembling' = 'fainting, swooning' [= B(H)S *mūrcchā-*] (Y-3a2$^{C/L}$).

K Ps. IXb /**míwäsk**^{ä}**/**$_{e}$**-**/ [*m*-Part. miwäskemane]: */// [mā ke]ktseñ mīwäs-ke[mane] ///* 'not shaking the body' [= B(H)S *na kāyapracālaka*] (IT-168a3$^{C/L}$).

■TchA *mew-* and B *miw-* reflect PTch **mäiw-*. (TchA 3rd sg. ps. *meṣ*, 3rd pl. *meyeñc*, in the face of the abstract *mewlune*, argues for a pre-TchA formation with *-w-*. Perhaps *meyeñc* is rebuilt after *meṣ* which, in turn, results from a cluster simplification of **mewṣ*.) Clearly (with VW, 1941: 67, 1976:297) the closest relatives of PTch **mäiw-* are to be found in Sanskrit *mī́vati* 'move, push' (only with prefixes), (Vedic) Vedic *amaviṣṇu-* '± unmovable' and *kāma-mūta-* 'moved by love,' Avestan *ava.mīva-* 'put aside, remove,' Ossetic (Digor) *miuä* [Iron *mi*] 'affair, work' (< **mīva-*) (cf. Mayrhofer, 1963:645). The Indo-Iranian and Tocharian evidence suggests a PIE **meih$_{x}$-w-*, dissimilated from **meuh$_{x}$-w-* (cf. *amaviṣṇu-*, *-mūta-* and also Vedic *mūrá-* if it means '± hastening, urging,' all without dissimilation) and thus related, contra VW, to Latin *movēre* 'move,' Lithuanian *máuti* 'put on or off' (note the accentuation which, at face value at least, suggests a *set*-root in Baltic) (P:743; MA:388; cf. de Vaan [2008:390-391] who sets up PIE **m(y)euh$_{1}$-*); differently, Lubotsky, 2011:117-119] (for the connection with **meu-*, one should see first Lane, 1938:24). The Indo-Iranian-Tocharian innovation would involve not only the morphological extension by the **-w-* but also the phonological change of **-uh$_{x}$w-* to **-ih$_{x}$w-*. ►See also **mus-**, **mäs-**, and **mutk-**, and probably **musk-**.

miśo (n.[m.sg.]) 'urine'

[miśo, -, miśo//] *kewiye miśosa malkwersa wat* 'with cow urine or with milk' [*miśo* = B(H)S *mūtra-*] (Y-2b5$^{C/L}$).

■(As if) from PIE **h$_{3}$m(e)ig^{h}yeh$_{a}$-*, a derivative of **h$_{3}$meig^{h}-* 'urinate' [: Sanskrit *méhati*, Avestan *maēzaiti*, Armenian *mizem*, Greek *omeíkhō*, Latin *meiō*, Old English *mīgan*, Lithuanian *mẽžù*, Serbo-Croatian *mìzati*, all 'urinate' (P:713; MA:613; de Vaan, 2008:369; NIL:384-385)] (Meillet, 1911:147, VW:298). The Tocharian word looks possibly like a derivative from a **ye/o-*present. The reduction of the expected **-śy-* (from **-ĝ^{h}y-*) is regular (cf. **yśelme**).

mīṣe (n.[m.sg.]) ‘field’

[mīṣe, miṣentse, mīṣe//] *13 kātso ... • wlaśka lyakwañña ṣlyaṣ[ṣa] prakarya kätkre wartse kele ywārśka mīṣe kare-pe[rnettse :]* ‘a belly soft, shining (or ‘flat’?), firm, and taut, a deep, broad navel in the midst of [this] worthy field’ (73b2/3=75a3/4^{C}), *mīṣe rapā[l]ñe* ‘ploughing the field’ (PK-NS-53a5^{C} [Pinault, 1988:100]).

■From Khotanese *miṣṣa-*/*mäṣṣa-* ‘field’ (cf. TchA *miṣi*) (K. T. Schmidt, 1980: 411, Tremblay, 2005:434) or Gāndhāri *miṣa-*.

miṣṣi* (n.) ‘community’

[-, -, miṣṣi//] (K-T). ■The external connections of *miṣṣi* and TchA *miṣi* ‘id.’ and B *miṣṣi* are unknown. The usual connection with Sogdian ‘*myδry*, putatively ‘place’ (VW:633), is impossible as the Sogdian word means ‘Mitra’ (Tremblay, 2005:439). Perhaps belonging here as well is TchA *mṣapantiṃ* ‘army chief.’

mīsa (n.[f.pl.tant.]) ‘meat, flesh’

[//mīsa, misāṃts, mīsa] *mīsa stwentär-me* ‘flesh congeals’ [as the embryo develops] (THT-1324, frgm. b-b1^{A}), */// mīsasa ost astāṣṣe [:]* ‘through the flesh the skeleton [lit. house of bone] [is seen]’ (9a8^{C}), *ika[ñce]ṃ śtarceṃ ṣukaunne mīsa kektse[ñtsa tänma]skentär-ne* ‘in the 24th week flesh appears over his [*scil*. the embryo’s] body’ (603a3/4^{C}), *läksañana misa lykaśke kekarśwa* ‘fish meat finely chopped’ (P-1a1/2^{C}).

■From PIE **memseh*$_{a}$, the plural to **memsom* (nt.), with regular loss of a nasal before *-s-* (cf. *-me* ‘us/our’ from **n̥smó*, the latter with subsequent regular loss of non-initial *-s-* before a nasal) and quasi-regular change of *-ä-* to *-i-* in a labial environment (cf. *mit*, *misko*, and *mil-*) [: Sanskrit *māṃsá-* (nt.) ‘flesh, meat,’ *mās* (nt.) ‘id.,’ Armenian *mis* ‘id.,’ Old Prussian *mensā* ‘id.,’ Albanian *mish* ‘id.,’ Gothic *mimz* ‘id.’ (the last two from **memso-* as in Tocharian), etc. (P:725; MA:374-375; de Vaan, 2008:370-371; Beekes, 2010:947)] (Meillet, 1911:145). Not with VW (632) a borrowing from Pali *āmisa-* ‘food, flesh, bait.’ ►See also the next two entries.

misāśañ (adj.[pl.]) ‘meat-eating’

[m: //misāśañ, -, -] *[ālye]wce misāśañ lwāsā pretenne* ‘[they are] cannibals [lit: eating the flesh of others] among animals and *preta*s’ (573a2^{A}). ■From *misā* + *-ś(w)ā-*. For the formation, see Winter, 1979.

mis=aiwenta (n.[pl.]) ‘± pieces of meat’

k$_{u}$*se mi[s]-ai[w]e[nta] - - [te]kisa yä[kw]eñe oksaiñe läksañña wästarye tu wikṣalle* (559b4/5^{C}). ■A compound of *mīsa* and *aiwe-*, qq.v. (see Winter, 1962b: 116-7).

misko* (n.) ‘trading, exchanging’

[-, -, misko//] • *ṣaḍvarginta karyor pito misko ailñe yamaṣyenträ* • ‘the *ṣaḍvargi*s were given over to selling, buying, trading, and inheriting’ (337a2^{C}). ■A derivative of ^{2}*mäsk-*, q.v.

muka (adj.) ‘mute’

[m: muka, -, -//] *muka* = B(H)S *āsya-* (Y-2a3$^{C/L}$). ●The Tocharian here is a free translation of the corresponding B(H)S, giving in this case the disease afflicting a particular part of the body rather than the body part itself as in the B(H)S original. ■From B(H)S *mūka-*.

Mukalanti (n.) ‘Mukalanti’ (PN in monastic records)
[Mukalanti, -, -//] (491b-III-2^{Col}).

mukur (n.) ‘diadem’
[mukur, -, -//] [in Manichean script] *mvkr* (Gabain/Winter:11). ■B(H)S *mukuṭa-*.

ˣ**Muktika*** ‘Muktika’ (PN in wall inscription)
[-, -, Muktikai//] (Schmidt, 1998:75). ■From B(H)S *Muktikā-* (cf. TchA *Muktikā*).

muktihār* (n.) ‘pearl necklace’
[//muktihāränta, -, -] (109a5^{L}). ■From B(H)S *mukti-* (short for *muktikā-*) + *hāra-* (compound not in M-W or Edgerton).

Muṅkhare (n.) ‘Munkare’ (PN of a scribe; PN in monastic records)
[Muṅkhare, -, -//] *Muṅkhare* (PK-NS-14a2^{C} [Couvreur, 1970:179]), *Muṅkare* (THT-4000, col. 5 -a3$^{?}$).

muñcatak (n.) ‘penreed grass (*Saccharum sara*)’ (a medical ingredient)
[muñcatak, -, -//] (P-3a8^{C}). ■From B(H)S *muñjātaka-*.

mutk- (vt.) ‘± pour out, empty [a container]’
Pt. Ia /**mutkā́-**/ [A // -, -, mutkāre] *spharīräṣṣe aisemeṃ mutkāre-ne aise mutkāntseś po mā tsuwa naumyeṣṣe bhājaṃne ite śama* ‘from the cooking pot they poured it [*scil*. the porridge] out; the pot did not hold a whole *mutkāntse*; it [*scil*. the porridge] came to stand in a jeweled container’ (107a3/4^{L}).
●The reading and meaning (based on B(H)S parallels) of this text is from Schmidt (1999a). ■Presumably from PIE **meuh$_x$-* ‘move’ [: Latin *moveō* ‘set in motion’, Lithuanian *máuju* ‘put on or off’, Greek *ameúsasthai* ‘surpass, outstrip; pass over’, Hittite *mauszi* ‘falls’ (P:743; MA:388)]. None of the possible cognates (for others, see *miw-*) shows an extension in a dental except Hittite *mūtā(i)-* ‘remove; postpone’ which usually taken as a denominative in *-ā(i)-* built to an old participle in **-to-* but formally an analysis as an iterative-intensive in *-ā(i)-* to a root *mūt-* is equally possible and the relative semantic closeness of the Hittite and Tocharian makes it attractive. The Hittite and Tocharian would reflect two different iterative-intensive formations to an extension **meuh$_x$T-*. ►See also **mutkāntse**, **miw-**, **mäs-**, **mus-**, and possibly **musk-**.

mutkavarṇi ~ mudgavarṇi (n.) ‘moth bean (*Vigna aconitifolia* or *Phaseolus trilobus* Ait.’) (a medical ingredient)
[mutkavarṇi ~ mudgavarṇi, -, -//] (P-3b3/PK-AS-9Ab3^{E}, W-13b2^{C}). ■From B(H)S *mudga-parṇī-*.

ˣ**mutkāntse** (n.) ‘± quart, liter’ (liquid measure)
[mutkāntse, -, mutkāntse//mutkāntsi, -, mutkāntseṃ] *spharīräṣṣe aisemeṃ mutkāre-ne aise mutkāntseś po mā tsuwa naumyeṣṣe bhājaṃne ite śama* ‘from the cooking pot they poured it [*scil*. the porridge] out; the pot did not hold a whole *mutkāntse*; it [*scil*. the porridge] came to stand in a jeweled container’ (107a3/4^{L}).
●The paradigm given here is provided by Schmidt (1999a:103) from unpublished texts. He also provides the meaning and the information that it is used to measure *oṅkorño* (as here) and *ṣalype* ‘oil.’ If the size is correct, it may be the equivalent of *ṣaṅk*, q.v.
■Surely the derivative in some way of *mutk-*. As Hittite *lahni-* ‘pitcher, bottle’ is derived from *lahhu-* ‘overflows [intr.]; pours, empties [a container] [tr.],’ so we

might suppose *mutk-* gave rise to a noun **mutkā-* '± container, pitcher' whence the genitive *mutkāntse* '[that] of the pitcher' was used as an independent nominative from which a full paradigm was derived. ►See also **mutk-**.

mudit* (n.) 'joy'

[-, -, mudit//] (296a1^{L}). ■From B(H)S *muditā-*. ►See also **modit**.

mudgavarṇi, ►mutkavarṇi.

mudgaly '?'

///laṃ cmelṣe mudgaly cmelṣe a/// (218a2$^{E/C}$).

Mudgulyāyane* (n.) 'Maudgulyāna' (PN)

[-, Mudgulyāni, -//] *///ñña aṣanīkentse mudgulyāyani ce prāśśäṃ pepärkoṣ pä///* '… this question asked of the worthy M. …' (588a7^{E}).

murc (n.) 'fainting, swooning'

[murc, -, -//] (ST-b5/IT-305^{C}). ●The equivalent of *pit-maiwalñe*, q.v. ■From B(H)S *mūrcchā-*.

murtaṣṣe* (adj.) '± prtng to exaltation' (?)

[m: -, -, murtaṣṣe//] *ṣale tapre murtaṣe olaṅk nai ṅke raṅkatsi* **:** 'it is easy now to climb the high mountain of exaltation (?), isn't it?' (554b5^{E}) [cf. Thomas, 1954: 746]. ■Etymology unknown.

Mūrdhāgate (n.) 'Mūrdhāgata' (PN)

[Mūrdhāgate, -, Mūrdhāgateṃ//] (111b2/b3^{L}).

×murye* (n.) '(irrigation) ditch'

[-, -, murye//] *wärsañe täryāka-ne Ccākarentse muryesa war ṣalässi klyinaṣṣiṃ* 'on the thirtieth of [the] *wärsaññe* [month] water is to be released through Ccākare's ditch' (SI B Toch. 13.1^{Col} [Pinault, 1998:6]). ■From Sogdian (or some similar Eastern Iranian language) *mwry'y* (Pinault, 1998).

murvva (n.) 'snake plant (*Sansevieria zeylanica* Willd. [Filliozat] or *Sansevieria roxburghiana* Schult.)' [M-W] (a medical ingredient)

[murvva, -, -//] (P-3a3/PK-AS-9Aa3^{E}). ■From B(H)S *mūrvā-*.

(×)muśnāśi* (n.) 'file of camels' (?)

[//muśnaśinta, -, -] *tw[e ñ]i y[ai]tkor[sa maṃ]t pyām • k$_{u}$ce ñake • muśnaśinta • śāmna korai parra yaneṃ • śtwer ceynaṃts ok[s]aiṃ wi [ceyna parra pt]ār[k]a [tentsa] o[ṃṣap mā tärkanat]* 'fulfil thus my command that now the *muśnaśinta*, men and *korai[ṃ]*, go through, let four of them and two oxen; let these pass; more than that do not allow' (LP-16a2/5^{Col}). ●Pinault suggest there are four *akṣara*s missing between *wi* and *ptārka*. The usual formula for these documents would have *ptārka* preceded by either *te parra* or *teṃ parra*, but at least once we have the *ceyna parra* which is suggested here.

●Together *śāmna* 'men' and *koraiṃ* must compose the company of *muśnaśinta*. Drawing on accounts of traditional Central Asian camel caravans at the beginning of the last century (see Owen Lattimore's *The Desert Road to Turkestan* [London, 1928]), it seems reasonable to take the *muśnāśi* to be a file of camels, roped together (and called in Chinese a *lián*), led by a "camel-puller" (Chinese *lā luòtuo-de*). ■Etymology unknown.

mus- (vt.) 'raise, lift (aside)'

Ps. VIa /**musnā-**/ [MP -, -, musnātär// -, -, musnāntär]: *[ṣañ ke]ktseñ tusa rsaṃ musnāträ [mäl]käṣṣäṃ pokaine* 'thus he stretches out his body, raises and folds

[his] arms' [or '… rises and folds [his] arms'] (119a2^{E}), *kauc ka ṣ āṃtsne musnānträ :* 'and [their] shoulders move upwards' [or '… they raise their shoulders upwards'; either way = 'and they shrug their shoulders'] (IT-1a5^{C} [cf. Hilmarsson, 1989a:7]); Ko. II /**mus**$^{'ä}$**/**$_{e}$**-**/ [Inf. muṣ(t)si ~ mussi]: *priya-vārgsa larauñe śaul kektsenne se ñke ra cämpim mussi* 'though the *priyavārga* may I be able to put aside love of life and body even now' (S-3a2^{C}), */// campya muṣsi lakle kwri* • 'if he were able to lift the suffering' (IT-93a2^{C}); PP /**muso-**/: *mā kauc wasi [mu]sau osne yänmaṣälle 19* 'one [is] not to enter a house raising up high [his] garment 19' (322a1-3$^{E/C}$).

●All Tocharian B attestations can be read transitively, though in a couple of cases they need not be. In Tocharian A, on the other hand, the same forms would appear to be intransitive (TVS:218-219).

■TchA *mus-* and B *mus-* reflect PTch **mäus-* from PIE **meus-* 'move, take' [: Sanskrit *muṣṇáti* 'robs, ravishes' (< *'take away'), Khotanese *muśśe* 'robbers' (< **muš-ya-*), Old Frankish [Lex Salica] *chrēo-mōsido* 'robbing the dead bodies' (Mayrhofer, 1963:658; P:743; MA:388; LIV:445; Cheung, 2006:271-271 [with doubts])] (VW:307). As VW points out, the agreement in present formation between Sanskrit and Tocharian is both striking and important. Even more striking is the agreement of the subjunctive stem in both languages as well. A similarly preserved PIE subjunctive is found for *käm-* 'come,' q.v. The root vowel in both A and B must reflect PTch **-äu-*, a rebuilt zero-grade (see Adams, 1978). ►See also **mäs-** and, more distantly **miw-**, **mutk-**; possibly also **musk-**.

musk- (vi/t.) **G** 'disappear, dissipate, perish,' **K**^{2} 'make subside, make disappear'

G Ps. III /**muské-**/ [MP -, -, musketär// -, -, muskentär; MPImpf. // -, -, muskīntär; *m*-Part. muskemane]: */// [pe]laikne sakṣträ se śaul ṣpä musketär* 'the law remains [but] this life is lost' (555a3^{E}), *śūkentane treṅkältsa perne peñyo muskī[ntär]* 'because of avidity for tastes, rank and glory disappeared' (PK-AS-16.2a3/4^{C} [Pinault, 1989:155]); Ko. V /**muskā́-**/ [Inf. muskātsi]: *ainakeṃmpa larauñe mā yamīmar muskātsiś po krentaunaṃts* 'may I not love the common/ vile ones [so as] to be rejected by all virtues' (S-6a4/PK-AS-5Ca4^{C}); Pt. Ia /**muskā-**/ [A -, -, muska//]; PP /**musko-**/: *: spārtalñent=ācāränta muskauw= āttsaik :* 'completely disappeared [in the lives of those monks] were good behavior and manners' (12b2^{C}); —**muskālñe** '± perishing': */// muskālläññe kärsormeṃ mā kca mrauskātär ///* (K-12a6/PK-AS-7La6^{C}); —**muskālñetstse*** in the compound **snai-muskāl-ñetstse** 'undecaying, imperishable': *snai-muskāl-ñ[e]ts[ts]a* = B(H)S *akṣayā* (542b1^{C}).

K^{2} Ps. IXb /**múskäsk**$^{'ä}$**/**$_{e}$**-**/ [A -, -, muskäṣṣäṃ//]: *kātso sonopälya ... yāmusai kātsa muskaṣṣäṃ* 'the belly [is] to be smeared … it makes the treated belly subside' (W-4a4/5^{C}); Ko. II /**musk**$^{'ä}$**/**$_{e}$**-**/ (see abstract); —$^{\times}$**muṣṣalñe** '±subsidence' (PK-AS-6E-a2^{C} [CEToM]).

■TchA *musk-* and B *musk-* reflect PTch **mäusk-* but extra-Tocharian cognates are less certain. Melchert (1977:105) suggests that we have, in Indo-European terms **m(e)u-sḱe/o-* (presumably as 'move away'; **m(e)us-sḱe/o-* would also be possible [MA:388; LIV:445f.]), related to Latin *movēre* 'move' and, therefore, also to **miw-**, **mus-**, **mäs-**, and **mutk-**, qq.v. (Similarly Hackstein, 1995:445f.).

VW (307), on the other hand, suggests we have **m(e)uk-sk̂e/o-* 'slip away,' related to **mäk-** and **mauk-**, qq.v.

must (n.) 'purple nutsedge (*Cyperus rotundus* Linn.)' (a medical ingredient)
[must, -, -//] (W passim[C]). ■From B(H)S *musta-*.

Mr̥gāra* (n.) 'Mr̥gāra' (PN of a place)
[-, Mr̥gārañ, -//] (3a5[C]).

-me enclitic pronoun referring to first, second, or third persons plural.
■TchA *-m* and B *-me* reflect PTch **me*. In the first person PIE **-n̥smó* > **-änsme* > **-äsme* (with regular loss of nasals before **-s-*, cf. *mīsa* from **memsā*) > **-äme* (with regular loss of non-initial **-s-* before nasals, cf. *krāñi*). In the second person we have a similar development from PIE (cf. Hittite *-smas* 'to you, to them' and Hieroglyphic Luvian *-mmas*, with a phonological development similar to that of Tocharian). In the third person we have, probably analogical to the first and second persons, **-smó* (cf. again Hittite *-smas* 'to you, to them' and also Hieroglyphic Luvian *-mmas* 'id.'). Cf. MA:454-455. Not with VW (276) from (third person) **emó-* or **emú-* seen in Sanskrit *amá-*/*amú-*.

me$_u$ne, ▶maute.

mek* (n.) 'melody' (?)
[-, -, mek//] *mek pyoyeṃ* 'they had to sing a melody' (PK-AS-15D-a7[C] [Couvreur, 1954c:88]). ■Presumably a borrowing from B(H)S *megha-* (see M-W s.v. *rāga-*)?

meksi* (n.) '?'
[-, -, meksi//] *meksi [e]ṅku śaiṣṣetse yap///* (277a2/3[C?]).

mekwa* (n.[f.pl.]) '(finger/toe) nails'
[//-, -, mekwa] *praroñ māka lalaṃṣkane* [lege: *lalaṃṣkana*] *lyelyūkwa ṣañ mekwasa* 'the fingers, very soft and illuminated by his own nails' (74a6[C]).
■TchA *maku* and B *mekwa* reflect PTch **mekwā*, by assimilation (cf. B *mätsts-*) from earlier **nekwā*. We appear to have, by the addition of the neuter plural *-ā*, a late transfer to the neuter (hence the lack of *ā*-umlaut [Hamp, p.c.]) of an old animate noun **nekw* from PIE **$h_3$nog^{wh}-* [: Greek *ónuks* (gen. *ónukhos*) 'nail, claw,' Latin *unguis* 'nail,' Old English *nægl* 'id.,' Sanskrit *áṅghri-* (f.) 'foot,' Lithuanian *nagà* 'hoof,' OCS *noga* 'foot,' etc. (P:780; MA:389; de Vaan, 2008: 641)] (Krause, 1951:203, VW:277; details, however, differ). Otherwise on the initial *m-*, Blažek (2001a).

meṅki (n.) 'lack, deficit, shortage; fault, error'
[meṅki, -, meṅki//] *ket krent wāṣmoṃtse meṅki tākaṃ rittaṣṣeñca mā tākaṃ-ne kärtsene* 'whover is lacking good friendshipis not persistent for the good for them' (K-5b1/PK-AS-7Eb1[C]), *71 se ṣamāne meṅki-īkäṃ pikwalaṃñepi onolmentse wasaṃpāt yamaṣṣäṃ* 'whatever monk ordains someone lacking twenty years' (IT-246a1[C/L]), *[spa]ktanīkentsa snai meṅki* 'no lack of servants' (PK-AS-7Jb3[C] [CETоM]), *meñe meṅkine massa* [sic] 'the month went out/ended in a deficit' (433a10[Col]); —**×meṅk=indrinta** 'of defective senses' (IT-76b1[C]); —**×meṅki-pilko** 'of defective vision' (H.149.384a3 [sic; Broomhead]); —**meṅkītstse** 'lacking, defective' [with perlative]: *krent wāṣmontsā meṅkitse* 'lacking good friendship' (282al[A]); —**meṅkītsñe*** 'lack': *waraṣṣälñentse meṅkītsñesa* 'because of a lack of practice' (K-6a4/PK-AS-7Fa4[C]). ■TchA *maṅk*

and B *meṅki* reflect PTch **meṅke* and **meṅkäi* respectively. Both are derivative of PTch **mäṅk-*, q.v. For the variation in suffix, compare B *leke* and *leki*. For the formation as a whole, see Adams, 1990a.

meñe (nm.) (a) 'moon'; (b) 'month'

[meñe, meñantse, meñ/meñane, -, -/meñi, meñaṃts, meñäṃ] (a) */// [k]auṃ meñe ściri po ṣp ///* 'sun, moon, and all the stars' (45b7^{C}), *[mä]kte orocce lyamne orkamotsai yaṣine meñantse ściriṃts läktsauña* 'as the light of the the moon and stars in the large lake on a dark night' (154b2^{C}); —**meñ-yok*** 'moon-like': *arkwina meñ-yokäññana* 'white and moon-like' (73a4^{C}); —**meñe-pälle$_{u}$*** 'full moon' (292b1^{C}); —**meñ-ñäkte** 'moon-god' (389a8, -b2^{E}); **meñäṣṣe*** 'prtng to the moon' (389a6^{E}):

(b) *kaunaṃts meñaṃts kätkorne* 'in the passing of days and months' (3b5^{C}), *me[ñe]* = B(H)S *indu-* (311a2^{C}), *wi meñantse-ne* 'on the second of the month' (433a11^{Col}); —**meñye** 'monthly' (?): *meñye käṃlworsa* [lege: *kälporsa*] (467a2^{Col}), *///ntse yap meñye wsāwa tarya to[m]* (468a2^{Col}); —**meñäṣṣe*** 'prtng to the month' (389a6^{E}); —**×ywarca-meñe** 'half a month, fortnight' (IT-248a2^{C}).

●Of the twelve months, nine are designated numerically. Thus we have *wate meñe* 'second month' through *śkante meñe* 'tenth month.' The other months (first, eleventh, and twelfth) are designated by non-numerical adjectives. *Rapañ-ñe meñe* designates the twelfth month since the underlying **rāp* is borrowed from Old Chinese **rap* (Middle Chinese **lap*, modern Mandarin *là*). *Naimañña meñe* and *wärsañña meñe* are the first and eleventh months respectively.

■TchA *mañ* and B *meñe* reflect PTch **mēñē* from PIE **meh$_{1}$nē(n)*. The *n*-stem was rebuilt on the nominative singular **meh$_{1}$nē(t)*, itself analogical for **meh$_{1}$nōt*, oblique **meh$_{1}$nes-* (see Beekes, 2010:945, for further discussion). The same chain of events led to the *n*-stem Gothic *mena* 'moon.' (Normier, 1980:254, suggests a pre-Tch **meh$_{1}$nēs*, analogical to the loc. sg. **meh$_{1}$nesi*.) Elsewhere there are different analogical restructurings, except in Lithuanian where Lithuanian *mė́nuo*/ *mė́nesį* retains the archaic pattern [: Sanskrit *mā́s-*, Greek *mḗn*, Latin *mēnsis*, Gothic *menoþs*, etc. (P:731-2; MA:385; de Vaan, 2008:373)] (Sieg and Siegling, 1908:927, VW:280).

met ~ meda (n.) '*Gymnema aurantiacum*' [Filliozat] (a medical ingredient)

[met ~ meda, -, -//] (P-3a8/PK-AS-9Aa8^{E}, 500a7^{C}). ■From B(H)S *medā-*.

metär, ►maitär.

-meṃ ending of the ablative.

■This ending sometimes shows mobile stress (e.g., *läklemeṃ* 'from suffering,' rather than *laklemeṃ*) like inherited case morphemes (e.g., *läklentse* 'of suffering,' never **laklentse*) rather than the agglutinative postpositions which form the other case endings, which never show mobile accent (e.g., *laklesa* 'through suffering,' never **läklesa*). This phenomenon suggests that in *-meṃ* we have a bit of inherited morphology rather than an agglutinated postpostion. Thus we have the PIE ablative plural **-mos*, rebuilt to **-mons* on the basis of the accusative plural (cf. the independently rebuilt *-mans* of Old Prussian). In Tocharian B the plural ending was generalized to the singular (and one assumes the dual) while in Tocharian A the singular, *-ṣ* (< **-ti*) was generalized the plural (Adams, forthcoming).

menāk* (a) (n.) ‘example, comparison, parable, metaphor;’ (b) (particle) ‘like’
[-, -, menāk/-, -, menākäñc/-, -, menākänta] (a) *menak yamäṣṣäṃ po-aiyśi* ‘the Omniscient one makes a comparison’ (407a4^{E}), *śle menākänta* ‘with metaphors’ (PK-AS-6Eb3^{C} [CEToM]), *tsārwo mā su yātaṃ wentsi āksi mā menāktsa ś[a]r-[sässi]* ‘he cannot speak of or announce the joy nor [can he] make [it] known by example’ (591a6^{L}); (b) *mäntrakkāk ṣimä-menak* = B(H)S *evam āgāropamam* (U-23b2^{E}), *[tai]we menāk ce* [lege: *cai*] *maiweñ* [*taiwe menāk* = B(H)S *yathā phalānām*] ‘like a ripe fruit these youths’ (2a7^{C}), *ñikcye menāk aiśamñesa* ‘because of [thy] divine-like knowledge’ (PK-DAM.507a2^{Col}); —**menākätstse*** ‘± comparable’ (?): (324a3^{L}). ■TchA *menāk* and B *menāk* are both borrowings from some Iranian source, probably from Sogdian *myn’k* ‘like, resembling’ (Hansen, 1940:150, VW:631; Tremblay, 2005:438, Cheung, 2006: 272-273).

ments- (vi.) ‘be sorrowful, afflicted; lament’
Ps. II /**ments**$^{\text{’ä}}$/$_{e}$**-**/ [MP -, -, mentṣtär// -, -, mentsentär]: *meṃ[ṣträ]* = B(H)S *śocate* (13a4^{C}), ***:*** *laute katkoṣ meṃsenträ nraintane cai wawāyoṣ yāmo[rntan]ts[o 87]* [*meṃsenträ* = B(H)S *śocante*] (11a4^{C}); Ps. VI /**māntsā́nā-**/ [MP -, -, mantsanatär//; *m*-Part. mantsanamane]; Ko. II (= Ps.) [MPOpt. meṃṣīmar, -, -//]; Ko. V /**mā́ntsā-**/ [MP // -, -, māntsantär]; Pt. Ib /**māntsā́-**/ [MP -, -, mantsāte//]: */// m[ā]ka räskre mantsate* [lege: *mantsatai*?] *///* (208b3$^{E/C}$), */// [s$_{ā}$sūwe]rṣṣe larauñesa mantsāte* • (415a5^{L}); —**māntsalñe** ‘sorrow, heaviness of heart’: *tu lyelyakormeṃ ... ñakte śle māṃtsalyñe śanoś weṣṣäṃ* ‘having seen this the god says with sorrow to [his] wife’ (88a4^{C}).
■Etymology unclear. Perhaps we have an extension in *-s-* (a generalization from a *se/o*-present?) of the PIE **menth$_2$-* seen in AB *mänt-* (q.v.) ‘remove, disturb, meddle with.’ VW (289) accepts a connection with *mänt-*, but derives both implausibly from *mänk-*. ►See also **mentsi** and, more distantly, **mänt-**.

mentsi (n.[m.sg.]) ‘sorrow, mourning, grief’
[mentsi, -, mentsi//] */// plāntw alyeṅkäṃs ñi no tsamṣtä meṃ[tsi] ...* ‘the joy of others to me, however, thou increasest sorrow’ (415a4^{L}), */// [te]ki mentsi krasonta proskai ///* ‘sickness, sorrow, discontents, fear’ (512b1^{L}), *snai meṃtsi kläṃtsañcer* ‘you sleep without sorrow’ (G-Su1-d^{Col}); —**mentsiṣṣe** ‘prtng to sorrow’ (282b3^{A}); —$^{\times}$**mentsissu*** ‘sorrowful’ (IT-221b3^{C}). ■A derivative of *ments-*, q.v. For the formation, see Adams, 1990a.

$^{\times}$**mepe*** (n.) ‘?’
[//-, -, mepeṃ] *///·yai mepeṃ ś•///* (IT-1239$^{?}$).

mem-, ►see ^{2}mi-.

memis(·)·, ►s.v. ^{2}mäsk-.

meli (n.[pl.tant.]) ‘nose’
[//meli, -, meleṃ] *ent=ānāṣṣäṃ melentsa **:*** ‘when he inhales through the nose’ (41b3^{C}); —**meleṃṣṣe** ‘prtng to the nose’: *meleṃṣṣe indri* ‘the sense of smell’ (K-11a1/PK-AS-7Na1^{A}).
■TchA *malañ* ‘nose’ (also a plurale tantum; cf. the A singular in the compound *akmal* ‘face’ [lit: ‘eye-nose’]) and B *meli* reflect a PTch **mele-* (pl. tant.) but extra-Tocharian connections are uncertain. The major formal datum for any etymology is the fact that we have a *plurale* tantum, not a singular or *duale* tantum as we might expect. Thus the usual connection (VW, 1941:66, 1976:277)

with PIE **mel-* 'project' is unlikely (P:721f.). A development 'projections' > 'nose,' at least so baldly put, does not seem possible. Also arguing against this connection is the lack of any exact formal parallels to the **molo-* or **mēlo-* which must lie behind PTch **mele-* (the closest is Latvian *mala* 'margin, bank, area' < **moleh$_a$-*). Better would be to see in PTch **mele-* a reflex of PIE **mēlo-* (or perhaps **meh$_1$lo-*) 'mark, sign' which is also to be seen in Germanic, e.g., Old English *mǣl* (nt.) 'mark, sign, ornament' or Old Norse *mál* 'id.' We would assume a semantic development 'marks, signs' > 'features' > 'nose.'

Alternatively, if one could find an explanation for the plural, semantically attractive would be a connection with Middle English *smell* 'smell' (Duchesne-Guillemin, 1941:167) where both the English and the Tocharian would reflect a PIE **(s)mel-* 'smell' and the Tch word for nose would be originally *'smeller.' (Or, and so Duchesne-Guillemin, both the English and Tocharian would represent separate semantic developments from **(s)mel-* 'smoulder.') However, the isolation of the English word within Germanic, let alone Indo-European more widely, invites caution.

melte* (n.) (a) 'pile; (b) (pile of) dung'

[-, -, melte//] (a) *[śi]ñcacce meltesa käccilya* '[it is not] to be lowered onto a pile of snow' (IT-7a3^{E}); (b) */// atiyai-pisäl-melte-oraṣṣe puwar* 'a fire of grass, chaff, dung, or wood' (194b1$^{C/L}$); —**melteṣṣe** 'prtng to dung': *kewiye melteṣe ṣpel* 'a poultice of cow dung' (P-2a6^{C}).

■Connected probably in the first instance with TchA *malto* 'in first place.' And probably more distantly to PIE **mel-* 'go out, go up,' particularly as seen in Albanian *mal* 'mountain' (< **molno-*); the Tocharian would reflect **molto-* (VW:278); in this connection one might mention Latin *multus* 'numerous, many' (cf. de Vaan, 2008:394 who does not mention the Tocharian words). Tremblay (2005:425) suggests a borrowing of Iranian **marda-* 'head' for TchA *malto* and that would be a possibility if the two Tocharian words are to be kept separate.

mely- (vt.) 'crush, squeeze, lay waste'

Ps. II /**mely**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A -, -, melyäṃ (melyaṃ-ne)// -, -, melyeṃ; MP -, -, melyätär//]: ***:*** *ce$_u$ kerekauna wnolme mā melyan-ne* ***:*** [*melyan* = B(H)S *mardati*] (12b7^{C}), ***:*** *po päst melyan-me srūkalñe* 'death crushes them all' (45b5^{C}), *ktsaitsäññe srūkalyñe ṣpä melyeṃ 41* = B(H)S *jarā mṛtyuś ca marda*/// (U-2a1/ PK-AS-1Aa1^{C}), *kleśan[m]a palsko melyyen-ne* 'the *kleśa*s crush his spirit' (PK-AS-6Ba7 [CEToM]), *sū malyäträ* • 'he crushes/is crushed' (135a5^{A}); Ko. II (= Ps.) [Inf. melyatsi] (PK-NS-406a5^{C} [TVS]). [●The infinitive is /melyätsi/.]

■TchA *malyw-* and B *mely-* reflect PTch **meḷiẉi-* which matches Germanic **malwy-* exactly [: Gothic *gamalwjan* 'grind' (similar in formation are Old Norse *mølva* 'shatter' and OHG *mol(a)wēn* 'waste away')] (Meillet, 1911:461, VW: 278-9). PIE **molw-(e)ye/o-* is a present formation from the widespread root **mel-* 'crush' (see *mäll-* for further discussion). ►See also **mäll-** and **mil-**.

mewiyo/mewiya (n.[m/f]) 'tiger'

[mewiyo (m.)/mewiya (f.), -, mewiyai (m/f)//mewiyañ, -, -] *mewiyo* = B(H)S *vyāghra-* in the calendrical cycle (549a6^{C}), */// yerkwantalañ mewīyañ alloṅna św///* (IT-195a6^{C}), *ṣkasce* [sic] *ok meññaṃntse mewye-pikulne* [lege: *mewyai-*] 'the sixth [day] of the eighth month in the tiger year' (G-Qa1.1^{Col}).

■Probably a borrowing from Iranian, particularly one should compare (earlier) Khotanese *mauya* (later *muyi*) but also Sogdian *myw* (Poucha, 1931:177, fn. 12, Lüders, 1933:1018-9, VW:631-2).

ˣmesk- (vt.) ‘wrestle, struggle’

Ps. II /**mesk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [A -, -, meṣṣäṃ//] (on a wall inscription as the caption for two figures wrestling [*apud* Schmidt, 1998:80]). ●TchA gives evidence for a Class V subjunctive and a Class I preterite (e.g., *skāyā arth pāssi rakentu nu māskant ñi māk wäknā* ‘I tried to preserve the meaning, but the words made me struggle in many ways/presented many difficulties to me’ (A-230a5) with the same anomalous intersection of semantic and morphological voice seen in *wärsk-*, q.v. The same combination of simple thematic present combined with Class V subjunctive and Class I preterite is to be seen also with *tresk-* and *ments-*, etc.

■Perhaps to be united with TchA *māsk-* ‘present difficulties’ (Peyrot, 2011). A more general meaning, subsuming both ‘wrestle and ‘make difficulties’ might be ‘(make) struggle (with).’ Perhaps from PIE **mog^{h}-sk^{e}/$_{o}$-* and related to the otherwise isolated Greek *mákhomai* ‘fight’ or, if both ‘wrestle’ and ‘struggle’ come from ‘enmesh/be enmeshed,’ then from the PIE **mesg-* which underlies the semantically divergent (in Tocharian) *meske*. ►See perhaps **meske**.

meske* (nm.) ‘joint, portion; link, chain; sandhi’

[-, -, meske//meski, -, meskeṃ] *[:] mant astāṣṣi meski tne ṣñor-passontsa śeśśanmoṣ* • ‘so [are] the bone joints bound by sinews and muscles’ (5b1/2^{C}), *päklyauṣ cau jā[takäṣṣe me]ske* ‘listen to this portion of the *jātaka*’ (77a5^{C}); — **meskeṣṣe*** ‘prtng to binding’: only attested in the phrase **meskeṣṣi cāni** ‘a string of cash’ (= Chinese *guàn*): *meskeṣṣeṃ cāneṃ aiṣlyi* [lege: *aiṣlye*] *tākaṃ* ‘may he give the string of cash’ (492a1/2^{Coi}). [●For the meaning, see Pinault, 2008:377-378; compare *pautkeṣṣi cāni* ‘unstrung cash.’]

■TchA *masäk* and B *meske* reflect PTch **meske* from PIE **mosgo-* ‘knot,’ a derivative of **mesg-* ‘fasten together, knit together’ [: Lithuanian *mezgù* ‘knit together, tie together,’ *mãzgas* ‘knot,’ Latvian *mazgs* ‘id.,’ and probably those Germanic words represented by English *mesh* (P:746; MA:571)] (VW, 1949:301-2, Couvreur, 1950:127, VW:281). ►See also **mäṣkwatste** and perhaps **mesk-**.

mai (particle) ‘± perchance, perhaps; a bit, somewhat’

: mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe : ‘perchance will there be to me a falling from the great royal throne?’ (5a4^{C}), *mai no knetär-me ritau akālk* ‘perchance your cherished wish will be realized’ (107b1^{L}); *: spelke mai tarkacer k$_{u}$lātsi cek wärñai* ‘will you allow [your] zeal to fail at all?’ (28a1^{C}).

■Etymology unclear. On the model of *wai* and *rai*, from *wā* + *-i* and *rā* + *-i* respectively, perhaps we have *mā* ‘no, not’ + *-i*. If so, the original meaning might have been a parenthetical *nicht wahr*? or *mais oui*? It is also conceivable that, with VW (276), we have the PIE particle **mé(n)* (cf. Greek *mén,* Greek *mḗn*, and Greek *má*) that we see in *makte, mant, mäkte*, and *mäksu* (re-)modeled on *nai, wai*, and *rai*.

ˣmai- (vt.) ‘±gauge, estimate’

Ps. IXb /**maisk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [MP -, -, maistär//; MPImpf. -, -, maiṣṣitär//]: *[tä]prenäṃ ṣleṃts tsäṅkarwa maistär se :* ‘he estimates the peaks of the high maintains’ (355b3^{C}), • *kāmñäkte maiṣṣiträ täṅkwaṣṣe ///* (IT-205b5^{C}); Ko. IX (= Ps.) [Inf.

maistsi]: *wrocceṃ yśelmeṃ rinäskenträ mäntäk ällyaik - - - - maistsi rām no päknāskenträ* ‘they renounce great desires just as others intend, as it were to …’ (273a1/2^{A}); Pt. III /**meisä-* ~ méiäsā-**/ [A -, -, maista//]: *///-vasīr maista ce preke* (622a4^{C}). ■The equivalent of TchA *me-*. For further etymology see **maim**. ►See also possibly **mailyi**.

maiki* (nf.) ‘± broth’

[-, -, maiki//] *tarya traiwoṣṣai maikine taṣalle* ‘it [is] to be put in the thrice mixed broth’ (W-9b2^{C}), *kräṅkaiñai maikisa* ‘with chicken broth’ (W-14b1^{C}).

■From PTch **meikäi* which presupposes **meike-* (cf. *leke* and *leki*). This word would be an *o*-grade thematic derivative of PIE **meiḱ-/meiĝ-* ‘mix’ [: Sanskrit *mekṣáyati* ‘stir,’ Avestan *minašti* ‘mixes,’ Greek *meígnūmi* ‘mix,’ Latin *misceō* ‘id.,’ Lithuanian *miešiù* ‘mix,’ etc. (P:714; MA:384)] (VW, 1977a:144).

mait-, ►mit-.

¹maitär ~ maittär (n.) ‘friendship; benevolence, good will’

[maitär, maitärntse, maitär//] (224a3^{A}): **—mait(t)arṣṣe** ‘prtng to friendship or benevolence’: *maiyttärṣṣe no warsa* ‘with, however, the water of benevolence’ (212a2$^{E/C}$); **—×maitär-palsko** ‘of friendly disposition’ (338a5^{A}). ■From B(H)S *maitrī-*.

²maitär* (n.) a meter of 4x12 syllables (rhythm 5/7)

[-, -, maitär//] (158a6^{C}).

Maitrajñe (n.) ‘Maitrāyajña’ [sic] (PN)

[Maitrajñe, -, -//] (K-2b4/PK-AS-7Bb4^{C}).

maitrāk* (n.) ‘maitreya’

[-, -, maitrāk//] (74b1^{C}). ■A borrowing from Iranian, itself a borrowing from B(H)S *maitreya-* (Lane, 1966). Cf. TchA *metrak*. ►See also the next entry.

maitreye (n.[m.sg.]) ‘maitreya’

[maitreye, maitreyi, maitreyeṃ (voc. maitreya)//-, -, maitreyeṃ] *maitreya* ‘O maitreya!’ (PK-NS-49B-b2^{C} [CEToM]), *ñäkteṃ maitreyeṃ lkāṃ* ‘he will see gods and maitreyas’ (274a3^{A}), *ostmeṃ pudñäktentse maitreyi :* ‘from the house of the Buddha and the maitreya’ (THT-1573K-a5^{C}). ■From B(H)S *maitreya-*. ►See also previous entry.

maim (n.[m.sg.]) ‘thought, thinking’

[maim, -, maim//] • *eneṅkaś paspārtau cwi maim palskw attsaik* • ‘completely turned inward [is] his thought and spirit’ (41a2^{C}), *śl=āknātsaññe maimtsa trikseṃ duśśīläñe yamaskeṃ* ‘with ignorance they stumble in judgment and show bad character’ (K-8al/PK-AS-7Ha1^{C}); **—×maimaṣṣe** ‘prtng to thought’ (IT-120b2^{C}).

■TchA *mem* and B *maim* reflect PTch **meimä*, a nominal derivative of *mai-* ‘gauge, estimate,’ q.v.’ The nominal formation (as if from PIE **-mn̥*) is the same as in *saim*, q.v. Extra-Tocharian cognates are uncertain. It is possible, with VW (295-6, though details differ), to see in the Tocharian words a reflection of PIE **mod-ye/o-* (for the *o*-grade in a *ye/o*-present one might compare *mely-*) or **mēdye/o-*, derivatives of **med-* ‘measure’ [: Greek *médomai* ‘provide for, be mindful of,’ Greek *mḗdomai* ‘intend, keep watch,’ Latin *meditor* ‘consider, meditate,’ Old Irish *midiur* ‘think, judge,’ Gothic *mitan* ‘measure,’ and nominal derivatives in Indic and Armenian (P:705-6; MA:262, 374)]. Alternatively it would be possible that we have PIE **meh$_1$-ye/o-*, a derivative of **meh$_1$-*

'measure' in the background [: Sanskrit *mā́ti*/*mimā́ti* 'measures,' Avestan *mā-* 'id.,' Albanian *mas* (< *$mḗ_1tyō$) 'id.,' Latin *mētior* 'id.,' and other derivatives in Greek, Germanic, and Balto-Slavic (P:703-4; MA:249; LIV:424ff.; Cheung, 2006:254-257)]. ►See also next entry and presumably **mai-**.

maimantse (adj.) 'learnèd, skillful, clever, excellent'

[maimantse, -, - (voc. maimañcu)//maimañci, -, maimañceṃ] • *te-mäṃnt maimantse śtwerātse* = B(H)S *idaṃ bhadracatuṣṭayam* (251a6^{E}), *maimañceṃ appamāt sū yamastär* 'he treats badly the just' (31b2^{C}), *ñakteś weṣṣäṃ maimañcu pālka* 'he says to the god: excellent one, look!' (99a3^{C}), *maim[añceṃmpa]* = B(H)S *peśalebhiś* (307b8^{C}). ■A derivative clearly of **maim**, q.v., but the exact mechanics are unclear. From the genitive of *maim*, i.e., '*of thinking' > 'clever' (cf. *mutkāntse*)?

maimatsäññe (n.) 'tranquility, equanimity, absence of passion; moderation'

[maimatsäññe, maimatsäññentse, maimatsäññe//mainatsäññenta, -, maimatsäñ-ñenta] *mainätsäñe* [lege: *maimätsäñe* (Malzahn, 2007a:287)] = B(H)S *śama-* (251a6^{E}), *maimatsñenta* = B(H)S *bhadratā-* (IT-151b6^{C}). ■Clearly a derivative of **maim**, q.v., an abstract derived from a putative **maimatstse* 'having thought.'

maiyya^{C} **~ maiyyo**$^{C\text{-}L}$ **(~ meiyyo**^{A}**)** (nf.) 'power, might, strength'

[maiyya (~ maiyyo), -, maiyya (~ meyya^{E})//maiyyāñ, -, maiyyaṃ (~ maiyyana)] *etre$_u$ññai meyyāsā* 'by heroic might' (274b2^{A}), *maiyyāmeṃ ... tsäṅku* [lege: *tsäṅkau*] 'by force [i.e., against his will] he [has] arisen' [*maiyyāmeṃ* = B(H)S *balasāt*] (11a8^{C}), *kektseñäṣṣa maiyyo* 'bodily strength' (371b2^{C}); **—maiyyātstse ~ meyyātse**^{E} (adj.) 'powerful, strong, vigorous;' (n.) 'powerful person' (cf. next entry): *olyäpottse meyyātse ste aknātsaññe* 'extremely powerful is ignorance' (PK-AS-12Ha4^{A} [Pinault, 2000b:150]), *maiyyācce wer* 'a powerful hatred' (90b2^{C}), *6 te keś tattārmeṃ onmiṃ maiyyātstse eritär* <•> 'taking this into account a powerful one might evoke repentance' (290a6^{C}) , *maiyāc[c](e)pi eṅwentse* 'of a powerful man' (PK-AS-7KC [CEToM]); **—maiyyāṣṣe** 'prtng to power or strength' (371b6^{C}).

■This TchB word is in origin a regular abstract ([as if] PIE *moh_1iwyeh_a-) meaning *'youthful strength' to the *moh_1iwo- which gave *maiwe* 'young; youth,' q.v. Semantically we see a parallel of sorts in the history of Lithuanian *jėgà* 'power, strength' (see Adams, 1987b) or in the relationship of Gothic *magus* 'boy' and *mahts* 'power, might.' Not with VW (629) a borrowing from Sanskrit *māyā-* 'magic' on both semantic and, particularly, formal grounds (*māyā* could only have become **māy(a)* or possibly **mai*). ►See also the next two entries and **maiwe**.

ˣmaiyyaññe (n.) 'strength'

[maiyyaññe, -, -//] /// *maiyaṃñe* • (IT-864b2$^{?}$). ■A derivative with much the same meaning from **maiyya**, q.v.

maiyyā$_u$ (adj.) 'powerful, strong'

[m: maiyyā$_u$, maiyyānte, maiyyānt//] *tā$_u$ maiyyasa maiyyāwä ālu* 'powerful through strength, [yet?] I was held back' (IT-11a1^{C}), *poyśiṃne takarṣkñe maiyyānt ersamai* 'I evoked a powerful faith in the Buddha' (400b2^{L}). ■An adjectival derivative of the previous entry.

mailyi '?'

/// [ene]ṅka mailyi ite kre/// (563b3^{C}). ●The masculine plural gerund from the verb *mai-*, q.v?

maiw-, ►miw-.

maiwe (adj.) 'young'

[m: maiwe,-, -//maiweñ, -, maiweṃ] */// ywārśkāññi pik$_{u}$lameṃ k$_{u}$se rano maiwe[ño]* '[those of] middle years and those who are young [*maiweño* = B(H)S *daharā-*] (2a5^{C}); —**maiwäññe*** 'youth': *mäksu no yāmor mäkcewsa wnolmi maiwañ̈ñesāk warñai entwek läkle-lyakāñ mäskenträ* 'what is the deed through which creatures from youth on see only suffering?' (K-5a6/PK-AS-7Ea6^{C} [CEToM]).

■The exact equivalent of Old Norse *mjór* 'small, thin' (< Proto-Gmc. **maiwa-*). Both reflect PIE **moh$_{1}$i-wo-* 'growing,' whence 'young, in the full vigor of youth' (semantically the Germanic form represents a case of pejoration [Melchert, p.c.]). The same **moh$_{1}$i-* is seen in Hittite (3rd sg.) *māi* (3rd pl. *miyanzi*), from **móh$_{1}$yei ~ mh$_{1}$yénti*, *maya(nt)-* 'grown man' (**moh$_{1}$yo-*), *miyant-* 'grown' (**mh$_{1}$yént-*). In Cuneiform Luvian we have Cuneiform Luvian *mayassi-* 'assembly, crowd, mass,' Hieroglyphic Luvian *maya(n)t-* 'many,' and in Lycian *miñt* 'group which oversees the tombs.' (See Melchert, 1984:46, for the Hittite forms and Melchert, 1987:184, fn. 5, for the Luvian and Lycian ones; MA:249.) The unextended **moh$_{1}$-* is perhaps to be seen in TchB *māme* 'unripe,' q.v. Less likely as the PIE antecedent would be **moih$_{x}$wo-* (Lane, 1938:24, VW:277; cf. P:711), a derivative of **meih$_{x}$w-* 'tremble' (see *miw-* for further discussion). The semantic develop-ment would be *'trembling' > 'young' (i.e., 'trembling' > 'tender (of plants') 'young'—cf. Rumanian *tînar* 'boy' < Latin *tener* 'tender'). Not with Hilmarsson (1989c:85-87, fn. 8) from a PIE **mēd-i-h$_{a}$-*, a collective derivative of **mēd-i-* 'thought' [: Armenian *mit* 'thought']. ►See **maiyyo** and possibly **māme**.

moko (adj.) 'old (of people)'; (n.) 'elder'

[m: moko, -, mokoṃ//mokonta, -, -] *kauś maitam lyakām mokoṃ protär wes śle aklaṣlyeṃ po watesa osta[meṃ ltuweṣ poyśiṃś]* 'we went out and saw our older brother with [his] disciples [who had] for a second time left the house [= become monks] of the Buddha' (108a3^{L}); *moko Perñik* 'the elder P.' (LP-33a2^{Col}), *ypoy-mokonta* '± senators' (?) (Pinault, 1984a:27).

■The equivalent of TchA *mok* 'id.' but beyond that equation things are very uncertain. TchA shows a plural adjective *moklāñ* 'old,' apparently in comple-mentary distribution with *mok* (singular only attested), which looks like a deverbal construction **mokal* or **mokäl*, presupposing a verbal root **mok-*. If all this is so, *mok*/*moko* might result from a present participle in **-ānts* (incidentally there is no need to see B *mok* as a borrowing from A [as per VW:301]), parallel to the verbal adjective in *-l-*. Sieg, Siegling, and Schulze (1931:456) opt for a connection with TchA *muk-*, B *mauk-* 'desist' (< *'let go, slip away, run away') as the underlying verb which would be phonologically impeccable for both languages but the semantics are not very convincing. (So also VW:301 and Hilmarsson, 1986:39-40.) Certainly in TchB there is no inherent notion of feebleness in *moko*, cf. 'older brother' at 108a3. Perhaps we have a verb

maĝ(h$_a$)-eh$_2$-* or even **maĝh$_a$-e/o-* from **meĝh$_a$-/maĝ-* ‘great, large, many’ that lies behind *māka*, q.v. The verb would have meant ‘make great(er), magnify’ if transitive (and would be the quasi-equivalent of the Italic **magere* that lies behind the [historically] frequentive-intensive *mactāre* ‘honor the gods, make a sacrifice’) and ‘become great, grow up’ if intransitive. ►See possibly **māka.

mokoc(e)* (n.[m.sg.]) ‘thumb’ (?) [*paiñe mokoc(e)* = ‘big toe’]

[-, mokocäntse, mokoc//] */// [arañcä]ś eṃśke paiñe mokoc taṅtsi :* ‘up to the heart, even unto the big toes’ [Tch dual] (41b8^{C}), • *śwālyai [pai]yyeññe mokocintse āntene tuciyai tanākkai lkāṣṣäṃ* ‘on the tip of the right big toe he sees a yellow spot’ (580b2^{L}).

■Etymology uncertain. Perhaps this word is related to the previous entry as ‘± the big one’ (cf. *märkwace* *‘the short one’). It may, however, be related to the TchA adjective *mokats* ‘strong’ (Hilmarsson, 1986:16) if, indeed, the latter is not also related to *moko* (VW [305-6] relates *mokats*, and B *mokoce*, to TchA *muki* of unclear meaning—it occurs in conjunction with *nati* and *tampe*, both ‘power, might’ and might also mean the same, and relates them all to Old English *mēagol* ‘strong,’ though this word is usually taken to be *meagol* and thus unrelatable to a PIE **meug-* or the like). There is no *a priori* reason to connect, as VW does, TchA *muki* ‘middle finger’ (?) to *mokoce*.

mokośwañ, **mokoṃśka**, ►mokauśka.

mokauśka$^{E\text{-}C}$ ~ **mokoṃśka**^{C} ~ **mokośka**^{Col} (nf.), **mokoṃśke**^{C} (nm.) ‘monkey’

[f: mokauśka ~ mokoṃśka, -, mokauśkai ~ mokoṃśkai//mokoṃśkañ, -, -] [m: mokoṃśke, -, -//] *///ñ mokośwañ* [lege: *mokośkañ*?] *kercapañ [w]at [n]o* (118b3^{E}), *mokoṃśk[e]* = B(H)S *makkara-* (549a5^{C}), *mokośkai-pikulne* ‘in the year of the monkey’ (PK-Cp.25.1^{Col} [Pinault, 1987a:160]).

●/■Forms whose second syllable have *-auś-* are found at all stages of Tocharian B history; forms with *-oṃś-* are found only in Classical Tocharian B (see Peyrot, 2008:92). Apparently the latter then result from some sort of innovation, perhaps a folk etymological connection with *moko* (i.e., ‘little old man,’ see also VW: 299). Thus the earliest form is *mokou-* or the like which, except for the vowel of the initial syllable, matches Tch TchA *mko-*. Both are then (independent?) borrowings from the Chinese form ancestral to contemporary Chinese *mùhóu* (Lüders, 1933:1018). Blažek (1997b) provides speculative possibilities for the word’s prehistory in Chinese.

mokṣ (n.) ‘deliverance’

[mokṣ -, mokṣ//] (M-2a5/PK-AS-8Ba5^{C}); —**mokṣäṣṣe*** ‘prtng to deliverance’: *plāc mokṣäṣṣai* ‘a word of deliverance’ (587a3^{A}). ■From B(H)S *mokṣa-*.

Mokṣagupte (n.) ‘Mokṣagupta’ (PN in graffito)

[Mokṣagupte, -, -//] (G-Su2^{Col}).

Mokṣacandre (n.) ‘Mokṣacandra’ (PN in graffito)

[Mokṣacandre, -, -//] (PK-DAM.507a15^{Col}, G-Qm7^{Col}).

Mokṣamitre (n.) ‘Mokṣamitra’ (PN in graffito)

[Mokṣamitre, -, -//] (G-Su17^{Col}).

Mokṣarakṣite* (n.) ‘Mokṣarakṣita’ (PN)

[-, -, Mokṣarakṣiteṃ//] (577b6^{C}).

ˣmokṣarāmṣe* (adj.) ‘prtng to Mokṣarām’ (a placename)
[m: -, -, mokṣarāmṣe//] *cai mokṣarāmṣe puwarś śāmna* ‘these [are] the men for the *mokṣarām* fire’ (SI P/117.2^{Col} [Pinault, 1998:13]).

Mokṣawarme (n.) ‘Mokṣavarma’ (PN in graffito)
[Mokṣawarme, -, -//] (G-Qm13^{Col}).

Mokṣasene (n.) ‘Mokṣasena’ (PN of graffito)
[Mokṣasene, -, -//] (G-Su10^{Col}).

Mokṣasome (n.) ‘Mokṣasoma’ (PN in graffito)
[Mokṣasome, -, -//] (G-Qm9^{Col}).

mot (n.) ‘alcohol; alcoholic beverage; wine’
[mot, -, mot//] *se ṣa[māne] mot māla trikelyesa śakse yokäṃ* ‘whatever monk drinks alcohol or intoxicating beverage, through befuddlement, or brandy’ [*mot* = B(H)S *surā*-] (IT-246b1/2$^{C/L}$), *madanaphalṣe ṣat twerene tsanapale mot spärketrä* ‘a sliver of thorn-apple [is] to be stuck in the door; the alcohol evaporates’ (M-2a2/PK-AS-8Ba2^{C}); **—motaṣṣe** ‘prtng to alcohol/wine’: *e[nd]re[tst]se[ñ]-ñ[e] kṣemakule wasa y laikar mallantsas-meṃ ñu-kṣunaṣṣe-motaṣṣeṃ tarya käṃnte* (Bil 1.1/SI P/141^{Col} [Schmidt, 2001:17]), (497b2^{C}); **—motä-yokaiṃ** ‘thirsty for alcohol’: *śtwara tasanmane ite ite motä-yokaiṃ taṣalle* ‘one [is] to set those thirsty for alcohol on four very full containers’ (M-3a4/PK-AS-8Ca4^{C}).
■VW (633) takes this as a borrowing from an Iranian source, e.g., possibly Sogdian *mwδ* (so also, e.g., Tremblay, 2005:438). This is possible but by no means certain, as Tocharian seems to have borrowed the Iranian word from an *-l-* dialect of Iranian in the form *māla*, q.v. It is possible to see in *mot* a vr̥ddhied equivalent of *mit* ‘honey,’ q.v., that is, in Indo-European terms **mēd*^{h}*u*- ‘that made from honey, mead’ and **méd*^{h}*u*- ‘honey’ (a genetic relationship of some sort of *mot* with PIE **méd*^{h}*u* was suggested by Meillet in Hoernle, 1916:380). Formally similar would be *yot*, q.v. ►See also **mit** and **kuñi-mot**.

motarne (n.) a medical ingredient
[motarne, -, -//] (W-36a5^{C}).

motartstse* (adj.) ‘green’
[m: -, -, motarcce//] [f:// motarccana, -, -] *[mā mo]tärcce nestsi* [*motärcce* = B(H)S *haritatva*-] • *mā aukṣ[i]tsi* • *mā parākatsi* = B(H)S *abhavyo haritatvāyā-bhavyo vurūḍhiṃ vr̥ddhiṃ ... āpattum* ‘incapable of greenness; incapable of growing [or] thriving’ (IT-106b5^{E} [cf. K. T. Schmidt, 1984:152]), *motarcca[na]* (KVāc-30a3/THT-1121a3^{C}).
■TchA *motarci* (f. sg.) must be related since it also reflects a color-term, though on the TchA evidence one can only say that it is some sort of dark color. However, TchA *motarts*- and B *motärtsts*- can not reflect the same PTch antecedent since A *-a-* and B *-ä-* are incompatible and *-o-* and *-o-* are difficult at least. I take the TchA word to be a borrowing from B, from a dialect where the underlying stressed *-ä-* had already become *-a-*. Not with VW (303) related to Greek *amudrós* ‘dim, faint, obscure; weak’ as the phonological development is difficult and the semantic development unexplained. Probably related to Proto-Slavic **modrŭ*, seen in Serbo-Croatian *modar*, Polish *modry*, Czech *modrý,* all ‘(dark) blue’, Hittite *āntara*- ‘blue’ (< *m̥dhró*-), and Germanic **madrō*-, a small flowering plant of some sort (Old English *mæddre* ‘madder’ [originally *Galium*

[the bedstraws] and *Asperula* [woodruff] spp., now *Rubia tinctorum*], Old Norse *maðra* ‘galium boreale’, OHG *matara* ‘madder’ [cf. P:747; for the Slavic and Hittite, see Derksen, 2008:320-321, with prior references]). The Slavic and Germanic suggest a PIE **mod^{h}r-o/eh$_{a}$-* ‘coloring [agent]’ (**mod^{h}-r̥* would be a verbal noun from an otherwise unattested **modh-* ‘color’); the Tch would reflect a PIE **mod^{h}r-u-* ‘color(ing)’ plus the later *-tstse*. The Germanic association with ‘madder’ and ‘red’ is secondary, because of the use in dyeing of the roots of madder and some of the bedstraws. It is possible the bedstraws were originally named for their characteristic yellow-green flowers. If so, the PIE meaning would likely have been in the ‘blue-green’ area.

ˣ**Motisāre** (n.) ‘Motisāre’ (PN in administrative/monastic records)

[Motisāre, -, -//] (SI B Toch. 12.4^{Col} [Pinault, 1998:16], THT-4000, col. 2 -13$^{?}$).

modit (n.) ‘pleasure, delight’

[modit, -, -//] (333b7$^{E/C}$). ■From B(H)S *modita-*; ►see also *mudit*.

morauśka* (n.) a kind of flowering plant

[//-, -, morauśkaṃ] */// śtare morauśkaṃ* [sic] ‘they scattered the *morośk*s’ (389a7^{E}); **—morauśkaṣṣe*** (~ **moroškaṣṣe***) ‘prtng to a *morauśk*’: *morośkaṣṣa pyāpyo* (M-1b7/PK-AS-8Ab7^{C}).

moli(ye)* (n.[f.pl.]) ‘± dispute’

[//-, -, moliṃ] ***:*** *rekiṣṣana ṅke toṃ molints=ālyauc[e] ///* ‘[if] then these verbal disputes [should arise]’ (27a4^{C}).

■In Indo-European terms from **mōluh$_{1}$en-* or **moluh$_{1}$en-*. Semantically this word is most closely related to Greek *mōléō* (Cretan *mōlíō*) ‘contend, bring an action at law,’ *mṓlos* ‘toil of war, struggle,’ *antímōlos* ‘adversary in a suit’ (VW:302, with differing details; MA:125). Whether with VW this Greco-Tocharian etymon is further related to Latin *mōlēs* ‘shapeless mass, bulk, pile,’ Latin *molestus* ‘troublesome, irksome, grievous,’ etc. (see Frisk’s cautious discussion, 1970:282; Beekes, 2010:990, doubts the Greek connection with Latin and does not mention Tocharian) is unclear. Perhaps also to be connected is Old English *mǣl* ‘speech, quarrel’ and Old Norse *mál* ‘speech, legal dispute’ on the other. (Cf. Hilmarsson, 1986:13, though not with him from **m(e)h$_{a}$d-tlo-* with reduction of **-dtl-* to **-tl-* in pre-Germanic [and a connection with Gothic *maþla-* ‘meeting place, market’] but **-dl-* in pre-Tocharian.) ►See also possibly **mäll-**.

Molyoke (n.) ‘Molyoke’ (PN)

[Molyoke, -, -//] (LP-13a2^{Col}).

mosake PN?

/// • ṣak-ṣene • mosake • /// (LP-28a3^{Col}).

mauk- (vi.) ‘desist, refrain’

G Ko. V /**māukā-**/ [A -, -, maukaṃ//]: *[k]ete no ṣletkäṃ* [lege: *pletkäṃ*] *karuṃ aiśamñe asaṃkhyainta kalpanmaṣṣai lālyīs=aṣkār mā maukaṃ* ‘to whom, however, pity and wisdom arise, he will not turn back from the effort of countless ages’ (591b6^{L}); Pt. Ib /**māukā́-**/ [A -, maukāsta, mauka// -, -, maukāre; MP -, maukātai, -//]: *lakl=ālyeṅkäṃts kalatsi mā ñi mauka arañce ṣeme kṣaṃn ra* (266b2/3^{C}), */// śaul käryātai tainasäñ mā ṣ mauk[ā]st[a •]* (239b2^{C}), *yolaiñememṃ maukatai* ‘from evil hast thou desisted’ (241a4^{E}).

K Ps. IXb /**mā́ukäsk**$^{'ä}$**/$_{e}$-**/ [MP -, maukästar, -//]: *///ñeś näno maukästār eneṃ* (PK-AS-12Aa3^{A} [TVS]).

■TchA *muk-* and B *mauk-* reflect PTch **mäuk-* (B having generalized full-grade forms) from PIE **meuk-* 'slip away (from)' [: Sanskrit *muñcáti*/*mucáti* 'let loose, free,' Lithuanian *mùkti* 'slip away from, escape, run away,' Russian OCS *mъknuti sja* 'pass over,' OCS *mъčati* 'chase' (P:744; MA:527-528; LIV:443f.)] (VW, 1941:63, 1976:306). From this root also comes B *mäk-* 'run,' q.v. ►See also **amaukatte** and **mauki** and, more distantly, also **mäk-** and perhaps **moko**.

mauki* (n.) 'stop, pause'

[-, -, mauki//] *poyśiññeṣṣe akālksa yam ñiś ytāri snai mauki ///* 'because of my wish for Buddha-hood I go the way without stop' (S-8a5/PK-AS-4Ba5^{C}). ■A derivative of *mauk-*, q.v. For the formation, see Adams, 1990a.

×maute (n.) 'avarice, avidity'

[maute, -, -//] *me$_{u}$ne* (145a8^{A}), *maute* (PK-AS-6Bb4^{C}, PK-AS-6Ca3^{C} [both CEToM]). ●The Paris MSS make clear that the medial consonant is <t> rather than <n>. ■(As if) from PIE **moud^{h}-o-* a derivative of **moud^{h}-* seen in Lithuanian *maudžiù*/*maũsti* 'desire passionately' and Czech *mdlíti po čem* 'desire, strain after' (cf. VW:282; MA:158).

Maudgalyāyane (n.) 'Maudgalyāya' (PN of a pupil of the Buddha)

[Maudgalyāyane, Maudalyāyani, Maudgalyāyaneṃ//] (3a2^{C}, Broomhead), (Pinault, 2000b:162). ■From B(H)S *Maudgalyāyana-* (cf. TchA *Maudgalyāyaṃ*).

mauṃ (n.) '?'

[-, -, mauṃ//] *[wewe]ñu [yo]lo [r]eki mauṃ kä[llāṣṣäṃ]* 'the evil word spoken brings *mauṃ*' (20b3^{C}).

maur, ►see mahūr.

maul '?'

[po]meṃ po kuśalasāsrap maul ārupi/// (173b4^{C}).

mcuṣka^{E-C} ~ **mñcuṣka**^{C} ~ **mäñcuṣka**^{C} ~ **miñcuṣka**$^{C-L}$ (nf.) 'princess'

[mcuṣka, -, mcuṣkai//mcuṣkana, -, -] *cwī no lānte tkācer mñcuṣka temtsate* 'to this king, however, was born a daughter, a princess' (349b4^{C}). ■Derivative of **mcuṣke** with feminine *-ā*.

mcuṣke^{A-C} **~ mñcuṣke**^{C} **~ mäñcuṣke**^{C} **~ miñcuṣke**$^{C-L}$ (nm.) 'prince' [*asānṣṣe mcuṣke* 'crown prince']

[mcuṣke, mcuṣkentse, mcuṣkeṃ //mcuṣkanta^{C}, -, mcuṣkanta^{C} (= voc.) ~ mcuṣkaṃ^{A}] *mcuṣke tā$_{u}$ lyaka* 'the prince saw her' (THT-1312b3^{A}), *mcuṣkantsā* 'by princes' (THT-1321b3^{A}), *asānṣṣe mcuṣke* 'throne prince' (= 'crown prince') (IT-12a6^{C} [cf. Broomhead, 191]), *54 saswa pstināṣṣar pi mcuṣkant=ā///* 'O lord, (if you please), keep the princes silent' (53a2^{C}), *pyāmtso säswentse yaitkor mcuṣkanta* 'do, princes, the command of the lord!' (589b3^{C}). ●For the chronological distribution of the different shapes of the initial of this word, see Peyrot (2008:76-77).

■TchA *mäśkit* and B *mcuṣke* reflect PTch **mäć-* with different diminutive suffixes. Extra-Tocharian connections are unknown. Since the *-ñ-* of the TchB form is an inner-Tocharian B innovation (Peyrot), the Tocharian words cannot come from PIE **m(e)nk-eu-* as usually supposed.

mñcuṣka, mñcuṣke, see ►mcuṣka, mcuṣke.

ˣmpa (particle) '±like, as if'

/// pātri soy tetemu mpa tākaṃ-ne • '…he$_1$ will be like a son born to his$_2$ father' (327a1^{L}), *[a]pṣantse* [lege: *appantse*] *soy tetemu mpa palsko ///* (327a2^{L}). ●The context is a passage describing who is related and who not. Anyone within seven generations (actually nine, since the counting backwards only begins with the grandparental generation) is like a brother or sister.

■Synchronically distinct, but historically identical, to the comitative ending *-mpa*, q.v. We might suppose that *mpa* is from PIE **me* 'with' + some other particle.

-mpa the ending of the comitative.

■See previous entry.

mrakwe* (n.) '± portion'

[-, -, mrakwe//] *alyekä kca warttoṣṣe makūltsa tatrāpparmeṃ rūpsa klāya märsāne* [lege: *pärsāte*] *keṃne mrakwe yopsa-ne* 'tripping over some forest root, he fell on his face spraying a portion [?] on the ground [where] it entered in' (88a2/3^{C}).

■If correctly identified semantically, probably (as if) from PIE **mreĝ^{h}wo-*, a derivative of **mṛĝ^{h}u-* 'short' (more at *märkwace*) (VW, 1965:501-2, 1976: 303).

mrañco (n.) 'black pepper, peppercorn (*Piper nigrum* Linn.)' (?) (MI)

[mrañco, -, -//] *mräñco* (THT-1535, frgm. d b3^{E}), *mrañco* (500a4^{C}, P-2b5^{C}). ■In some fashion from B(H)S *marica-*?

mrāce* (n.) 'summit, top of head'

[-, -, mrāc//] *stmau ṣña-nwalñeṣṣepi Sumerntse mrācne* 'standing on the self-announcing summit of Sumeru' (TEB-58-19/SI P/1b^{C}), [in Manichean script] *mr'š* (Gabain/Winter, 1958:12).

■TchA *mrāc* and B *mrāce* reflect PTch **mrācē* but extra-Tocharian connections are unknown. Probably not with Winter (1965:205; also Schrader/Nehring, 1923:634) related to Sanskrit *mūrdhán-* 'head' as the latter is surely to be connected with Old English *molda* 'top of the head'; nor with VW (303-4) from **mrōĝ-ti-*, a derivative of **mereĝ-* 'boundary.'

Mrägaśiri* (n.) 'the third (or fifth) *nakṣatra*' (roughly equivalent to Orion)

[-, -, Mrägaśiri//] (M-1b5/PK-AS-8Ab5^{C}). ■From B(H)S *mṛgaśiras-*.

mrik part of a magical formula?

srik mrik [the entire graffito] (PK-Dd1^{Col})

mruntsañ '?'

[winamā]ññi pyapyaicci wawakāṣ po kompaino ayato eśnesaisäñ mruntsañ ka /// (588a1^{E}).

mrestīwe (n.[m.sg.]) 'marrow'

[mrestīwe, -, mrestīwe//] *mīsāmeṃ pitke āsta mrestī[we] ///* 'from flesh [come] spittle, bones, marrow' (THT-1324, frgm. b-b1^{A}), ***:*** *tot yam-c ñakta śaranne astan=eṣke mrestiweśc* **:** 'so far do I go to thee, O God, for refuge in [thy] bones, even unto the marrow' (241b2^{E}), *[i]kañceṃ-waceṃ ṣukaunne mrestīwe kektsenne tä[nmastär-ne]* 'in the twenty-second week marrow appears in his [*scil.* fetus's] body' (603a1^{C}).

■Etymology uncertain. Probably from a pre-Tocharian **mostr-* [: Sanskrit *mastíṣka-* 'brain,' Pashai *mastrák* 'brain,' Avestan *mastərəg-an-* 'brain' reflecting a PIE **mostr̥* 'brain, marrow'] with the **-r-* moved to the beginning cluster. TchA *mäśśunt* 'marrow' may reflect a PIE **mest-yu-*. Watkins (1995:535) suggests that **mostr̥(g)* is methasized from **mosgrt* seen in Sanskrit *majján-* 'marrow,' English *marrow*, etc. (MA:79-80). Not with VW (293) who suggests a connection with Old Irish *smiur* 'marrow' and some other phonologically unlikely connections.

mrausk- (vi/t.) **G** 'feel an aversion to the world (intr.); feel an aversion toward (tr.); = K (tr.)' **K** 'make someone feel an aversion for the world'

G Ps. VIa /**mrāusknā́-**/ [MP -, -, mrausknātär//]: *///n muskālläññe kärsormeṃ mā kca mrausknātär* 'having the disappearance [of many beings], he does not feel an aversion to anyone' (K-12a6/PK-AS-7La6^{C} [reading and translation Malzahn and Pinault, p.c.]); Ko. V /**mrā́uskā́-**/ [MP -, -, mrauskātär// -, -, mrauskāntär; Inf. mrauskatsi; Ger, mrauskalle*]: *teki ktsaisñ[e] srūkalñesa=empelye mraus-katrä* 'due to illness, old age and death, one will feel a terrible aversion to the world' (THT-1859b2^{A}), *parskaṃ onmiṃ yamanträ kwipeññenträ ṣpä ykāṃṣäṃñ-ñenträ mrauskanträ* '[if] they fear and repent, feel shame and disgust and feel a revulsion for the world' (K-3a5/PK-AS-7Ca5^{C}), • *tumeṃ weña śkamaiyya l[ā]nte palsko mrauskatsiś* • 'then the ten-powered one spoke in order to turn the spirit of the king from the world' (5a7^{C}); Pt. Ib /**mrāuskā́-**/ [MP mrauskāmai, -, mrauskāte// -, -, mrauskānte]: *[alā]ṣmo[ṃ] srukoṣ ṣpä [lye]lykormeṃ ñiś mrauskāmai :* 'having seen the sick and the dead I felt an aversion to the world' (5a1^{C}); PP /**māmrā́uskā-**/: *keklyauṣormeṃ mrauskāte mamrauskau wlawāte palsko* 'hearing [this] he became disgusted with the world; having this aversion, [his] spirit became controlled' (A-1b5/PK-AS-6Bb5^{C}); **—mrauskalñe** 'aversion or indifference to the world': *: wnolmi [tan]e snai spelke mā mrauskalñ=ersenträ 90* 'beings here [are] without zeal and do not evoke aversion for the world' (3a6^{C}).

K Ps. IXb /**mrā́uskäsk**$^{'ä}$**/**$_{e}$**-**/ [A -, -, mrauskäṣṣäṃ (?)//; MP -, -, mrauskästär//; MPImpf. -, mrauskäṣṣītär, mrauskäṣṣitär (?)//; *nt*-Part. mrauskäṣṣeñca]: *läkle-ntaṣṣe klautkeṃtsa ṣañ añm no su mrauskästrä* 'due to the manners of suffering, he makes himself feel an aversion to the world' (PK-NS-54b5^{C} [TVS]), • *tsārwäṣṣit-me śaśit-me mrauskäṣṣitar alyeṅkäṃ* • 'thou didst fill them with joy, and called them, and made others feel disgust with the world' (231b2$^{C/L}$).

■TchA *mrosk-* and B *mrausk-* reflect PTch **mreuskā-* but extra-Tocharian connections are dubious. Hilmarsson (1988:46) suggests a connection with the otherwise isolated Avestan *mraoī* 'was maltreated.' Malzahn (TVS) suggests, in view of its highly specialized meaning, that the actual Tocharian verb is likely to be a denominative to **mreuske*, itself a derived noun from **mräu-sk-* and related to the Avestan. Not with VW who suggests (304) that we have a metathesis from **maursk-* and a relationship to Greek *(a)maurós* 'somber, dark' where neither the semantics nor the phonological development are particularly convincing. The latter etymology goes back to Schneider (1941:50) and VW (1941:69).

mlake(-) '?'

/// yśamna [lege: *yśāmna*] *cmimra mlake///* (584b6$^{C?}$).

mlaṅkäṃ '?'

/// s•k mlaṅkäṃ : (351.2^{C}). ●In all probability a third person singular, Class VII present of a verb whose root is *mälk-*. Perhaps the present of *[1]mälk-* 'interweave, bind on' above, q.v.

mlamo (adj.) 'melting'

[m: mlamo, -, -//] *ṣañ läklenta warpatsi waśīr klautkoy-ñ arañce tsmoytär-ñ nete mlamo tākoy-ñ arañce* 'may my heart turn to diamond to endure my own sufferings; may my power grow; may my heart be melting' (S-8b1/PK-AS-4Bb1^{C}). ■From *mäl-*, q.v., for further discussion.

mlaṣe (n.) '?'

[mlaṣe, -, -//] *Pawaśke ecce mlaṣe plaka* 'P. brought/sent the *mlaṣe* hither' (491aIII^{Col}). ●In form it looks to be a nominalized adjective of appurtenance (in *-ṣṣe*) to a noun **mal* or **mala*. ►See discussion s.v. **[2]plāk-**.

mlucku, ►see s.v. mlutk-.

mlut- (vt.) 'pluck'

Ps. IXa /**mlutáskʾ[ä]/[e]-**/ [Ger. mlutāṣṣälle*]: *skrenantse paruwa mlutāṣällona* 'the feathers of a crow [are] to be plucked' (W-32b3^{C}); Ko. V /**mlutā́-**/ (see abstract noun); **—mlutālle** (n.) 'plucking': *ātse lutaṣäṃ mlutālle säkäṣṣäṃ pärsareṃ nakṣäṃ* 'it drives away thickness [of wits], it surpasses plucking [of the hair], it destroys lice [?]' (W-42b2^{C}).

■Probably (as if) from PIE **ml-eu-T-*, an extension of **mel-* 'crush, etc.' (cf. *mäll-*), though otherwise an extension in *-eu-* seems to exist only in Iranian, i.e., Avestan *mruta-* 'aufgerieben, schwach' and *mrūra-* 'aufreibend, verderblich' (P:716-718; MA:247). Not, on both phonological and semantic grounds, with VW (300) related to Greek *blṓskō* 'come, go.' ►See also **[1]mlutk-**.

[1]mlutk- (vi/t.) **G** '± disengage oneself, escape' [with the ablative]; **K** 'take off'

G Ps. III /**mlutké-**/ [MP -, -, mlutketär//]: *mā su mlutketär - - meṃ ketara* (G-Qa5-b^{Col}); Ko. V. /**mlutkā́-**/ [MP mlutkāmar, -, -//]: *śwer orocceṃ mahāśrā[maṇeṃśc] kalymisa spārttau ce tallārñemeṃ mlutkāmar* 'turning in the direction of the four great ascetics, may I escape this suffering' (375a5^{L}).

K Pt. III /mlautkä-* ~ **mlautkā́sā-**/ [-, -, mlautkasa//] *[pañ]äkte lkātsi toṃ tsaiññenta mlautkasa mañiyantse wa[sa]* 'in order to see the Buddha, she took off these ornaments and gave them to her maidservant' (PK-NS-44b4 [TVS:782]).

■Etymology unclear. The TchB word would appear to be related in some fashion to TchA *mlusk-* of the same meaning but the exact nature of their relationship is unclear. Lane (1965) and VW (299-300) would connect these words with Greek *blṓskō* which would make sense semantically but is possible phonologically only at the cost of reconstructing a PIE **melōu-* which seems very unlikely. Beekes (2010:223) calls the Greek-Tocharian relationship "uncertain."

[2]mlutk- (vt.) '± crush'

PP /**mlutku-**/: */// mlucku* [sic] *kuñcit* 'crushed sesame' (W-7a6^{C}), *mlutku kuñcītä* (W-38b4^{C}).

■If correctly identified as to meaning, probably originally an intensive in *-sḱe/o-* to *mlut-*, q.v. Note that the same string of élargissements and stem formative (**ml-eu-T-sḱe/o-*) is probably to be seen in *klutk-* (**k^{w}l-eu-T-sḱe/o-*), q.v.

mlyuwe* (n.) ‘thigh’

[-, -, mlyuwe/mlyuweñc, -, mlyuweñc/] *ṣamāneṃntse yśelmi pälskone tsaṅkaṃ kwipe-īke ke$_u$wco kalltärr-ne* [sic] *mälyuwiñcä epiṅkte kluṣnātärr-ne* [lege: *klupnātärr-ne*] ‘[if] sexual desires arise in the mind of a monk and his ‘shame-place’ stands and he rubs it between [his] thighs’ (334b7$^{E/C}$), /// *mlyuw[e]sa tättā$_u$* /// ‘placed over the thigh [= B(H)S *sakthnāropya*] (IT-168b1$^{C/L}$); —**mlyuweṣṣe*** ‘prtng to the thigh’: *mlyu[weṣ]ṣeṃ mīsa* ‘meat of the thigh’ (IT-214a6^{C}).

■(As if) from PIE **m(e)lewe/os-* (for the formant **-eu-* one should perhaps compare *mcuṣke* ‘prince’ or *wicuko* ‘cheek’) from PIE **mel-* ‘member, joint’ [: Greek *mélos* (nt.) ‘member,’ Breton *mell* ‘knuckle’ (< **melso-*), Lithuanian *mélmenys* ‘fat around the kidneys,’ Sanskrit *márman-* ‘member, vulnerable part of the body’ (P:720)] (VW:300). Perhaps with Hilmarsson (1989a:117) the TchA hapax *mulyunt* belongs here (317b5) *ṣom nu āñc dho* [lege: *to*] *pe snālā : mulyuntā to śā [lyiṃ]* /// ‘having placed one foot on the *snāl*, and having placed the right … on the thighs (?).’

ˣmlyokotau* (n.) name of some foodstuff

[-, -, mlyokotau//] *wace krai meñatse-ne Pertaiśe cāk ñu tom mlyokotau pleksa o[kta]kar yälts[e] piś-känte ikäṃtsa* ‘on the second market of the month Pertaiśe sold [one] *cak* and nine *tom* of *mlyokotau* by 80 thousand five hundred twenty’s’ (Huang, 1958^{Col} [reading in part from Schmidt and Malzahn, p.c.]), ‖ *kuñcit mlyokotau* • ‘sesame and *mlyokotau*’ (IT-306a6^{C} [cf. Carling, 2003a]); — **ˣmlyokotauṣṣe** ‘prtng to *mlyokotau*’: *mlyotkauṣṣe ṣalype* (Otani II-12a13^{Col} [Kagawa, 1915], Ching and Ogihara, 2012:81). ●The previously read *mlyoktau* of FS-a6 is to be correctly read *mlyokotau* (Malzahn, p.c.). ■Meaning and etymology unknown.

• Y •

ˣy (preposition) ‘in’

kaumaiṣṣi wsar y tākkaiṃ mallantsas-meṃ ñu-kṣunaṣṣe stane kesa yältse okäṃnte ṣuktamka ‘the inhabitants of the Pool gave 1,870 for a quantity of ninth regnal-year *stane* from the vintners in Tākko’ (Bil 2.1/THT 4062^{Col}, Schmidt, 2001:20), similarly: *y laikar ostameṃ* (Bil 1.1/ SI P/141^{Col}), *y lāpar nannaṃñ(e)m(eṃ)* (Bil 3.1/ THT 4059^{Col}). ●The texts are Tocharian B-Kuci-Prakrit bilinguals. In the Prakrit version *y tākkaiṃ* was matched by *i tākkai* (with Tch *y*); the other two instances have Prakrit locatives: *y laikar = laiĝaraṃmi*, *y lāpar = laparamiṃ*. The Tocharian word is found only in these texts as a preposition (otherwise it is a prefix); as a preposition it seems to occur only in addresses. ■As with the prefix *y(n)-* from PIE **h$_1$en* ‘in, into’ (P:311-314; MA:290). For more, see *eneṃ*. ►See **y(n)-**, **yñakteṃ**, **ynāñm**, **yneś**, **yśāmna**, **ysomo**, and also **eneṃ.ya-**, ►**i-**.

yak (particle) ‘still’

• *[ya]k no cwi soṃśke lalaṃṣkeṃ ainäki caimp brā[hmaṇi yä]rt[t]en-ne śle tremeṃ* ‘still, however, these common brahmans drag away his dear son with

anger' (88a5/6[C]), *ekä ṣ saimacce yak vijñāṃ lkāṣeñca* (194b6[C/L]), ***:*** *ciś yak raksau al[yi]ne* ***:*** *weñmo ptāka-ñ onolmeṃ[ts ta]rko-ñ traṅko* ***:*** (IT-5a2/3[C/L]). ■Perhaps with VW (586, though the details differ) we have a PIE **yu* [: Gothic *ju* 'already, but, then,' Lithuanian *jaũ* 'already,' OCS *ju* 'ibid.'] plus the strengthening particle *k(ä)*, q.v. ►See also **yaka** and **ykāk**.

yaka (particle) 'still, nevertheless; furthermore, moreover'

81 se ṣamāne yaka yaṣisa lānte kercyenne yaṃ parna tu-yknesa ṣärmameṃ pāyti 82 'whatever monk still goes at night to the king's palace absent sufficient cause, *pāyti*' (IT-246b3[C/L]), *tumeṃ leswi eṅsante-ne ~ yaka ynemane nauntaine klāya* 'then waves of weakness seized her; still walking on the street, she fell' (IT-248a4[C]). ■From *yak*, q.v. + *ā* (cf. *taka*). ►See also **yak** and **ykāk**.

yakte, ►yäkte.

yakne (nm.) 'way, manner, custom, habit' [as the second member of a compound with a number = '-fold'; also *kärpiye-yakne* 'common'; *yakne yām-* 'pretend/act as if, feign']

[yakne, -, yakne//yakni, -, yakneṃ] *kärpye-yakne mā klyomo* ***:*** 'of common type, not noble' [*kärpyeyakne* = B(H)S *grāmya-*] (5b8[C]), *käṣṣīññe yäknesa asänne lyāmate-me* 'he seated himself on the throne in the manner of their teacher' (81b6[C]), *[ā]ntsesa watsālai premane war āṣtsiś yakne yamaṣäṃ* 'carrying the water-jug on [his] shoulder he acts as if/pretends to fetch [some] water' (91a1[C]), *weñau n$_{ä}$nok yakneṃ yāmorntats* 'I will speak again of the ways of deeds' (K-2a4/PK-AS-7Ba4[C] [CEToM]); — **-yakne** '-fold': • *śäk-okt yakne kleśänmameṃ empelona* ***:*** 'the eighteen-fold dangerous *kleśa*s' (212a3[E/C]); **—yäknaikne** '?': • *papāṣṣorñe-yetweṃtsa yaitu ṣañ añm yäknaikne* • (372a2[C]); **—yäknetstse*** 'having [such] a manner' (?): */// yäkneci lkāntär* (201a4[C]); **—[×]yäknessu** 'id.' (?) (Broomhead); **—[×]yäknessor** '?' (PK-AS-12Da4 [Broomhead]); **—k$_{u}$ce-yknesa** 'by whatever way, by whatever means': *tū no k$_{u}$ce-yäknesa* 'but that, by what means?' (PK-AS-16.2a6[C] [Pinault, 1989:155]).

■TchA *wkäṃ* (pl. *wäknant*) and B *yakne* reflect PTch **wi̯äkne* < PIE **weĝ^{h}no-* from **weĝ^{h}-* 'move, pull (as of a wagon), travel' [: Sanskrit *váhati* 'leads, pulls,' Avestan *vazaiti* 'ibid.,' Greek (Pamphylian) *wekhétō* 'he should bring,' Albanian *vjedh* 'steal,' Latin *vehō* 'travel, lead, bring,' OHG *wegan* 'move (intr.),' Lithuanian *vežù* 'travel,' etc. (P:1118-1120; MA:91)]. **weĝ^{h}no-* is formally equivalent to Old Irish *fén*, Welsh *gwain* 'a kind of wagon' but shows the same semantic development we see in Germanic **wega-* (PIE **weĝ^{h}o-*), e.g., English *way* (Jacobsohn, 1934:212, VW:575-576).

yakwe (nm.) 'horse'

[yakwe, -, yakwe//yakwi, yäkweṃts, yakweṃ] *yäkwe* (PK-AS-12[A]), *yältse yäkwe[ṃ]śc rerittoṣ cwi [kokale]* 'his wagon hitched to a thousand horses' (362b6[E]), *yakwe* = B(H)S *aśva-* (306a5[C]), *a[r]wāreṃ krentäṃ yakwe[ṃ]mpa* 'with the good horses saddled' (409b1[C]), *yakwe pikulne* 'in the horse year' (G-Su34.1[Col]); **—yäkweññe** 'prtng to a horse': *yäkweñña kolyi* 'horse-tail' (M-1b4/PK-AS-8Ab4[C]), *parwe kṣuṃntsa Kṣemārcune [sic] lānti piṅkce meṃne Ñwetakke yikweñe tarme yparwe Kippāntse śaiyye wasa* 'in the first regnal year of king K., in the fifth month, Ñ., the horse-*tarme*, first gave K. an ovicaprid' (SI

B Toch. 9.12-13^{Col} [Pinault, 1998: 4]); —**ˣyäkwetstse*** ‘having a horse’: *yäkweceṃ pitaiṃ* ‘purchase price [made up] of horses’ (IT-253a2^{C}).

■Tch *yuk* and B *yakwe* reflect PTch **i̯äkwe* from late PIE **h$_1$ek̂wo-* [: Sanskrit *áśva-*, Avestan *aspa-*, Latin *equus*, Greek *híppos* (Mycenean Greek *e-qo* [cf. Beekes, 2010:598]), Old English *eoh*, Old Irish *ech* (P:301-302)]; Kloekhorst (2008:237-239) notes that Hittite *ekku-* reflects an older formation in PIE, one that was not thematic [cf. also Hieroglyphic Luvian *azu(wa)-*, Lycian *esbe* (Melchert, 1987:202; MA:273-274)] (Sieg and Siegling, 1908:927, VW:611).

ˣyakṣañña (n.) ‘yakṣī’ (i.e., ‘female yakṣa’)

[yakṣañña, -, -,//] (301b3) [= B(H)S *yakṣī-* (Dieter Maue *apud* M. Malzahn, p.c.)].

►See **yākṣe**.

yakṣañña, **yakṣe**, ►s.v. yākṣe.

yaksai, ►s.v. yäkṣiye.

yatikaṣṣe* (n.) a meter (4x25 syllables, rhythm 5/5/8/7)

[-, -, yatikaṣṣe//] (108b4^{L}).

ˣYatiśke (n.) ‘Yatiśke’ (PN in administrative records)

[Yatiśke, -, -//] (SI B Toch. 12.5^{Col} [Pinault, 1998:16]). Possibly a diminutive of **Yataiśe**, q.v.

yateñña (adj.) ‘prtng to Yāte River’

[m: yateñña, -, -//] *yateñña ckeṣṣe ārte* ‘the feeder-canal of the Yāte River’ (Otani 19.1.4^{Col} [Pinault, 1998:364]).

ˣYataiśe (n.) ‘Yataiśe’ (= Yatayaśa?) (PN in administrative records)

[Yataiśe, -, -//] (SI B Toch. 12.5^{Col} [Pinault, 1998:16]). Related to **Yatiśke**, q.v.?

yatwe* (n.[m.sg.]) ‘whip, thong’

[-, -, yatwe//] • *imeṣṣe no yatwesa ṣṣek wlā[walñesa •]* ‘with, however, the control of the whip of consciousness’ (213a2$^{E/C}$), */// yä[k]we yätwe ramt* [*yätwe* = B(H)S *kaśā-*] (310a2^{E}).

■*Yatwe* reflects a PIE **wed^{h}-wo-* from **wed^{h}-* ‘push, strike’ [: Sanskrit *vadh-* ‘strike, kill,’ Avestan *vādāya-* ‘push back,’ Greek *ōthéō* ‘push,’ (Hesychius) *éthei* ‘destroys,’ Old Irish *fáisc-* (< **wōd-sk̂e/o-*) ‘press’ (P:1115; MA:471)]. Particularly one should compare Old Irish *fodb* ‘battle-ax’ from **wod^{h}-wo-* (VW, 1961b:381, 1976:588).

yap (n.[m.sg.]) a type of grain, possibly ‘barley’ (?)

[yap, ypantse, yap//] *Yāṣtare yap cakanma 9 Yāṣtare ysāre cakanma 5* ‘Y. [gave] 9 *cāk*s of barley; Y. [gave] 5 *cāk*s wheat’ (491b4^{Col}), *mamepi ypantse traksiṃ* ‘grains of ripe millet’ (W-10a5^{C}).

●On the basis of comparative evidence, particularly Inner Asian Chinese documents, Ching Chao-jung (*apud* Pinault, 2008:369-370) identifies *yap* with ‘barley’ rather than ‘millet.’

■If the meaning is ‘barley,’a relationship with PIE **yewom* ‘grain, particularly barley’ [: Sanskrit *yáva-*, bread; grain, particularly barley,’ Avestan *yava-* ‘barley,’ Ossetic *jæw* ‘millet,’ Lithuanian *javaĩ* (pl.) ‘grain,’ Greek. *zeiaí* (pl.) ‘an inferior sort of wheat (einkorn or emmer wheat),’ Hittite *ewan* ‘± barley’ (P:512; MA:236)] is almost assured. AB *yap* are probably not borrowed from B(H)S *yava-* ‘barley’ as is often supposed (TchA *yap* is, however, surely borrowed from B.) The derived adjective, *ypiye*, with a formation which became unproductive

very early in the history of pre-Tocharian, reinforces the notion that we have an inheritance rather than a borrowing. It may be that TchB *yap* is from PIE **yeb$^{(h)}$om*, itself by manner dissimilation from **yewom* 'grain, particularly barley' (unstressed **-o-* before a resonant in a final syllable becomes *-ä-* is in *su* < **so-u*, third person MP *-(n)tär* < **-(n)tor*, nom. pl *-i* < **-oi*). Pinault (2008: 371) offers a variation in taking the Tocharian word to be from **yewit* (with the same "food suffix" seen in Hittite *seppit-* 'wheat'and Greek *álphi* (pl. *álphita*) 'barley.' From **yeu-* 'ripen, mature.' ►See also **yu-** and also **^{1}ypiye**.

yape* (n.) 'spider'

[-, ypentse, -//] ***:*** *mäkte ypentse wpelm=auñento ṣpak wāpatsiś* ***:*** 'just as the beginning to weaving [is] the spider's web' (286a5^{C}).

■From PIE **web^{h}-* 'weave, plait, spin' [: Sanskrit *ubhnáti*, Greek *huphaínō*, Albanian *venj* (< **web^{h}nyō*), OHG *wefan*, Old English *wefan* (P:1114; MA:572)], more particularly from a **web^{h}o-* (m.) 'spinner' (Couvreur, 1950:128, VW:606). Cf. Sanskrit *ūrṇa-vabhi-* (m.) 'spider' (lit: 'wool-weaver'). ►See also **wāp-**, **^{2}ypiye**, and **wpelme**.

yapoy (n.[f.pl.]) 'land, country'

[yapoy, ypoyntse, yapoy//-, -, ypauna] *kuśiññe ypo[y] ///* (THT-1179a2^{E}), *ypauna k_{u}ṣaintsa* 'with lands and villages' (2b6^{C}), *26 yātka-me walo lyutsi po ypoymeṃ* 'the king ordered all of them to leave the country' (18a2^{C}), *ypoy[n]tse salyai* 'the border of the country' (86a5^{C}), *yapoymeṃ wat lyucī-ne* = B(H)S *pravāsayed vā* (IT-127a4^{C}); **—ypoy-moko**: 'land-elder' (an official of some sort): *ypoy-mokonta* (unpubl. Paris fragm. [Pinault, 1984a:27]; Lévi, 1913:320), *śkañce śak-śwerne ypay-moko* [lege: *ypoy-moko* (the *o*-diacritic is mistakenly omitted)] *Raktakulentse Ccākare ... aiyye alaṃ pkuweṣ śaiyye wasa ṣeme* 'in the tenth [month], on the fourteenth [day], Cc. gave to R, the *ypay-moko*, one ovicaprid, an ovine male' (SI B Toch. 9.9-10^{Col} [Pinault, 1998:4]), *ypoy-moko* [nom.] (SI P/117.1^{Col} [Pinault, 1998:13]).

■TchA *ype* and B *yapoy* reflect a PTch **i̯äpoy* that may reflect a putative PIE **h$_{1}$ep-o-wen* (pl. **h$_{1}$ep-o-uneh$_{a}$*) 'dominion,' a derivative of PIE **h$_{1}$ep-* 'take' [: Hittite *epzi* 'takes', Albanian *jap* 'give' (with well-paralleled reversal of direction), Armenian *unim* (< **h$_{1}$opn-*) 'possess,' Avestan *apayeiti* (< **h$_{1}$opeye/o-*) 'obtains,' Sanskrit *āpnóti* 'obtains' (P:50-51; MA:563)]. For the semantic development we might compare Avestan *xšaθra-* (or Pahlavi *šahr*, Khotanese *kṣīra-*) 'dominion.' Not from a PIE **h$_{1}$en-pod-* (nt.) as with Duchesne-Guillemin (1941:162), who compares Middle Irish *inad* (< **h$_{1}$eni-podo-*), since the loss of the nasal is not expected. Similarly difficult is Hilmarsson's (1988) *h$_{1}$en-b^{h}uh$_{x}$-i* (nt.) 'dwelling place.' Nor with VW (606) who connects this word with *yäp-* 'enter' but he can do so only because he wrongly thinks *yäp-* is from **yeu-* and meant 'go.' Nor yet a compound **h$_{1}$ep-ouden* of **h$_{1}$epi* 'on, near, adjacent' and a proterokinetic **h$_{1/4}$óudn-* ~ **h$_{1/4}$udén-* 'earth, land' (Adams, 1990a:72-77). ►See also **ypoye**, **-ypoyṣe**, amd perhaps the next entry.

$^{×}$yapko, ►see yāpko.

yamaṣṣuki (n.) 'participant'

[yamaṣṣuki, -, -//] (132b6^{E}). ■A nomen agentis from **yām-**, q.v.

$^{×}$-yami, ►-yāmi.

yari, ►see yriye.

yare, ►see yāre.

Yarkāñ* (n.[pl.]) ‘Yarkāṃ’ (PN of a place)

[//-, -, Yarkāṃ] *twe ñī yaitkorsa mant pyām • [ña]ke [s]e Yarkāṃ [r?]k- - meṃ iyaṃ • ceṃmpa śāmna • eṣemeṃ śak* ‘do thus my command. now this one from Yarkāṃ [via] K- - should go [through]. With him men, altogether 10’ (LP-5^{Col}), *... [orocce]pi l[ā]nte Swa[r]na[te]pi kṣuṃne • or-śacākare ākṣa • Yarkā[ṃ]meṃ* • ‘… in the reign of the great king Suvarṇadeva the attestation announces; [sent] from *Yarkāṃ* [?]’ (LP-51a2^{Col}).

●These two places are the only ones where *Yarkāṃ* is attested. In form it would appear to be an accusative plural (the corresponding nominative plural would be **Yarkāñ*). It would certainly appear to a place name though its relationship to what follows in LP-5 is not clear—I assume that the missing material is another place name but there are certainly other possibilities. LP-51 is only one of two caravan-passes where there is anything following the *[or-sacākare] ākṣa*. (LP-73^{Col} is the other but what follows the *ākṣa* is illegible.) Given the overall structure of the caravan-passes’ information, it is very likely that this slot, though seldom used, was reserved for telling the location of the pass’s writer (the *ywārt-taś*). Lévi (1913:312) hesitantly suggests Yarkand as the place referred to by Yarkāṃ, but Yarkand is only otherwise attested many centuries later and is transparently Turkish *yar* ‘cliff, precipice’ and Iranian **kantha* ‘town’ and the Turkish part of the name would argue for a considerably later date for its creation than the seventh century or so of the Tocharian B text in which *Yarkāṃ* is attested. Certainly Yarkand would not be the location of the Kuchean *ywārt-taś*.

yarke (n.) ‘honor, reverence, veneration’ [N-genitive *yarke yām-* ‘to honor/venerate someone, make obeisance to’]

[yarke, -, yarke//-, -, yärkenta] *yarke ynāñmñesa* ‘with honor and reverence’ (5a3^{C}), *tsama yarke poyśintse* **:** ‘the honor of the Buddha grew’ (16b6=18a2^{C}), *yarke-ynāñmäññentane* = B(H)S *satkāreṣu* (32b5^{C}), *yarke peti ñaṣtär* ‘he seeks honor and flattery’ (33b3^{C}), *lantuññana yärkenta* ‘kingly honors’ (94b5^{C}), *pelaikneṃtse yarke yāmtsi* ‘to honor the law’ (100b6^{C}), *yärkentse aṣāṃ takāre* ‘they were worthy of honor’ [PK-AS-16.2a2^{C} (Pinault, 1989:154]), [in Manichean script] *y’rgyy* (Gabain/Winter [1958:15]); **—yärkeṣṣe** ‘prtng to honor’ (405b2^{C}); **—yärkessu** ‘honorable’: *yärkkessu* (600a3^{C}); **yärke-maññe*** (n.) ‘sanctuary, *stūpa*’: *yärk[e]mañ[ene]* = B(H)S *caitye* [cf. Couvreur, 1968: 277] (527b1^{C}); a compound of *yarke* ‘honor’ and *-māññe* ‘hall’, qq.v. ►For the formation, compare **taupe-maññe**, **wasaṃpāt-maññe** and **wina-māññe** (cf. Couvreur, 1968:277).

■A derivative of *yärk-*, q.v., more particularly TchB *yarke* and TchA *yärk* (pl. *yärkant*) reflect a PIE *$h_1erk^{(w)}$ó-(m.) [: Sanskrit *árcati* ‘beams; praises, honors,’ Sanskrit *arká-* ‘ray, flash of lightning,’ Armenian *erg* (gen. sg. *ergoy*) ‘song,’ Old Irish *erc* ‘heaven’ (P:340; MA:449)] (VW, 1941:168, 1976:593). Kloekhorst (2008:205) would add Hittite *arku-* ‘chant, intone’ which would insure a PIE labiovelar but exclude Old Irish *erc*. ►See also **yärk-**.

yartaṣṣe* (adj.) ‘?’

[-, -, yartaṣṣe//] *kwri no sanaṃ päknāträ ostmeṃ lyutsi kuṣaimeṃ wat no yartaṣṣe*

śer[kw] śanmaṣle ‘if one intends, however, to drive an enemy from [his] home or village, [one is] to bind a bond of *yarta*’ (M-3a8/PK-AS-8Ca8[C]). ■Perhaps an adjectival derivative of the following entry.

ˣyartto (n.) ‘?’

[yartto, -, -//yärttonta, -, -] (Or.8212/1379b9[A], PK-AS-16.2a4[C] [Broomhead]). ■In form this looks to be a nominal derivative of *yärtt-*, q.v.

Yarpāläśke* (n.) ‘Yarpāläśke’ (PN in monastic records)

[-, Yarpāläśki, -//] (490a-II-3[Col]).

yarpo (nnt.) ‘(religious) service; good deed, merit’

[yarpo, yärpontse, yarpo//yärponta, yärpontaṃts, yärponta] *y[ä]rp[o]ntasa* (IT-45b2[E]), *yarp[o] nraints[e]* = B(H)S *puṇyapāpa-* (4b1[C]), *yärponta* [= B(H)S *puṇya-*] *lykaṃtsä pos=amāskai karkats[i]* ‘meritorious services [are] the most difficult to be stolen by thieves’ (14b8[C]), *ṣamāññepi yärpontse* ‘of monkish service’ (IT-155b4[C]); **—yärpontaṣṣe*** ‘prtng to good deeds/meritorious services’: *yärpontaṣṣeṃ klautkeṃ* ‘operations of meritorious services’ (K-10a6/PK-AS-7Ja6[C] [CEToM]), || *miṣṣe yirpontaṣṣe ///* ‘the field of meritorious services’ (THT-1468a5[L]); **—yärpossu** ‘meritorious’: *yärpossu wnolme* ‘a meritorious creature’ (K-9b4/PK-AS-7Ib4[C] [CEToM]); **—ˣyärpontatstse*** ‘having merits’ (no locus, Broomhead).

■Etymology uncertain. Is it a derivative of *yärp-* ‘oversee, observe, take care of,’ q.v., as the meaning would seem to indicate, or of *wärp-* ‘enjoy, undergo’ (so Winter, 1988:777, following Krause, 1952:51)? The latter might be a better fit morphologically as these (PIE) *e*-grade abstracts ending in (Tch) *-o* (e.g. *raso*, *ṣiko*, *pilko*, *pirko*) are otherwise matched by an *ā*-subjunctive as we find with *wärp-* rather than a thematic subjunctive as we find with *yärp-*. ►See also **yärper** and **yärparwa**.

yarm* (nnt.) ‘measure, extent, size’

[-, -, yarm//-, -, yärmanma] *snai yärm keś* ‘without measure or number’ (220a4[E/C]), *yarm* = B(H)S *mātra-* (547a4[C]), • *pañäktentse wästsintse yarmtsa ... pañäktentse wästintse yarm* • ‘by the measure of the Buddha’s robe’ (IT-247b5[C]), *kṣana-yärmne* ‘in only an instant’ (S-8b4/PK-AS-4Bb4[C]), *wärmiye tsarātre sakāpce sarja yarm* ‘ant-extract, *sakāpce*, sal tree, (each) a measure’ (W-3a5[C]), *[aiśa]mñentse yaräm* [sic] *pramāṃ* ‘the mete and measure [dyadic] of wisdom’ (110a4[L]); **—totkā-yärm** (= *yäkte-yärm*), see s.v. **totkā**; **—yäkte-yärm**, see **yäkte**; **—ṣeme-yärm** ‘in the same measure’ (W passim[C]); **—yärmaṃssu** ‘well-measured, moderate’ or ‘according to measure’ (?): *yärmaṃssu yamaṣälle* ‘it [is] to be made well-measured/moderate’ (IT-247a6[C]).

■TchA *yärm* and B *yarm* reflect PTch **i̯ärmä*. The best connection outside of Tocharian is probably VW’s (1979:912-3) with Hittite *arma* ‘moon’ (< *‘measurer’). VW himself connects both words with PIE **ar-* ‘arrange, etc.,’ but the phonetics are against it and he must assume an “intensive prefix” *y-*. We can refine the comparison by positing a PIE **h₁er-* ‘measure’ (probably distinct from **h₁er-* ‘stand, arise’). The Tocharian reflex would represent **h₁ermn̥* and the Hittite **h₁ormo-*. Cf. Puhvel’s discussion of *arma-* (1984:151-155; and now Kloekhorst, 2008:207). Also conceivable is Hilmarsson’s suggestion (1987:66-71) that we have in **i̯ärm* a verbal noun from **h₁er-* ‘stand, arise’ (probably

better ‘go, move’; see *er-*). This Tocharian word would be related to Proto-Germanic **ermena-* ‘great, entire’ as in OHG *irmindeot* ‘great/entire nation,’ *irmingot* ‘great god,’ Old English *eormen-* ‘great, spacious,’ etc. ►See also **yirmakka**.

yal (n.[f.pl.]) ‘gazelle’

[yal, -, -//ylyi, ylaṃts, ylaṃ] *[krentau]natse ylaṃts walo* ‘the virtuous king of the gazelles’ (232b5$^{C/L}$), *toṃ ylyi* (363b2^{C}), *yal ylaṃśke* [a meter of 4x17 syllables; rhythm 6/6/5] (PK-AS-16.3b3^{C} [Pinault, 1989:157]).

●The Tocharian A *yäl* is masculine in the singular (no plural forms are attested). Krause and Thomas (1964) give the TchB form as “alternans” (i.e., neuter) but there is no positive evidence for the gender of any singular form; the one plural attestation is definitely feminine. It seems unlikely that the designation of so salient an animal would be neuter (i.e., masculine in the singular, à la TchA, and feminine in the plural, à la TchB) so it seems reasonable to suppose that we have an epicene noun, masculine when referring to a male and feminine when referring to a female.

■TchA *yäl* and B *yal* reflect a PTch **i̯älä*. Hilmarsson (1986a:162), supposing this **i̯älä* to be neuter, derives the PTch form from a PIE **h₁el-n̥* and related, as Schulze had already seen (1927), to OCS *elenь* Armenian *ełn*, Greek *ellós* ‘fawn,’ *élaphos* ‘red deer,’ etc. (P:303-314; MA:154-155; Beekes, 2010:403; see also Adams, 1985a). Different in ablaut and stem formation is Hittite *aliya(n)-* ‘roe-(buck)’ (Puhvel, 1991:139). VW (591) also suggests a **h₁el-n̥* as the antecedent of PTch **i̯älä-*, only to reject it in favor of **h₁elōn* which would give TchA *yäl* regularly, a form that was then borrowed into B. I prefer to take both A and B forms from **h₁eli-*, though **h₁el-n̥* is also possible. ►See also **ylaṃśke**.

yaltse (numeral) ‘thousand’

[yaltse, -, yaltse//yältsenma, -, yältsenma] *y[ä]ltsenma tmanenma ... wnolmi* ‘thousands, tens of thousands of beings’ (3b2/3^{C}), *sanai sanai yaltse tinārnta* ‘one by one a thousand denarii’ (366a4^{C}). ●In compounds (‘X-thousand’) we find late and colloquial forms in *-ltse* and in colloquial texts an even more reduced *-se*. See Peyrot (2008:128-129) for discussion.

■TchA *wälts* and B *yaltse* reflect a PTch **wi̯ältse* possibly from PIE **wel-tyo-*, cf. OCS *velьjь* or *velikъ* ‘great’ also ‘thousand’ (Meillet, 1911-12:292, VW:555). Winter (1991:124) suggests instead a PIE **welso-*, a thematic derivative of putative **wélos* ‘greatness.’ Whether, with Van Windekens and Pokorny (1959: 1138), the Slavic and Tocharian forms are derivatives of a verbal root **wel-* ‘press’ remains unclear.

yawakṣār ~ yavakṣār (n.) ‘an alcali prepared from the ashes of green barley’ (a medical ingredient)

[yawakṣār, -, -//] (FS-b2/IT-305b2). ■From B(H)S *yavakṣara-*.

Yaśa ~ Yāśa (n.) ‘Yaśa’ (PN)

[Yaśa, -, -//] *Yaśa* (Dd3^{Col}) [this comprises the entire text], *krośśemañ̈ñe k[är]yau wi käṃnte śak kaummasa Yāśa kaumñeś pauśye eñcil kaṃnte ikäṃ kaummasa* ‘having bought an ice-cellar for 210 bolts of white silk, Yāśa [imposed] a tax-levy on the … of 120 bolts of white silk’ (?) (Otani 13.14-5 [Ching, 2011:74]).

ˣyaśakāme (adj.) ‘desirous of fame or glory’
[M: yaśakāme, -, -//-, -, yaśakāmeṃ] (KVāc-21a4, -22b4, -23a1^{C}/THT-1113, 1114^{C} [Schmidt, 1986]). ■From B(H)S *yaśakāma-*. ►See also **yāśe**.

ˣYaśate (n.) ‘Yaśate’ (PN in monastic records)
[Yaśate, -, -//] (THT-4000, col. 4, -a6$^{?}$).

yaśasene* (n.) ‘± buddhist elder’ (?)
[//-, -, yaśaseneṃ] *nawāke De[wa]rakṣite yaśaseṃ* [lege: *yaśaseneṃ*] *Indriś-kempa* ‘the novice D. with the *yaśasene* I.’ (G-QoI^{Col}). ●This would appear to be a title of some sort rather than a proper name as Pinault (1987a) suggests. ■B(H)S *yaśa-* + *sena-*? (Compound not in M-W or Edgerton.)

Yaśaswiñi (n.) PN
[Yaśaswiñi^{L}, -, -//] (109b5^{L}).

Yaśārakṣīte ~ **Yaśarakṣite** (n.) ‘Yaśārakṣīta’ (PN)
[Yaśārakṣīte, Yaśārakṣiti, -//] (G-Qa2^{Col}, IT-59b4$^{?}$).

ˣYaśunanti (n.) ‘Yaśonandi’ (PN in monastic records)
[Yaśunanti, -, -//] (PK bois C.1a1^{Col} [Pinault, 1994:91]).

yaśe* (n.) ‘± honor’
[//-, -, yaśeṃ] (252b6^{A}). ■From B(H)S *yaśa-*/*yaśas-*.

ˣYaśotarko* (n.) ‘Yaśotarko’ (PN in administrative record)
[-, Yaśotarkontse, -//] *Käwotsiñe Yaśotarkontse soyä laraṣk[e]* ‘K, the dear son of Y.’ (MS Berezovsky-Lévi, b1/SI B (exact number unknown)] [Pinault in Adams, 2000]). ●Possibly a derivative of the following.

ˣYaśottare (n.) ‘Yaśotara’ (PN of a buddha)
[Yaśottare, -, -//] (IT-128b4).

Yaśodhara (n.) ‘Yaśodharā’ (PN of the wife of Śākyamuni)
[Yaśodhara, Yośodharai, Yaśodhara//] (95a2^{C}). ■From B(H)S *Yaśodharā-* (cf. TchA *Yaśodharā*).

yaśodharapralāp* (n.) the name of a meter
[-, -, yaśodharapralāp//] (394b7^{A}).

yaṣi, ►yṣiye.

ˣyaṣe (n.) ‘needle’
[yaṣe, -, -//] *śāmñe yaṣe* ‘a needle of human [bone]’ (M-3a8/PK-AS-8Ca8^{C}). ■Etymology unknown.

yaṣṣūca (n.) ‘beggar’
[yaṣṣūca, yaṣṣūcantse, -//yaṣṣūcañ, yaṣṣūcaṃts, yaṣṣūcaṃ] *[<•> śwātsi yoktsi] yaṣucaṃ tnek yotonträṃ* [sic] *soyasi :* ‘the beggars are capable of satisfying themselves [with] food and drink’ (554b2^{E}), *kr$_u$i ñke tetekā śänmyeṃ yaṣṣūcañ lareṃ śauly ñi yaṣyeṃträ* ‘if suddenly the beggars were to come and ask for my dear life’ (78a1^{C}); —**ˣyaṣṣūcañ̈e** ‘alms-begging’ (515b5^{A}). ■A derivative of *yāṣṣu* ‘begged food’ which is, in turn, from *yāsk-* ‘to ask, beg,’ qq.v.

yasa (n.) ‘gold’
[yasa, ysāntse, yasa//] *rano ysā(nt)s(e)* = B(H)S *api suvarṇasya* (IT-152b5^{C}), *yasa ñkante wrākañ̈eṃ wmera* ‘gold-, silver-, pearl-jewels’ (PK-NS-18A-a2^{C} [Thomas, 1978a:239]); —**ysā-yok** ‘gold-like, golden’: *aurtsai ysā-yokäṃ waraṃ[ś]* ‘the broad, golden sand’ (566b6^{C}); —**ysāṣṣe** ‘prtng to gold, golden’

(74b3[C]), *ysāṣṣana tinaränta* ‘gold coins/dinars’ (THT-1168b2[C]); **—ysāññe** ‘golden’ (237a1[C]).

■TchA *wäs* (sg.m.) and B *yasa* reflect a PTch **wi̯äsā* (f.) from PIE “thème II” **$h_a$weseh$_a$* which is to be compared to the “thème I” seen in Latin *aurum*, Old Lithuanian *ausas*, and Old Prussian *ausis* (P:86-87; MA:234). Cf. Feist (1913: 430, VW:663; Beekes, 2010:1652, “perhaps”). ►See also **Ysāṣṣa-pyāpyo**, **ysañiye**, and presumably **yasna**.

yasar (nnt.) ‘blood’

[yasar, -, yasar//ysāra, -, ysāra] *reske[ṃ]-ñ ysāra* ‘blood flows to me [= I am bleeding]’ (90a6[C]), *klokastäṃnmeṃ ... pletkar-c ysāra* ‘from thy pores blood poured forth’ (S-8a4/PK-AS-4Ba4[C]), */// [tu]sa yāś yasar mīsa kektseñmeṃ allok pre[ścyaine] ///* “… therefore thou didst drink blood and flesh from the body at another time’ (IT-214a3[C]); **—ysārtstse*** ‘bloody’: *[r]aiwepi memīl[oṣe]pi ysārc-cepi kosintse* ‘[a medicine] for a long-standing, harmful, bloody cough’ (497a4[C]); **—yasar-tsamo** ‘rakta-gulma’ (?) [*raktagulma-* = chronic enlargement of spleen or other abdominal gland].

■TchA *ysār* (pl. *ysāräṃ*) and B *yasar* reflect PTch **i̯äsār* from PIE “collective” **$h_1$ésh$_2$ōr* [: “non-collective” Hittite *ēshar*, Cuneiform Luvian *āshar-sa* (< Proto-Anatolian **ēshar* [Melchert, 1987:197, fn. 36]), Greek *éar* (< **h_1ēsh$_2$r*), Sanskrit *ásr̥k* (gen. *asnás*), Armenian *ariun*, Old Latin *as(s)er*, Latvian *asins*, all ‘blood’ (P:343; MA:71; Kloekhorst, 2008:259-260); Beekes, 2010:366] (Schulze, 1927, VW:607).

yase* (n.) ‘shame’

[-, -, yase//] *[ṣemeṃts wsā]sta yase kwīpe alyeṅkäṃts* ‘thou gavest shame to some others’ (74a2[C]), *yase kwīpesa ṣek mäskenträ su kekenu wnolme* ‘with shame and modesty such a being becomes equipped’ (K-10a4/PK-AS-7Ja4[C] [CEToM]). ●A near synonym with *kwīpe*, with which it is always attested in a quasi-compound. (The consistent marking of stress on the first vowel of *kwīpe* suggests it is not a full compound. If it were a full compound we might expect **yasé-kwipe*.)

■Perhaps from PIE **yeso-* (m.) or **yesos-* (nt.) from **yes-* ‘boil, seethe’ and related then to *yäs-/yās-*, q.v. (so VW:588, though he would not relate *yase* to *yäs-*, only to *yās-*). Phonologically possible is Normier’s (1980:259) connection with OHG *ēra* ‘honor, respect’ (cf. also Greek *aídomai* ‘honor, be ashamed;’ further, P:16; also Cheung, 2007:160). The Tocharian form might possibly be from **$h_a$iso-* while the Germanic would be from **h_ae/oiso/eh$_a$-*. However, it is better not to separate *yase* from **yäs-**, **yāso**, and **yasoñña**, qq.v.

yasoñña (n.) ‘sap’ (?)

[yasoñña, -, -//] *erkantse yasoñña kremīya tsäṅkanta pyāpyo* ‘the sap, *kremīya*, shoots and flower of the *arka*-plant’ (W-5a6[C]). ●It seems clear that in this passage we have a list of parts and/or products of a plant.

■The meaning ‘sap’ suggested here is based on a presumed etymological connection with *yäs-* ~ *yās-* ‘boil, be excited’ and presupposes a semantic development **‘that which bubbles up’ to ‘sap.’ For the semantics we can compare here Sanskrit *niryāsá-* ‘exudation of trees or plants, juice, resin, milk.’

yast* (a) (n.[m.sg.]) ‘precipice’; (b) (adv) ‘precipitously’

[-, -, yast//] (a) *wärkṣältsa räṅka ike postäṃ ṣäle yäst* ‘with energy he scaled at

last the mountain precipice' (338a4[A]), *pälsko ersāte wrocce yäst 56* 'the spirit evoked the great precipice' (338a5[A]); (b) • *cäṅke[n]e [ṣl]e[nts]e stāmais yäst [t]aiy ñäktene* <•> 'the two gods stood up precipitously in the bosom of the mountain' (338b7[A]), *kukūrapādä-ṣälemeṃ {yä}st läṃ* 'from the Kukkuṭapada-mountain he [*scil.* Kaśyāpa] will precipitously emerge' (THT-1859"b" 3[A]).

●Though only attested with the spelling *yäst*, the texts in which it appears are all from the Archaic Tocharian period where underlying /ä/ appears as <ä> whether or not it is stressed. The Classical spelling would be <yast>. In Classical Tocharian B the simple noun used adverbially was replaced by a combination of noun plus intensifying particle, *yäst +k*, i.e., *istak*, q.v.

■Etymology uncertain. Perhaps from PIE **h₁es-tu-* (or **h₁es-ti-* or **h₁es-to-* [nt.]), a verbal noun from **h₁es-* 'throw' [: Sanskrit *ásyati*, Avestan *aṅhyeiti*, Hittite *siē/ya-*, all 'shoot, spurt, gush, flow' (< **h₁s-ye/o-*; cf. Kimball, 1987)] (VW:596, though without the Hittite and differing in details). Perhaps here also belongs Hittite *ezzan* 'chaff' (< **h₁eso-* [nt.] 'that which is thrown [in the air]') and Greek *ếia* 'id.' (< **h₁ēsiyo-*) (Puhvel, 1984:322-3). ►See **yäst- istak**.

ˣyasna (n[f.pl.]) 'treasure chamber, treasury'

[//-, -, yasna] *śpālmeṃ wat naumiye tākaṃ : tu mā ente ra [ta]ṣal[l]e • prakrona yasnane taṣalle* '[if it] is an excellent jewel, it is not to be set just anywhere, [but it] is to be set in a strong treasury' (KVāc-22a4/THT-1114a4[C] [Schmidt, 1986]).

■Some connection with *yasa* 'gold' would seem to be likely, but the exact connection is unknown (**h₃wes(i)neh₃* ?).

ˣYākuṣe (n.) 'Yākuṣe' (PN)

[Yākuṣe, -, - //] *Yākuṣe ñem* (THT-1179b4[E]).

yākṣe (nm.) 'spirit, ghost; genius loci (neither good nor bad)'

[yākṣe, -, yākṣeṃ//yākṣi, yakṣeṃts, yākṣeṃ] also [yākṣe, -, yakṣaṃ//yakṣī, yakṣaṃts, -] *yākṣi maiyya kälpāskeṃ kauseṃ wnolmeṃ māka :* 'the *yakṣa*s find strength and kill many creatures' (3a1[C]), *nāki yakṣi preti* '*nāga*s, *yakṣa*s, *preta*s' (333b9[E/C]), *yakṣats ṣarnene taṣtar-ñ* 'thou placest me in the hands of the *yakṣa*s' (84a1[C]); **—yakṣañ̈ñe** 'prtng to a *yakṣa*' (99a5[C]); **—ˣyakṣeṣṣe** 'prtng to a *yakṣa*' (606a4[C]). ■From B(H)S *yakṣa-*.

yāgānusmṛti (n.) 'calling to mind an oblation or offering' (?)

(567a1[&/L]). ■If from B(H)S *yāga-* + *anusmṛti-* (not in MW or Edgerton).

yāṅk- (vi.) **G** 'be deluded'; **K** 'cast a spell on, bewitch'

G Ps. IV /**yoṅko**-/ [*m*-Part. yoṅkomane; Ger. yoṅkolle]: */// läkleñ yoṅkoma[n]e ///* 'deluded by suffering' (352b5[C]), *auntsate Kapilavāstuś yatsi ṣekka ṣekka enersäṅk lka[ṣṣ]i[träi] ... [lakle]sa [y]lār[e] kaklautkau yoṅkomame troppomane bhodhisatveṃ kwāmane yey* 'he began to go to Kapilavāstu; always he could only look on helplessly … having become weak through suffering, delirious and stumbling, he went calling [for] the bodhisattva' (PK-AS-15A + NS-350a6f[C] [Couvreur, 1964:240, fn. 17]); Ko. V /**yāṅkā-**/ [A -, -, yāṅkaṃ//]: */// ke - - - w·r pālkaṃ yāṅkaṃ wat mā tu s[klo]kn[e] eṅkaṣle :* (516b1[C]); Pt. I /**yāṅkā-**/ [A -, -, yāṅka//]: *///m yāṅka wrotsai werstaine* [sic] *kā///* '… he was deluded in the great assembly … (THT-1299a2[C]).

K Ps. IXb /**yā́ṅkäsk^{ä}/$_{e}$-**/ [A yāṅkäskau, -, -//]: *cau ñäś ///*[six syllables]*///meṃ yāṅkäskau :* (351b4[C]); Ko. IXb (=Ps.) /**yā́ṅkäsk^{ä}/$_{e}$-**/ [Inf. yāṅkäs(t)si] */// weña ṣe*

ka yatāte ñiś yāṅkässi • *śukentasa swaro[na]* '[the Buddha] spoke: just once was she [*scil*. Yaśodharā] capable of bewitching me with [her] sweet charms' (109a10^{L}).

●For the meaning, one should compare the Tocharian A causative at A-120a2: /// *plyaskeṃsiṃ yātluneyäṣ pkänt yāṅkṣā* 'without [the protection of] [his] meditational capacity, [someone] bewitched [him]' (= 'without the protection of meditational capacity he was bewitched by him or her').

■Etymology uncertain. Hilmarsson (1991b:139-142) argues that it should be connected with PIE **yaĝ-* [: Sanskrit *yájati* 'worships, offers, hallows,' Avestan *yazaite* 'worships,' Greek *házomai* 'venerate,' Greek *hagízō* 'consecrate, hallow' (P: 501; MA:650; LIV:224)]. The Tocharian verb would reflect a variant with an infixed nasal, such as we find in the semantically similar root **sak-* in its Latin guise *sanciō* 'consecrate, make inviolable (of a law); condemn with a penalty.' For the Tocharian semantic development he points to Old Norse *heilla* 'bewitch, enchant, infatuate, spellbind,' in origin a denominative to *heill* (nt.) 'omen, auspice' and/or *heill* (f.) 'good omen, happiness,' all further related to *heilagr* 'holy.' For the intransitive meaning we might compare English *dizzy* and *giddy*, derivatives of PIE **deus-* 'spirit' and Proto-Germanic **guda-* 'god' respectively.

yāṅkune, ►see s.v. tsyāṅkune.

yāt- (vi/vt.) **G** 'be capable of' [often with infinitive complement]; succeed' **K^{2}** 'have power over, control; tame'; (MP) 'be enabled'

G Ps. IV /**yoto-**/ [MP -, - yototär//-, -, yotontär; MPImpf. -, -, yotitär//]: *yaṣucaṃ tnek yotonträṃ* [sic] *soyasi* **:** 'the beggars are capable, then, of satisfying [themselves]' (554b2^{E}), /// *ñke ṣārttai wentsi mā yotonträ* **:** 'now they cannot say/offer an encouragement' (IT-151b4^{C}), /// *ṣek yototrä yakn[e]* /// '[his] manner always succeeds' [= B(H)S *sadā saṃpadyate vratam*] (IT-931a2$^{?}$ [cf. Peyrot, 2008b:102; CEToM]); Ko. V /**yā́tā-**/ [A -, -, yātaṃ//; AOpt. -, -, yātoy//-, -, yātoyeṃ; Inf. yātatsi; Ger. yātalle 'capable']: *:* *piś bhūminta saim yāmu yātaṃ ertsi* **:** 'having made a support/refuge of the five *bhūmi*s, it [*scil*. *ānāpāsmṛti*] can be evoked' (41a6^{C}), *mā po yātalle śāmñe kantwasa weṃtsi* 'all [are] not capable of speaking in a human tongue' (408a6^{C}); Pt. Ib /**yātā́-**/ [MP -, -, yatāte//]: */// weña ṣe ka yatāte ñiś yāṅkässi* '[the Buddha] spoke: just once was she [*scil*. Yaśodharā] capable of bewitching me' (109a10^{L}) [●or is *yatāte* to be interpreted as *yatā-ne* as per TVS?]; PP /**yāyā́tā-**/: • *yayātau śpālmeṃ śāmna[ts* •*]* = B(H)S *dāntaḥ śreṣṭho manuṣyāṇām* (306a4^{C}), *weñā-neś ñakta se oṅkolmo yayātau śpālmeṃ* 'he said to him: lord, this elephant [is] best tamed' (DA-1b1/PK-NS-398b1 [cf. Stumpf, 1970:112]); **—yātalñe** 'ability; (magic) power, majesty': *saṃvaräṣṣe yātalñe mā karstaytär-ñ 36* [lege: *karstoytär-ñ*] 'may my ability/power in the *saṃsāra* not be cut off' (270a3^{C}), *wärpāmai lantuṃñeṣṣe yātalñe* • 'I enjoyed my kingly majesty' (372b3^{C}); **—yātalñetstse** 'capable, powerful' (506a2$^{C/L}$); **—yātalñeṣṣe** 'prtng to power/ ability' (527b2^{C}).

K^{2} Ps. IXb /**yátäsk^{ä}/$_{e}$-**/ [A -, -, yātäṣṣäṃ//; *nt*-Part. yātäṣṣeñca]: *///ke yayātaṣ menāktsa cau arth yātṣäṃ* (201a3^{C}); Ko. (= Ps.) [AOpt. -, -, yātäṣṣi; MPOpt. yātäṣṣimar, -, yātäṣṣitär//; Inf. yātäs(t)si]: *k$_{u}$se yäkwe yātaṣṣi* [sic] = B(H)S *yo hy aśvaṃ damayej jātyam* (310a5^{E}), *50 pācer saim-wästa śrāṃ yā[tä]ssi epastyu* **:** 'O father and refuge, learnèd to make ready a hiding-place' (244b2^{C}); Pt. II /**yā́tā-**

/ [//-, -, yātante]: */// ts·rnta taisa yātante* • ‘the … thus are enabled’ (THT-1250a2[C]); Pt. IV /**yáṁtäṣṣā-**/ [MP -, yātäṣṣatai, yātäṣṣate//]: *ṣkäss yälloṃṣṣeṃ coläṃ yakweṃ yātäṣṣatai* ‘thou hast tamed the six wild horses of the senses’ (213a1[E/C]), *yātäṣṣāte* (IT-263[A?]); PP /**yāyáṁtäṣṣu-**/; **—yayātäṣṣormeṃ**: *päst yayātäṣṣormeṃ* = B(H)S *vinīya-* (IT-187a5[C]); **—yātäṣṣeñca** ‘one who tames, tamer’: *[po] wäntarwa yātäṣṣeñcaiścä* = B(H)S *sarvārthasiddhāya* (311b2[C]).

■TchA *yāt-* and B *yāt-* are from PTch **yēt-ā-* (in formation like Latin *cēlāre*—cf. *tsāp-*) or possibly **yōt-ā-* (cf. *yām-*) to the PIE verbal root **yet-* ‘strive, fly at, concern oneself zealously’ [: Sanskrit *yátati*], Avestan *yateiti* ‘place in order; strive after,’ also Old Irish *ítu* ‘thirst’ (< **yētu-tūt-*) (P:506-507; MA:472; LIV: 313f.)]. Under this analysis the original (iterative-intensive) present **yētā-* (> *yātā-* by *ā-*umlaut) has been relegated to the subjunctive by a newer, analogical present *yoto-*. This etymology goes back in embryo to Duchesne-Guillemin (1941:173) and VW (1941:167; cf. also Jasanoff, 1978:45; Cheung, 2006:215) and is surely preferable to VW’s later suggestion (645) of a borrowing from the Sanskrit past participle *yata-* from *yam-* ‘hold, sustain, tame, etc.’ ►See also **ayātaitte** and **ayāto** and, more distantly, **yät-**.

Yānayaśe (n.) (PN?)

/// Yānayaśe /// (G-Su-25.A[Col]).

yāntär* (n.[sg.m.]) ‘± restraint, fetter’

[-, -, yāntär//] *[sruka]lñeṣṣe yāntärne* ‘in the fetter of death’ (47b1[C]). ■From B(H)S *yantra-*.

ˣyāntaite, ►s.v. [2]wänt-.

ˣyāpko* (n.) ‘± duke, count palatine, sub-king’

[-, yapkontse, -//] *wi kṣuṃntsa Kṣemārcune lānti rapaṃñe meṃne yapkontse yaitkorsa śantalya* ‘in the second regnal year of King K., in the *rapañ̃e* month, by order of he duke, it [*scil*. the ewe of the previous line] [is one that is] due to give birth’ (SI B Toch. 13.3[Col] [Pinault, 1998:6]); **—yapkoñ̃e** ‘prtng to a duke’: *Śaile yapkoñe yaitkorsa śānta wāya /// [tune]k aiyyāna tarya sanai āw oroce kemesa ṣe āl wästa-pku* ‘Ś. brought, by order of the duke, three ovine animals, to wit one ewe with adult teeth and one male, twice-combed’ (SI B Toch.11.10-11[Col] [Pinault, 1998:8-9]). ●The form of this word is not altogether clear. If the attested *yapkontse* and *yapkoñ̃e* are stressed on the first syllable, the underlying shape is /yäpk-/. If on the other hand, in the more likely event that the stress is on the second syllable, the underlying shape is /yāpk-/. TchA *yāppäk* seems to suggest the latter.

●Clearly the Tocharian B equivalent of the same widespread Central Asian title seen in Turkish *yabγu* and also Chinese, both Tocharian languages, Sogdian, Bactrian, etc. (see below). It was the title of the leaders of the five divisions of the Yuezhi. A Manichean Sogdian document (the *Mahrnāmag*) records it used once of a ruler immediately dependent on the king of Kucha and Chinese sources use it once of a cadet of the Kuchean royal house who succeeded to the throne. It was the designation, then, of a noble, inferior only to the king. The earliest attestation of the word is in Old Chinese **hjep-γu* (pinyin *xi-hou*) as a designation of a leader among the western barbarians and later, more specifically, of the leaders of the five divisions of the Yuezhi (1st century BC). Later we have *iabgo* among the

Bactrian descendants of the Yuezhi, TchA *yāppäk* (Pinault, 1998:12), TchB *yapko* or *yāpko* (Tocharian forms from the 7th century AD), Turkish *yapγu*, Sogdian *yaβγu* (and also, showing Middle Persian influence, *žaβγu*) (Turkish and Sogdian all at the beginning of the 9th century AD). The Bactrian word was borrowed during the Kushana period by Prakrit (*jauva-* in Kharoṣṭri script, *yavuga ~ yaüa* in Brahmi [where *y-* is surely /j-/) and then borrowed back into Bactrian as *ẑaooo ~ ẑaooi* (where the special symbol *ẑ* represents /j/ or the like) in Bactrian script, *zaoou* in Greek script (Bactrian and related forms all roughly the second quarter of the first millennium AD).

■The attested distribution of this word is clearly due to widespread borrowing among many Central Asian languages. The language from which it ultimately comes is not clear. Humbach (1966:26) takes it be Chinese in origin since the second syllable is identical with the Chinese title usually translated as "marquis." Bailey (1985:32, 130) tries to find an otherwise unattested **yāvuka-* (from Indo-Iranian **yau-* 'gather together' which in Iranian is attested only in Sogdian) behind the attested forms. TchA *yāppäk* is unlikely to be a recent borrowing from Turkish (for which we would expect **yāpku* or the like). It might be related to TchB *yāpko*, if such it is, in the same way TchA *prār* 'finger' is related to TchB *prāri* 'id.' (pl. *praroñ*). If so, the word would be ancient in Tocharian and not a borrowing in the historical period. Its Proto-Tocharian shape would be something on the order of **yāp(ä)ku-* and it would be possible to see in it an agent noun related to TchB *yapoy*/TchA *ype* 'land, country.' Thus, on slender grounds, one might suppose this widespread etymon has a Tocharian origin. ►See also the previous entry.

yām- (vt.) 'do, commit, make, effect, handle, act; treat as' [*yām-* + musical instrument 'play [instrument])

Ps. IXa /**yāmā́sk^{ä}/$_{ɛ}$-**/ [A yamaskau (~ short form maskau), yamast (~ mast), yamaṣṣäṃ (~ maṣṣäṃ)//-, yamaścer* (~ maścer), yamaskeṃ; MP yamaskemar, yamastar, yamastär (~ mastär)//yamaskemtär (~ yāmskemtär), -, yamaskentär (~ maskentär); AImpf. -, -, yamaṣṣi (~ maṣṣi)// -, -, yamaṣyeṃ (~ yāmṣyeṃ); MPImpf. -, -, yamaṣṣitär (~ maṣṣitär)//-, -, yamaṣyentär; *nt*-Part. yamaṣṣeñca; *m*-Part. yamaskemane 'doing, acting'; Ger. yamaṣṣälle]: *[ku]hākäññe yamaṣäṃ piś-yäknesa :* 'he does conjuring in five ways' (11b7^{C}), *y[e]s mäkte maś[c]e[r]* [lege: *yamaścer*] *[poñe]s säsuśkaṃ poñes empreṃ ostmeṃ lantsi camñcer mā wat [wesäṃ]mpa* 'how will you handle [this]? Say [this]: children, tell the truth; can you leave the house with us or not?' [cf. K. T. Schmidt, 1986: 646-647] (108a5^{L}); *83 se ṣamāne ayāṣṣe kemeṣṣe sucīkar yamastär pāyti 84* 'whatever monk makes a needle-case for himself out of ivory, *pāyti*' (IT-246b4$^{C/L}$), *tañ paiyneṣṣai saiym yāmskemttär* 'we take refuge in thy feet' (108a9^{L}), *tumeṃ akāśmeṃ ploriyai yamäskeṃ* 'then from the sky they play flutes [Tch. sing.]' (PK-AS-12Hb5^{A} [cf. Pinault, 2000b:151]); *mā snai-p[e]le yāmṣyeṃ :* 'they did nothing unlawful' (3b1^{C}); *[ono]lmeṃ aiśai yamaṣṣitär* • 'he tended creatures' (359b2^{C}); *mā yamaskemane* = B(H)S *akurvann* (308b7^{C}), *[pa]lskone yamaskemanentse* = B(H)S *manasi kurvata* (527a3^{C}); *yamäṣṣälle* (THT-2676b3^{E}), *yāmṣälle* = B(H)S *karaṇīya-* (27b3^{C}), *śāmñe ayāṣe curm yamaṣle* 'a powder of human bone [is] to be made' (M-2a3/PK-AS-8Ba3^{C}); Ko. I /**yāmā́-**/ [A yāmu, yāmt, yāmäṃ/

/yamem, -, yāmeṃ; MP yāmmar, yāmtar, yāmtär/ /yamamtär, -, yamantär; AOpt. yamim, -, yāmi//yamyem, yamīcer, yāmyeṃ; MPOpt. yamīmar, yamītar, yamītär//yamiyemtär, -, -; Inf. yāmtsi; Ger. yamalle]: ***:*** *apsāltsa yāmu pīle kektseṃne* '[if] with a sword I make a wound in the body' (17b3[C]); *lāre yāmtr* = B(H)S *seveta* (U-9b1[C]/IT-26b1]); *kᵤce yāmi ālmesa ente* = B(H)S *kiṃ kuryād udapānena* (PK-NS-107a4[C] [Thomas, 1976b:106]), *yāmi* = B(H)S *caret* (U-12a5[E]/IT-52a5]), *te yamīcer yes ot tāṃ pātrai warpoymar* • 'may you do this, then may I receive this begging-bowl' (20a5[C]); *pelaiknentane śtwāra toṃ* ***:*** *ākli yamītär* 'may he practice [= teach himself] these four laws' (23a4[C]); *alyekepi kartse yāmtsi* 'to do good for another' (282b5[A]); Ipv. /**pyām-**/ (< *päyām-) [ASg. pyām; Apl. pyāmtso, MPSg. pyāmtsar; MPDu. pyāmtsait; MPPl. pyāmtsat]: *twe ñī yaitkorsa mant pyām Tarmawirñe Iskil parra iyaṃ* 'do so by my order! T.'s I. will come through' (LP-15a3[Col]); *yene saim pyamttsait* 'take refuge you two!' (295a9[A]); Pt. /**yāmā́ṣṣā-**/ [A yamāṣṣāwa ~ yāmṣawa (~ maṣṣawa), yamaṣṣasta ~ yāmṣasta, yamaṣṣa ~ yāmṣa (~ maṣṣa)//yamaṣṣam* (~ maṣṣam), yamaṣṣaso* ~ yāmṣaso, yamaṣṣare ~ yāmṣar (~ maṣṣare); MP yamaṣṣamai ~ yāmṣamai, yamaṣṣatai ~ yāmṣatai, yamaṣṣate ~ yāmṣate//yamaṣṣamtte, yamaṣṣat, yamaṣṣante]: *cotit yamaṣṣa-me* 'he accused them' [*cotit yām-* = B(H)S *codaya-*] (PK-AS-18B-a2[C] [Pinault, 1984b]), *onmiṃ mā yāmṣa[so] kṣānti mā tākas 19* 'you did not repent; forgiveness you will not have' (42a3[C]); ***:*** *śarye wassi rutkāte kaunäś sark kauc yāmṣate 72* 'he took off his outer garment and put his back high [= full] to the sun' (5b4[C]), ***:*** *anantārśänta solme tarya yāmṣate* ***:*** 'the three death-sins together he committed' (22b3[C]), *su onmiṃ yāmṣate* 'he repented' (34a2[C]), *pontaṃts pāke yāmṣasta* 'thou hast shared with all' (231b2[C/L]); PP /**yā́mu-**/: */// śateñ wnolmi cai mā śaiṣṣe kca ynāñm yā[m]oṣ* ***:*** 'these rich creatures, not deemed worthy by anyone' (24a3[C]), *yāmoṣne* = B(H)S *kṛte* (U-15a3[E]); **—yamaṣṣeñca ~ yāmṣeñca** (adj./n.) 'doing; doer': *25 po cmelats āke yāmṣeñca* 'making an end of all births' (30a6[C]), *ṣek yamaṣṣeñc[añ]* = B(H)S *sātatyakāriṇa* (305b2[C]), *tsain-yamäṣeñca* = B(H)S *iṣukāra-* (THT-1318a2[?]); **—yamal(läñ)ñe** 'deed; function': ***:*** *1 mā āyor mā telki yamalñe [mā] kwälñe nesäṃ* ***:*** 'there is no gift, no offering of a sacrifice, no libation' (28a6[C]), *[wänta]rwats yamalläññe* ***:*** 'the function of things' (521a1[C]), *yamalñe* = B(H)S *kriyā-* (Y-3a5[C/L]); **—yamalñeṣṣe** 'prtng to a deed or function' (600b1[C]); **—ˣyamalñetste*** 'having function, action' (IT-6a5[A]).

●Particularly in late or colloquial texts we find shortened forms of the present and preterite, *mask$^{ä}/_{e}$-* and *maṣṣā-* for *yamask$^{ä}/_{e}$-* and *yamaṣṣā-* (cf. K. T. Schmidt, 1986:645-647; Peyrot, 2008:160161). In poetic texts we often find, *metri causa*, forms with the second syllable missing and accented on the first, e.g., *yāmṣawa*. ●The middle forms have rarely a passive function.

●The combination of noun + *yām-* is the primary (and probably only productive) way of creating denominative verbs or of adapting borrowed verbs to Tocharian in attested Tocharian B. The resultant verb may be (rarely) intransitive, e.g. **aṅkaiṃ yām-** 'vomit,' **apākärtse yām-** 'be visible, be manifest' (= B(H)S *prakāś-*), **onmiṃ yām-** 'repent,' **ārwer yām-** 'prepare oneself' (this verb may also be transitive), **ˣkuhākañe yām-** 'conjure,' **nesalñe yām-** 'take [one's] place' (108b3[L]), **wīna yām-** 'be pleased, amused, gratified' (= B(H)S *ram-*).

Overwhelmingly more common are transi-tive verbs. In the usual case the direct object of the compound verb is in the accusative, e.g. **ate yām-** 'take off [clothes]' (= B *rutk-*), **anumodit yām-** 'give approbation to,' **appamāt yām-** 'mistreat,' **arwer yām-** 'prepare,' **ˣite yām-** 'fill,' **ˣutsahām yām-** 'encourage,' **ˣupacai yām-** 'help,' **aiśai yām-** 'take care of, tend,' **ˣkariṣ yām-** 'soil,' **ˣkalpit yām-** 'render permissible,' **keś yām-** 'count' (= B *ṣäṃs-*), **ˣkäryakār yām-** 'make an agreement with,' **kṣānti yām-** 'forgive,' **cotit yām-** 'accuse' (= B(H)S *codaya-*), **telki yām-** 'sacrifice' (possibly intransitive), **nermit yām-** 'shape,' **pākri yām-** 'make public,' **mentsi yām-** 'sadden, trouble,' **ˣyakne yām-** 'pretend' (takes an infinitive in *-śc* as object), **ˣyāmor yām-** 'do (a deed),' **ˣyośai yām-** 'irrigate,' **yneś yām-** 'realize,' **reme yām-** 'make manifest, witness,' **lāre yām-** 'love' (= B(H)S *sev-*), **ˣlaupe yām-** 'apply salve,'**samanit yām-** 'convoke, assemble,' **sarit yām-** 'memorize,' or **saim yām-** 'take refuge in,' **ˣspantai yām-** 'trust in,' **ˣsmille yām-** 'smile at.' Less frequently the direct object is in a case other than the accusative, usually the genitive, e.g. **āke yām-** 'end' (+ gen.), **ākli yām-** 'teach' (+ locative), **ˣkartse yām-** 'do good' (+ gen.): *[śai]ṣṣ[e]ntse kärtse yām[ts]i* 'to do good to the world' (IT-47a4^{E}), **pāke yām-** 'share' (+ gen.), **paucciṃ yām-** 'renounce' (+ ablative), **pkante yām-** 'hinder' (+ gen.), **yarke yām-** 'honor' (+ gen.), **wasaṃpaṃ yām-** 'ordain' (+ gen.), **spaktāṃ yām-** 'serve' (+ gen.). In a few cases it is not clear what case the direct object takes, e.g. **erkatte yām-** 'mistreat,' **carit yām-** 'practice' (?), **tep yām-** '?,' **perāk yām-** 'have faith in,' **waṣamñe yām-** 'make friends' (= B(H)S *sakhyaṃ kṛ-* [308a1^{C}]), **spelke yām-** 'be zealous for,' **ˣykāssäññeṣṣe prayok yām-** 'have sexual intercourse' (IT-127a2^{C}).

■Etymology uncertain. Certainly to be rejected is VW's suggestion (644-645) that *yām-* is a borrowing from Sanskrit *yam-* 'hold, sustain, tame' and Tch *yäm-* 'achieve, attain,' q.v. However, it is possible to see in PTch **yām-* an *ō*-grade iterative-intensive to this root. Certainly a semantic connection between 'attain, achieve' and 'do, make' makes eminent sense (P:505; MA:270-271). The relationship between "basic" *yäm-* and iterative-intensive *yām-* may be paralleled by *näk-* 'destroy,' *nāk-* 'blame,' and *tsäk-* 'burn,' *tsāk-* 'illuminate.' All six of these verbs have athematic (Class I) subjunctives and Class III preterites; For *yām-* one should note TchA preterite *yāmäs*; the TchB preterite *yāmäṣṣā-* is clearly secondary to the present *yāmäsk$^{'ä}/_{e}$-*. (With different morphological relations between the paired roots with short and long vowels are *plätk-*/*plātk-* 'arise, develop'/'spread (out),' *wäsk-*/*wāsk-* 'move,' TchA *räp-*/TchB *rāp-* 'dig, plow,' *klutk-*/*klautk-* 'turn'/'turn into,' and *lit-*/*lait-* 'pass on, move'/'depart.')

Another possibility is that AB *yām-* reflects a PIE **yoh$_1$-m-* from **yeh$_1$-* 'throw; put [by throwing]' (P:502) with an *-m-* élargissement as perhaps in *ṣäm-*. For the *o*-grade of **yoh$_1$m-* one might compare English *do*, etc. from **d^{h}eh$_1$-*. Such an analysis connects this word with the other forms of 'do, make' in TchA, namely *ya-* and *ypa-* which are from *yeh$_1$-* and possibly **pi-yeh$_1$-* (with metathesis) respectively. This connection for *yām-* goes back originally to Benveniste (1936: 235). For a discussion of PIE **yeh$_1$-* 'do,' see Adams (1987b).

►See also **yāmätstse**, **yamaṣṣuki**, **-yāmi**, **yāmor**, and possibly **yäm-**.

yāmätstse* (n.) ‘doer’

[//yāmäcci, -, -] *31 n$_{a}$no nw aksaskau-me pelaikn[e] ṣotri yāmci mā [yes]* ‘again and again I expound to you the law; you [however are] not doers of [any] sign’ (45a4^{C}). ■An agent noun in *-tstse* from *yām-*.

-yāmi* (n.) ‘-doer’

[-, yamintse, yāmi//yāmiñ, -, -] • *kärtse-yamintse ///* = B(H)S *hitakratuś ca śāsanam* (251a4^{E}), *///y[a]mintse* = B(H)S *-karmāṇa-* (304b3^{E}), *walo weṣṣäṃ ramer ecce pwāyar-me kärtse-yamiñ cai ñi* ‘the king says: quickly lead them forth; they [are] doers of good for me’ (81b5^{C}). ■A agent noun from *yām-*, q.v.

yāmuttsi (n.) a kind of waterfowl [= B(H)S *haṃsa-*]

[yāmuttsi, -, -//-, yāmuttsiṃts, -] *[yām]utts[i]nts[o] yt[ā]rye* = B(H)S *haṃsa-patha-* (29a3^{C}), *cai kokīl ṣparā-yäkre seri yam[uttsi]* (575b2^{C}).

●See Schwentner (1958), who identifies this word as ‘flamingo’ on the basis of its equivalence with Skt *haṃsa-*. However, the Sanskrit word cannot, it would appear, be so strictly circumscribed. Its central meaning would seem to have been ‘goose’ but it might also include either ‘duck’ or ‘swan’ or both (as does the Hindi descendant). Only in Sinhalese is ‘flamingo’ attested as part of this etymon’s meaning.

■Etymology unknown. TchA *yāmutsi* and B *yāmuttsi* have universally (including VW:645) been taken as borrowings, either directly from Chinese *ying-wou-tsou* (Bailey, 1936:915) or from Sogdian‘*ym’wtsy* (*ēmūtsi*) which, in turn, is from the Chinese (Poucha, *Archiv Orientální* 5:88-89 [1933] *apud* VW). Against this derivation are difficulties both phonological (the first syllable of the Tocharian forms certainly does not match either the Chinese of the Sogdian) and semantic (both the Chinese and the Sogdian mean ‘parrot’).

yāmor (nnt.) ‘deed, action, accomplishment’ [often in a *figura etymologica* with *yām-*]

[yāmor, yāmorntse, yāmor//yāmornta, yāmorntaṃts, yāmornta] ***:*** *ce yāmorsa laikontär-ñ käntwaṣṣana yāmornta* ***:*** ‘by this action may they cleanse me of the sins of the tongue’ (241b5/6^{E}), *snai yamor* ‘without basis’ (15a6=17a8^{C}), ***:*** *yätka śak [k]renta pāssi wnolmeṃ yā[mo]rnta* ***;*** ‘he ordered creatures to practice the ten good deeds’ (22a7^{C}), *[yā]mornta mā mäskeṃträ* = B(H)S *saṃskārā na bhavanti* (157a2$^{?}$), *[cwi o]nolme[n]tse yāmor* = B(H)S *pudgalasya karma* (524a3^{C}), *yāmornts=okonta* ‘the fruits of the deed’ (K-8a3/PK-AS-7Ha3^{C}); **—yāmorṣṣe** ‘prtng to a deed or deeds’: *yāmorṣṣe śerkne* ‘in the deed-cycle’ (154b5^{C}); **— yāmorntaṣṣe*** ‘prtng to deeds’ (K-8a4/PK-AS-7Ha4^{C}); **— -yāmortstse*** ‘having a deed’: *kärtse-yāmorcepi cme[lantse]* ‘of the good-deed birth’ (121a2^{E}); **— yāmor-ñäkte** ‘*Karma*-god’ (496a5^{L}). ■A derivative of *yām-*, i.e., *yām-* + *-or*.

^{x}yāywyeṃ (n.) ‘convoy’ (?) [Only in the compound **yāywyeṃ-ykuwer** ‘convoy arrival/departure’]

●For the discussion of the passage where this word occurs (Otani II-12a11^{Col}), ►see s.v. *ret(k)-*. ■Ching and Ogihara (2012:93) reasonably suggest that this word means ‘convoy’ and is a borrowing from the Middle Chinese ancestor of Modern Chinese *yāyùn*. The Early Middle Chinese form would have been *ʔaip-wun^{h}*, the probably more relevant Late Middle Chinese would have been *ʔjāp-yn`*. They are concerned about the lack of a *-p-* in the Tch form, but that may reflect

the TchB shift of intervocalic *-p-* to *-w-*, especially after long vowels. Is the first *-y-* a reflex of the EMC *-i-*?

yāre (n.) ‘gravel’

[yare, -, yare ~ yāre//] *k$_u$se sw aśāw=omte yare krāke wat kwärweñi :* ‘that which [is] coarse here: gravel, dirt or stones’ (7a7^{C}), *///keñc kektseñ käccīyeṃ-ne yāresa :* ‘they lowered his body on the gravel’ (22b4^{C}), *kärweñi yare tarśkañ salañce mäskenträ pākri* ‘rocks, gravel, potsherds, salt-ground appear’ (K-8b4/PK-AS-7Hb4^{C}). ●*Yare* is definitely the majority form (2 to 1), but the most frequent spelling deviation is the lack of a vowel diacritic on an akshara, so *yāre* is likely to be that correct form. ■Etymology unknown. All previous attempts, none very satisfactory, have taken *yare* as the starting point.

Yāśe (n.) ‘Yāśe’ (PN of a king in monastic records and administrative records)

[Yāśe, Yāśi, -//] (460a7^{Col}, G-Qa3.B1^{Col}, SI P/117.1^{Col} [Pinault, 1998:13]). ►See also **Yāśa**.

Yāṣtare ‘Yāṣtare’ (PN in monastic records)

[Yāṣtare, -, -//] (491b4^{Col}).

$^{\times}$-yāṣṣi (adj.) ‘seeking’ (??)

[-yaṣṣi, -, -//] [newly ordained monk’s concluding words to the ordination service] *[ra]ktsi-yaṣṣi arkañ lukatsi täktsi oktacce klyommoṃ paṣ[ṣ]ā[mai yakne aṣanikeṃts] yaitkor wärpanamar pāsi astare paskemar* ‘seeking shelter by what is fitting I observed the noble eight-fold way even unto/up to *lukatsi*; I receive the command of the arhats and I observe the pure observance’ (PK-Cp-40b4/5=PK-DAM.507 40-42^{Col} [Pinault, 1994b:102 and Pinault, p.c.]). ●/■The restoration *[ra]ktsi-yaṣṣi* is not assured, but the presence of a nominal combining form of *yāsk-*, q.v., seems very likely.

yāṣṣu* (n.) ‘alms, i.e., food obtained by begging’

[-, -, yāṣṣu//] *: śwoy[eṃ] yāṣṣu* ‘may they eat begged food’ (12b1^{C}), *yāṣṣu śawāñcañ̃ñe* ‘alms-eating’ (i.e., ‘eating by alms-begging’) (IT-11a3^{C}), *yāṣṣu pete* ‘give begged food!’ (325b4^{L}); —**$^{\times}$yaṣṣūṣṣe** (adj.) ‘prtng to alms’ *yaṣṣūṣṣe pelaikne* ‘the law of alms-begging’ (IT-11a4^{C}). ■A derivative of *yāsk-*, q.v. ►See also **yaṣṣūca**.

yās- (vi) **G** ‘be excited’; **K** ‘excite’

G Pt. I /**yāsā́-**/ [MP -, -, yasāte//]: *[tā]wn[e] yasāte* ‘he was excited about/by her’ (?) (366b3^{C}); PP /**yāyā́sā-**/: *yayāsaṣ palskosa* ‘excited by the spirit’ or ‘with excited spirit’ (325b3^{L}).

K Ps. IXb /**yā́säsk$^{'ä}$/$_{e}$-**/ [A -, -, yāsäṣṣäṃ//]: *91 ṣarm okone tserenträ [su t]n[e w]n[o]lm[eṃ] yāsäṣṣäṃ kātkästär-me :* ‘in cause and effect it [*scil*. the *kleśa*-thirst] deceives men here; it excites them and gladdens them’ (11b2^{C}).

■In form a long-grade derivative of *yäs-*, q.v., though highly divergent semantically. The meaning of this form, when combined with a locative noun, should be compared to the cognate Sanskrit *yas-* + dative ‘strive after.’

yāso* (nf.) ‘pleasure, delight, excitement’

[-, -, yāso//] *katkauñai yās[ompa] ṣ[e]sa ynū[ca]* ‘going together with joy and excitement’ (155b4^{C}), *yāso* = B(H)S *cchandanam* (527a4^{C}). ■A derivative of *yās-*, q.v.

yāsk- (vt.) ‘beg’ [often used with the object superficially deleted (as in English)]
Ps. IXa /**yāskáskˈä/e-**/ [MP yaskaskemar, -, yaskastär//; Ger. yaskaṣṣalle]: /// *[sa]ṅkameṃ śtvārka yṣiṣṣe plāki yaskaskemar parna simtsa yatsi* /// ‘of the community I ask permission to go outside the border for forty nights’ (IT-139b5$^{C/L}$); Ko. II /**yāskˈä/eˈ-**/ [MP -, -, yāṣtär//yaskemtär, -, -; MPOpt. //-, -, yaṣyentär; Inf. yāṣ(t)si]: *yaṣṣūcañ lareṃ śauly ñi yaṣyeṃträ* ‘[if] the beggars would beg my dear life’ (78a1^{C}); Pt. Ib /**yāṣṣā́-**/ [MP -, yaṣṣātai, yaṣṣāte/]: *soy śano makce ṣpä yaṣṣāte-ñ* ‘son, wife, even myself, has he begged from me’ (95a1^{C}), • *Upanande cewmeṃ kampās yaṣāte sū mā wsā-ne* • ‘U. begged of him his robe; he did not give it to him’ (337a4/5^{C}); PP /**yāyāṣṣu-**/.
■The primary etymological datum here is the perfect semantic and morphological equation of B *yāsk-* ‘beg, entreat’ (with *-sk-* extended from the present throughout the paradigm [cf. *nāsk-*, *pāsk-*, etc.]) and Avestan *yās-* ‘beg, entreat’ (with *-s-* [< *-*sḱ*-] similarly extended). Avestan *yās-*, in turn, is the equivalent of Sanskrit *yā-* ‘beg, entreat’ both semantically and syntactically (both Sanskrit and Avestan verbs take a double accusative; see Insler, 1975:116) (P:503; MA:33). Thus Avestan *yās-* and TchB *yāsk-* must be from *yeh_a-*sḱ*- rather than from *yōk-*sḱ*- (VW, 1941:165-6, 1976:589; Cheung, 2006:210) or *$yḫ_a$k-*sḱ*- (Hilmarsson, 1986a:11) and connected by them with Sanskrit *yācati* ‘ask, solicit, demand.’ Both Pokorny (503-504) and Mayrhofer (1976:14-15) agree that *yāc-* is not to be connected to *yā-*. (Also we have Greek *zêlos* ‘zeal, ardor,’ and Old Irish *á(i)lid* ‘wishes strongly, implores.’) ►See also **yaṣṣūca**,**yāṣṣu**, and **-yāṣṣi**.

yāstaci (n.) ‘juniper (probably *Juniperus excelsa* Bieb.)’ or ‘bird cherry (*Prunus puddum* Roxb. ex Wall.)’?
[yāstaci, -, -//] In a list of medical ingredients: (500a5^{C}). ●See Maue (1990) for a discussion of this word. He opts, on what seem to me slender grounds, for ‘juniper’ rather than ‘bird cherry.’ ■Etymology unknown.

yäk- (vi.) ‘neglect, be careless about’ [with N-*meṃ*]
Ps. X /**yäknáskˈä/e-**/ [MP -, -, yäknāstär//]: *[mā yä]knāsträ tu postäṃ krentaunameṃ 21* ‘thereafter he is not careless about virtues’ (12a6^{C}); Ko. VI /**yäknā́-** [MP //-, -, yäknāntär]; PP /**yäkó-**/: *śarwarets ykoṣäṃts* = B(H)S *uddhatānāṃ pramattānāṃ* (305a7^{C}).
■Etymology uncertain. AB *yäk-* reflect PTch *$i$äk- and I think it likely that we have a derivative of PIE *$h_1$eg- ‘lack’ [: Latin *egeō* ‘am lacking, suffer want,’ Latin *egestās* (f.) ‘lack,’ Latin *egēnus* ‘lacking,’ Old Norse *ekla* ‘lack,’ *ekla* (adv.) ‘scarcely,’ OHG *ekorōdo* ‘only’ (P:290; MA:343)]. In the Tocharian word we would have the transitive verb corresponding to the intransitive of Latin and Germanic. Less likely, but still a possibility, is VW’s suggestion (590) of a relationship with PIE *$h_1$eig^h-, an élargissement of *$h_1$ei- ‘go’[: Greek *oíkhomai* ‘go, depart; be undone, be lost, ruined,’ *oikhnéō* ‘come, go; be gone; approach,’ possibly *íkhnos* ‘foot-print, trace,’ Armenian *iǰanem* ‘come, climb up,’ Lithuanian *eigà* ‘way, course, progress,’ Old Irish *óegi* ‘guest’ (<*$h_1$oig^{h}ēt-) (P:296)]. VW assumes a “thème II” *$h_1$yeg^h- here but it is not necessary since a zero-grade *$h_1$ig^h- would do the trick and a zero-grade *$h_1$ig^h-neh$_a$- would be expected anyway. The *n*-stem parallels in Greek and Armenian are attractive but the semantic difficulties are great. *$h_1$eig^h- appears to mean ‘go’ *tout simple* (as it

does in the one certain instance where it occurs in Tocharian, in the suppletive preterite participle, *yku-*, to *i-* ‘go’). VW assumes a causative ‘let go’ > ‘be negligent’ which is a possi-bility semantically but not paralleled elsewhere. ►See also **ykorñe** and possibly **yekte-**.

yäkte- ‘little, small’ [only as the first member of compounds]

yäkt-āñm (a) ‘± feebleness/thinness’ (?) [‘cowardice’ Couvreur, 1954d:105; ‘inferiority’ Thomas, 1983:251]; (b) ‘feeble, weak’: *menkitse tesa pkārsa-ñ yakt-āñm ñi* ‘by this lack, recognize my feebleness’ (99b3^{C}), *kosi • yäkt-āñmä ... sāṃtke* ‘[it is] the remedy for cough and feebleness/thinness’ (497a6^{C}); *[yä]kt-āñmä satāṣlñe* ‘feeble breathing’ (IT-1a5^{C}), *yäkt-āñm kosi* ‘weak cough’ (PK-9D-b2$^{?}$ (Broomhead); **—yäkte-aiśam-ñetstse** ‘dull-witted’: *yakte-ai[śamñetste]* = B(H)S *durmedhas-* (IT-152a8^{C}); **—yäkte-perne** ‘of little worth or fortune’: *yäkte-pernentse* = B(H)S *alpalakṣme* (531a1^{C}); **—yäkte-yarm** ‘a little merely; short [of time]’: *[yä]kte-yarm* = B(H)S *alpa-mātra-* (51a7^{C}); **—yäkte-weśeññai** ‘with little noise, without talking’ (321a4$^{E/C}$); **—yäkte-skeyeṃ** ‘with little effort’ (21b6^{C}); **—yakte-swāralñe** ‘not very tasty’: *yakte-swāralñe* = B(H)S *alpāsvāda-* (IT-152b2^{C}). ●/■I take this to be the unstressed variant (which might be restressed under certain circumstances) of *yekte-*, identical in meaning. The two types, *yäkte* and *yekte* exist side by side at all times in Tocharian B history, but *yekte* is much more common in the earlier texts (Peyrot, 2008:166-167). ►See also **yekte**.

-yäkre ►s.v. ṣparā-yäkre.

yäkraiti, ►ikrai-.

yäkwaṣke* (n.) ‘little horse’

[//-, -, yäkwaṣkaṃ] *kokalyiśkaṃ yäkwaṣkaṃ ///* ‘little wagons and little horses’ (352a2^{C}). ■A diminutive of *yakwe*, q.v.

yäkweññe, ►s.v. yakwe.

yäkṣiye ~ yikṣiye (nf.) ‘flour, meal’

[yäkṣiye ~ yikṣiye, -, yaksai//] *amokces yikṣye piś ṣankäṃ* ‘for the artisans 5 *ṣank*s flour’ (434a3^{Col}), *ypiya yäkṣiye* ‘barley (?) flour’ (P-1a6^{C}), *ysārña yäkṣīy*e ‘wheaten flour’ (W-37b1^{C}), *yaksai śawā[re]* ‘they ate *yaksai*’ (434a2^{Col}). ●The variation, nominative *-kṣiye*, accusative *-ksai* is also seen in *lyekṣiye/lyeksai*.

■Perhaps a derivative of *yäks-*, q.v. The formal comparison is perfect, but the semantic comparison is strained as *yäks-* means ‘embrace, entangle,’ perhaps ‘squeeze,’ all of which are semantically distant from ‘grind’ or ‘press down, crush’ we might expect to lie behind ‘flour.’

yäks- (vt.) ‘embrace, entangle’

Ps. VIb /**yäksā́nā-**/ [MP -, -, yäksanatär//]; Ko. V /**yā́ksā-**/ [Inf. yaksatsi]: *///laryai ramno yaksatsi* ‘…like to embrace a beloved [woman]’ (THT-1262a3^{C}); PP /**yäksó-**/: *te keklyauṣormeṃ Candramukhe walo ṣecakecce asāṃmeṃ ñor klāya Araṇemiñ lānte paine yäksau pälwāmane weṣṣäṃ ñäkte-yok saswa* ‘hearing this king C. fell down from his lion throne, embraced the feet of king A. and says, bewailing: O divine-like lord!’ (93a5+PK-NS36+20a3^{C} [Thomas, 1983: 246]), */// [tä]ṅwsā yäksau prākre* ‘fully embraced in love’ (283a4^{A}), */// pilkosa yäksau ramtä tāka täne se klainantsä* ‘with a look as if this was fully embraced by the women’ (PK-AS-12Kb2^{C} [Thomas, 1979:14]).

●The more abundant TchA attestations supplement those of B and make it clear that we have 'embrace [of lovers]' or, less frequently, 'entangle' (as lianas may entangle the feet).

■Etymology uncertain. Tch AB *yäks(n)ā-* reflect PTch **i̯äks(n)ā-* '± embrace, entangle.' The Tocharian meaning would be compatible with the otherwise not well-explained Hittite *ēkt-* 'net' and Hieroglyphic Luvian *aggati-* '(catch-)net' (Puhvel, 1984: 257-258). Certainly 'net' as 'that which entangles' seems unproblematic. Sanskrit *-yakṣati* looks phonologically appealing but is disqualified on semantic grounds as it means '± appear' (cf. Yaghnobi *yaxš-* 'appear,' Mayrhofer, 1976:1, with literature). In any case, not with VW (590-1) to be compared with Greek *piézō* as, *contra* VW, it would appear that forms like *piésai* are original and *piéksai* analogical (cf. the forms of *paízō* 'play' from *paid-*). Only the former are to be found in Homer. ►See also, **yeksnar** and **aiksnar**, and possibly **-yäkre** (see s.v. **ṣparā-yäkre**) and **yäkṣiye**.

yät- (vt/i.) **G** 'be decorated'; **K** 'decorate, adorn, beautify'

G Pt. I /**yätā́-**/ [MP -, -, ytāte//]: *///rmeṃ riṃne ytāte* • 'he was decorated in the cities' (PK-AS-13Eb7^{C} [TVS]).

K Ps. IXb /**yā́täsk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [A -, -, yatässäṃ (?)//; MP // -, -, yatäskentär; MPImpf. -, - yatäṣṣitär//]: *ce*$_{u}$ *prekene Nande ñem ... kektseññeṣṣai olypotse tetreṅku yatäṣṣitär-ne sonopitär līkṣītär wästsanma krenta yäṣṣītär* 'at that time Nanda by name … was completely attached to [the things] of the body; he would adorn himself, anoint himself, bathe and wear fine clothes' (A-1a5/PK-AS-6Ba5^{C} [CEToM]); Ko. IX (= Ps.) [Inf. yatästsi]: *yatästsy aunantär-ne* 'they begin to adorn him' (118b2^{E}); Imp. /**päyätā-**/ [ASg. pīta]: *śpālmeṃ tsaiñ[enta]sa pīta* 'adorn with the most splendid jewelry!' (94b2^{C}); Pt. Ia /**yā́tā-**/ [MP yātamai, yātatai, -//]: *ytāri yātamai* 'I adorned the road' (THT-1392 frgm. g-b2$^{?}$ [TVS]), *lantuññeṣṣeṃ yet[w]entsa yātamai-ne kektse[ñ]* 'with royal jewels have I decorated his body' (PK-AS-17.6a6^{C} [Couvreur, 1954c:89]); PP /**yeyäto-**/: *yetweṃtsa yaitu* 'decorated with adornments' (372a2^{C}); —**yaitor**: */// yaitor wawlawar* (134b5^{A}), */// ra śabdhsa yaitor apaśabdh no mā weñ[i]* (134b6^{A}); —**yaitormeṃ**.

■ AB *yät-* is from PIE **yet-* seen in Sanskrit *yátate* 'puts oneself in the right or natural place,' Av. *yat-* 'id.,' Latin *nītor* 'support myself, brace myself,' Serbo-Croatian *jatiti* (= Sanskrit *yātaya-*) 'gather' (cf. Toporov, 1968:110-111, also P:506-507; MA:472; LIV:313f.; Cheung, 2006:215). The Tocharian meaning comes from *'± put into the right place' (cf. Latin *ōrnāre* 'to adorn' from **ōrdināre*). Sogdian shows the same semantic development when prefixed in *py't-* 'adorn.' Otherwise VW:645. ►See **yetwe** and, more distantly, **yāt-**.

ˣyätk- (vt.) 'seek, intend'

Ps. IXa /**yätkāsk**$^{\text{'ä}}$**/**$_{\text{e}}$**'-**/ [*m*-Part. yätkāskemane]: */// ñäke mā yärṣalleścä snai ttuwerñe ñemo yätkaskemane nanāträ mā yärsemane mäpi säswa nā///* 'The one seeking a name [i.e., reputation] without *ttuwerñe* does not appear now to the honored one; perchance O lord …' (PK-AS-12Da2^{A} [TVS]).

■Presumably related to TchA *yätk-* (gerund *yätkal*) which, it has been suggested (Schneider, 1941a:48), means '±strive for.' Just possibly a derivative (with a

desiderative meaning) of the previous entry in its original meaning of ‘put into the right place.’ See also **aitkatte**.

yänm-, ►see yäm-.

yäp- (vi.) **G** ‘enter’ [N+*ne* ‘enter (in[to])’]; ‘set [of the sun]’; **K** ‘cause to enter’

G Ps. X /**yänmáskʾä/e-**/ [A yänmaskau, -, yänmaṣṣäṃ// -, -, yänmaskeṃ; *m*-Part. yänmaskemane; Ger. yänmaṣṣälle]: • *tumeṃ yänmaṣṣäṃ Priyaśāriṇi pla[k-tukäṃña]* ‘then enters the door-keeper P.’ (516a1^{C}), *emalyesa tsetsarkoṣ memyoṣ yokaisa* **:** *kroścaṃ* [sic] *warś ce$_u$ yolmene yänmaskeṃ* ‘parched/tortured by heat, deceived by thirst, they enter into the cold water in the pond’ (29a6^{C}); *mā kauc wasi [mu]sau osne yänmaṣälle* ‘one [is] not to enter a house with clothes held high’ (322a1/2$^{E/C}$); Ps. VI /**yänmá-**/: (see abstract); Ko. I /**yápä- ~ yópä-**/ [A yopu, -, yopäṃ (yopäṃ-ne)//-, -, yapäṃ; AOpt. yapim, yapit, yapi//-, -, yapyeṃ; Inf. yaptsi]: **:** *yent=eneṅka yopäṃ-ne* ‘[if] the wind enters within’ (41b3^{C}), *kenne yäpäṃ wärnne ramtä* ‘they will enter into the land just as [they do] into water’ (THT-1859a1^{A}), *yapit wat no wertsyaine* ‘[whenever] thou wouldst enter in the retinue’ (246a2^{E}), *kauṃ-yaptsi täṅtsi* ‘until sunset’ (PK-AS-18B-a1^{C} [Pinault, 1984b]); Ipv III /**pyópä-**/ (< päyop-) [ASg. pyop; APl. pyopäs (reconstruction uncertain [TVS:504])]: *pyop tīrtheṣṣai wertsyaine* **:** ‘enter in the company of the *tīrtha*s!’ (16b2^{C}), *[pyo]päs ostuwane* ‘let us enter the houses!’ (375b4^{L}) [●the form is unexpected—regular would be *pyopso*—but perhaps we have a late analogical formation; that we have an imperative of *yäp-* here is almost certain]; Pt. IIIa /**yopä- ~ yopäsā-**/ [A -, -, yopsa//-, -, yopar]: **:** *śaulasw Ānande yopsa rīne tā$_u$ pintwāto* **:** ‘the worthy Ānanda entered in the city begging’ (23b3^{C}), *[o]r[ka]-mo[n]e eneṅka yo[psa]* ‘in the dark he entered within’ (PK-NS-74+ 165$^{?}$), *maitar yopar warttone* ‘they went and entered in the woods’ (107a7^{L}); PP /**yeyäpo-**/: *pilkontaṣṣana yaipoṣ so[piṃne]* ‘having entered into the nets of insights/ thoughts’ (29b5^{C}); **—yaipormeṃ**: *yaipormeṃ* = B(H)S *praviśya-* (IT-70a3^{C}), *kaunantse yaipormeṃ* ‘because of the going down of the sun’ (THT-1681b5$^{?}$ [Winter, 1988:788; TVS]); **—yapälñe** ‘entering’ (PK-NS-54a5^{C} [TVS]); **— -yänmālñe**, only in the compound **kauṃ-yänmālñe** ‘sunset’: *koṃ-yänmālle* [sic] (PK-NS-49b2^{C} [Winter, 1988:788]), *kauṃ-yänmālle* (-b3^{C}). ●Perhaps because of its homophony with the subjunctive of *yäm-*, q.v., the present *yänmā-*, presupposed by the abstract, was replaced by the attested *yänmäskʾä/e-*.

K Ps. IXb /**yápäskʾä/e-**/ [A -, -, yapäṣṣäṃ//; MP -, -, yapästär//; Ger. yapäṣṣälle (~ ipäṣ(ṣäl)le)]: *[ja]s ja mäntalle* • *a tane yapäṣṣä[ṃ]* ‘[in] *jas* the *ja* [is] to be struck; *a* then [is] to be entered [in its stead]’ [concerning the correction of spelling in a word] (551b1$^{C?}$); */// yapästär pāyti* (328a4^{L}); **—yäpäṣṣeñca**: • *ipäṣṣeñcana pelaiknenta* • = B(H)S *pātayantikā dharmāḥ* (IT-248a1^{C}), *omte se yarm* **:** *pärkarñesa wi rsoñc pañäktentse rasosa pkantesa śle ywārc ñrets raso tumeṃ oṃṣap yāmträ ipäṣṣeñca* ‘here is the measure: in length two spans (of Buddha spans); crosswise, one and a half and the fringe [another] span; [if] then one makes more: one [has] entered [into sin]’ (TEB-66-24/IT-247^{C}).

■TchA *yäw-* and B *yäp-* reflect PTch *yäp-* (though at least the preterite participle *yaiwu* in A shows the influence of B [VW:605]). PTch **yäp-* is from PIE **yeb^{h}-* ‘go, enter (into)’seen in Hieroglyphic Luvian *iba-* ‘west’ (for a discussion of the latter word, and different conclusions, see Puhvel, 1984:375-

377) < *$ib^h o$- and Greek *zóphos* 'dusk, gloom, (north)west,' and Greek *zéphuros* '(north)west [wind]' (< *yob^h- and *yeb^h- respectively). For the semantic development of Hieroglyphic Luvian *iba*- one should compare Greek *dúsis* 'west' from *dúō* 'get, get into' and the TchB *kauṃ yäp*- 'set [of sun]'). The Tocharian and Hittite words are to be connected with *yeb^h- 'futuere' [: Greek *oíphō* (< *o- + ib^h-), Sanskrit *yábhati*, OCS *jebǫ* (P:298; 508)], the meaning '*futuere*' coming from 'penetrate' (Winter, 1998:349; cf. Beekes, 2010:1063-1064). The connection with *yábhati* is VW's (1941) but later (1976:605) he suggests a phonetically impossible development from a PIE **(e)ieu*-. ►See also **yenme** and possibly **aip-**.

yäm- (vt.) **G** 'achieve, obtain; reach' (MP can be passive); **K**[4] 'make obtain'

G Ps. X /**yänmā́sk**$^{'ä}/_{e}$**-**/ [A yänmāskau, -, yänmāṣṣäṃ//-, yänmāścer, yänmāskeṃ; MP -, -, yänmāstär//; *nt*-Part. yänmāṣṣeñca 'achiever'; *m*-Part. yänmāskemane; Ger. yänmāṣṣälle*]: *mā ktsaitsäññe yänmāṣṣäṃ* **:** 'he does not attain old-age' (5b1[C]), *yänmāṣṣäṃ* = B(H)S *prāpnoti* (IT-70b2[C]), • *ompalskoññe yänmāṣṣäṃ* = B(H)S *[sa]mādhim adhigacchati* (IT-26a3[C]); *pañäkte-käṣṣintse palsko yänmāṣṣeñca mäsketrä* 'he becomes the achiever of the spirit of a Buddha-teacher' (558b2/3[C]); [1]Ko. VI /(Act) **yā́nmā-**[E-C] ~ (MP) **yänmā́-**/ [A yanmau, -, yanmaṃ//-, yanmacer, -; MP //-, -, yänmāntär; AOpt. yänmoym, -, yanmoy//-, -, yänoyeṃ ~ yanmoṃ; Ger. yänmālle; Inf. yänmātsi]: *su no cwi speltkesa srukalyñe yaṃnmaṃ* 'he will, however, achieve [his own] death by his zeal' (333a4/5[E/C]), *po wäntarwa yänmänträ* 'they will obtain all things' (409b5[C]), *yänmoy īke kesoṣä* • = B(H)S *adhigacchat padaṃ śāntam* (IT-164b6[E]), */// onuwañño yänmātsiś ce wace ślok* **:** 'this second *śloka* [is] to achieve immortality' (30a5[C]); [2]Ko. I /**yonmä-**/[C] [A -, -, yonmäṃ//]: */// platkye amokceṃ yonmäṃ* (432a2[C]); Pt. IIIa /**yonmä- ~ yónmäsā-**/ [A yon(m)wa, yonmasta, yonmasa//]: *yonwā ñäś ce śāmñe cämel tañño ṣärmtsa* 'I achieved this human birth because of thee' (365b5[A]), */// [yāmor yāmṣa]sta wrocce palsko yonmasta* **:** 'thou didst the deed, thou didst achieve [thy] purpose' (22b2[C]), *yonmasa* = B(H)S *adhyagāt* (29a3[C]); PP /**yéyänmu-**/: **:** *yainmwa kre[ntaunasa]* 'through the virtues [already] achieved' (67b7[C]): **—ˣyainmor** 'achievement' (IT-103b3[C]); **—yänmālyñe** 'achievement': *yinmālñe[sa wat]* = B(H)S *prāptyā vā* (193b7[C/L]), *śamñe cmeltse yänmalyñe* 'the achievement of human birth' (295b5[A]).

K[4] Ko. IXb /**yā́nmäsk**$^{'ä}/_{e}$**-**/ [Inf. yanmäs(t)si]: *[sä]rmana skāyas yanmässi* 'try to discover (?) the origins' (377a5[L]).

■TchA *yom*- (with generalization of the vowel found originally only in the preterite) and B *yäm*- reflect PTch **yäm*- but extra-Tocharian cognates are uncertain. It may be from PIE **yem*- seen also in Indo-Iranian, e.g., Sanskrit *yam*- 'hold, sustain, offer, grant, etc.' (VW, 1941:171, Duchesne-Guillemin, 1941:150, Mayrhofer, 1976:2-3 [P:505 with some further, more dubious, cognates; MA:270-271]). Semantically the Tocharian can be seen as *'come to hold' or the like. It is possible that an *ō*-grade iterative-intensive of the same root is to be found in *yām*- 'do,' q.v. For *yäm*- Jasanoff's connection (1978:32) with Latin *emere* 'take' is also possible but less likely. To be rejected is VW's later connection (1976:604) with *h_1ei- 'go.' A comparison with TchA suggests a PTch paradigm with a present **yämnā*- (> B *yänmā*- relegated to the subjunctive

by a new iterative-intensive **yämnā-sk-*), subjunctive **yom- ~ *yäm-* (see in the TchB subjunctive *yonmäṃ* with *-n-* introduced from the present), preterite **yom(sā)-* (cf. TchA third plural *yomär*, again TchB has *-n-* introduced from the present). ►See also **ainmitte** possibly **yām-**.

yärke-maññe, ► s.v. yarke.

yärtt- (vt.) 'pull, drag along (with violence/against resistence)'

Ps. I /**yärttä-**/ [A -, -, yarttäṃ//-, -, yartteṃ; *m*-Part. yärtamane]: *[ya]k no cwi soṃśke lalaṃṣkeṃ ainäki caimp brā[hmaṇi yä]rt[t]en-ne śle tremeṃ* 'still though these common brahmans drag his dear son with anger' (88a5/6^{C}); *tumeṃ brāhmaṇi Uttareṃ mñcuṣkeṃ antapi pokainesa yärtt[e/a]mane* 'then the brahmans dragging prince Uttara with both arms' (85b2^{C}=PK-NS-355b2^{C} [cf. Thomas, 1983:240]), • *wī ṣpikainesa yarttäṃ kektseñ läklessu* • 'on two crutches the sufferer drags [his] body' (PK-AS-7Ma5^{C} [CEToM]); Pt. Ia **yärttā-**/ [A -, -, yartta//]: *tane ... Utta[reṃ mñcu]ṣkeṃ eṅkormeṃ tsakatsai keṃtsa orkäntai yärtta-ne* 'then [Rudraśarma], seizing prince Uttara, dragged him back and forth over the thorny ground' (88a3/4^{C}); PP /**yärttó-**/: *eṅkalñentse ṣarmtsa ywārc yärtoṣ lk[ā]ntär wertsyaṃne* 'because of attachment [to the world] they appear to have been half pulled into the crowds' (PK-AS-16.2a4^{C} [Pinault, 1989]).

■TchA *yärt-* and B *yärtt-* reflect PTch **yärt-* or **i̯ärt-* (the doubling of *-t-* after *-r-* in Tocharian B is at least semi-regular, cf. *ārtte*). Extra-Tocharian connections are uncertain. That it is **-rt-* rather than *-rtt-* renders VW's equation (594-5) with Greek *erékhthō* 'break, rend, toss to and fro' (< **h_1erh_1K- + -d^he/o-) phonologically a bit less likely, but still probable.

ˣyärtto, ►yartto.

ˣyärne '?'

/// watār-c yärne larauñe /// (IT-88b5$^{C?}$). ●It is precicisely and only this phrase that makes Peyrot question a bit the assignment of this MS to Classical Tocharian B. Perhaps we have in *yärne-larauñe* a compound with the stress regularly on the last syllable of the first member.

yärp- (vt.) 'oversee, observe, take care of'

Ps. VIII /**yärps**$^{'ä}$/$_{e}$**'-**/: (see **yirpṣuki**); Ko. II /**yärp**$^{'ä}$/$_{e}$**'-**/ [Ger. yärpalle]: *yärpall=ents=ore* [word separation unsure] *ra ṣe āken-ne* (119b4^{E}); Ipv. III /**päyärp-**/ [APl. pirpso] (IT-24a4^{C}); Ipv. IV /**päyärp-**/ [ASg. pīrpe] (PK-AS-12b3^{A}); Pt. IIIa /(**yerpä-*** ~) **yérpäsā-**/ [A -, -, yerpsa//]: *[c]e yap Cak[u]le yerpsa* [open space] *Cakulentse kapci* 'This barley Cakule has taken care of. The thumbprint of C.' (462a6^{Col}).

■From PIE **wer-b$^{(h)}$-*, an élargissement of **wer-* 'observe, pay attention to' [: Latin *vereor* 'honor, fear,' Greek (Hesychius) *hórei = psulássei*, *horáō* 'see,' Latvian *véru* 'look at' and nominal derivatives in Germanic such as English *(a-/be-)ware* (P:1164)]. Particularly one should compare Old Prussian *warbo* in the phrase *warbo thi Dewes* 'Behüt dich Gott' ('may God protect thee'). This *warbo* is the third person singular of a stem *warbā-* 'protect' (for the Old Prussian, see Schmalstieg, 1976:410) (MA:417). VW's explanation (593-594) is similar, though he starts from a phonologically impossible **wer-w-*, with a *w*-extension not otherwise found with this root). Driessen's suggestion (2001:66) of a derivation from **wer-b^{h}-* 'enclose' is not as likely semantically. ►See also **yarpo** (if

not from *wärp-*), **yärparwa**, **yirpṣuki**, and **airpätte** and, more distantly, **wär-sk-** and possibly **wärp-** and **wär-**.

yärparwa* (n.[pl.]) '± observation-posts' (?) (or 'barns/storehouses' [?])

[//-, -, yärparwa] *cai watesa kwaṣaiś päst kameṃ ostūwa yärparwa tsaikānte* 'for the second time they came back to the village; they built houses and observation-posts [?]' (PK-AS-16.3a6^{C} [Couvreur, 1954c:88, Pinault, 1989]). ■A derivative of *yärp-*. Otherwise Isebaert (1978a:101). For the meaning, see VW (1978:350).

yärper (n.) 'Indian ginseng (*Withania somnifera* Dunal)' or 'holy basil (*Ocimum sanctum* Linn.)' (?) (a medical ingredient)

[yärper, -, -//] (W-6a5^{C}, W-30b3^{C}). ■Equated with B(H)S *puṇyā-* 'holy basil' by Filliozat on the basis of his supposition (quite possibly correct) that *yärper* is a derivative of *yarpo* 'service' just as *puṇyā-* is a derivative of *puṇya-*. If the basic etymological connection is correct, perhaps we have rather a derivation from *yärp-*, i.e. *yärp-* + *-wer* (the latter as in *malkwer* 'milk,'q.v.).

yärmassu, ►s.v. yarm.

ˣyärṣiye (nf.) 'reverence' (?)

[yärṣiye, -, -//] */// sthūlāñcana träṅkontat[s] de[śa]ṃ ayi sā yärṣiye* • 'may this reverence give/produce the confession of the *sthulana*-sins' (IT-139a7$^{C/L}$). ■If correct as to meaning, a derivative of the following. ►See also **airṣaitstse**.

yärs- (vi.) 'be deferential or respectful, show respect or affection, venerate' [N-*śc* 'be deferential/ respectful toward, honor, revere, treat with deference'] [always in the middle]

Ps. II /**yärs**$^{'ä}$/$_{e}$**-**/ [MP yärsemar, -, yarṣtär//yirsemtär, -, -; *m*-Part. yärsemane; Ger. yärṣalle]: *[añcā]l yāmu yarṣtär* 'making the *añjali*-gesture, he shows respect' (405b5^{C}); Pt. Ia /**yärṣā́-**/ [MP yärṣāmai, -, yärṣāte//-, -, yirṣānte]: *tumeṃ cey wi omprotärcci Kāśyapi ... käṣṣiñiś kekamoṣ yirṣānte* 'then these two bebrothered Kāśyapas, having come to the teacher, honored [him]' (108a8^{L}); **—yärṣalñe** 'honor, reverence': *aśari-käṣṣiñiś ... ysomo sāṅk yirṣalñe maskeṃntär* [lege: *yamaskentär*] 'the community, all together, addresses with deference the *ācārya* master' (PK-DAM.507a1^{Col} [Pinault, 1984a]), *yärṣalñe yamasträ* 'he addresses deferentially' (TEB-74-1/THT-1574^{Col}).

■ AB *yärs-* reflects PTch **i̯ärs-* from PIE **h_1erh_as-* [:Greek *éramai*, Greek *eráō* 'love' (Frisk, 1960:547)]. Though they may be independent developments, Greek *eráō* and Tocharian *yärs*$^{'ä}$/$_{e}$- are exact formal equivalents (denominatives of an *s*-stem **h_1erh_a-s-*, cf. Greek *érōs*). Semantically they have in common the notion of being well-disposed towards another person, a meaning Greek has developed to the more specific one of 'love,' particularly 'love sexually.' This correct connection appears in VW (1941), but is later implicitly rejected in favor of a connection with **wer-* 'pay attention to' (1976:594) that would, *inter alia*, require TchA *yärs-* to be a borrowing from B *yärs-*. ►See also possibly **yärṣiye** and possibly **airṣaitstse**.

yälloñ (n.[pl.]) 'sense-functions'

[yällau (?), -, -//yälloñ, yälloṃts, yälloṃ] *yällau* [lege: *yälloṃ* ?] *yukoṣäṃts kekesoṣäṃts* (588b2^{E}), *: ykāṃṣälñe ṣek warästrä ṣ[e]k imassu wawlāwau po ṣkas yälloṃ :* 'always he practices abstinence/continence [*ykāṃṣälñe* = B(H)S *aśubha-*], always mindful, governing all six senses' (8b7^{C}), *ṣkas yälloñ* = B(H)S *ṣadā-*

yatana- (156b2[C], also IT-193b5[E]); **—yällo(ṃ)ṣṣe** ‘prtng to the sense-functions’: *colaṃ yakweṃ yälloṣṣe yätäṣṣīmar* ‘may I tame the wild horses of the senses’ (S-5a4/PK-AS-5Ba4[C]).

■Probably, as tentatively proposed by VW (591), we should connect this word with PIE **wel-* ‘see’ (P:1136-7) and, therefore, with TchB *yel-*, q.v. Semantically less likely is Isebaert’s suggestion (1978a:100) that we have here a derivative of *i-* ‘go,’ more particularly a derivative of its gerund *yalye* ‘accessible,’ i.e. ‘the *domain* [of the senses].’ ►See also **yel-**.

yäs- (vt.) **G** ‘excite sexually; ravish’; **K[3]** N+*ne* ‘± strive (sexually) for, have intercourse with’

G Ps. II /**yäs**[ˈä]/[e]ˈ**-**/ [MP -, -, yaṣtär//-, -, ysentär]: *ṣamānentse yśelmi pälskone tsaṅkaṃ kwipe-ike ke$_u$wco kalltärr-ne t[u prā]rontsa yaṣtär ... [krāke] läṃ-nne ... kr$_u$i mā krāke läṃ-nne koss ttu māka prāroṃntsa ceśaṃ* [sic] ‘[if] desires arise in the mind of a monk and his shame-place stands tall; he excites it with [his] fingers and … filth emerges … if no filth emerges no matter how much he touches it with [his] fingers’ [●here exciting one’s membrum virile to orgasm (with *yäs-*) is explicitly opposed to touching that does not result in orgasm (with *täk-*)] (334a7-b1[E/C]), */// protärñts śnona ysentär ṣera tkātärñ ///* ‘the wives of brothers were ravished, sisters and daughters [too] …’ (2b7[C]); Ps. I /**yäsā́-**/ [MP// -, -, ysantär] /// *[ono]lmi kektsenne ysänträ k$_u$ce ///* (THT-2377 frgm. r-a4[E]); Ko. II (= Ps. II) (►see **—yaṣlñe**); **—yaṣ(l)ñe** ‘±sexual excitement’ (TVS).

K[3] Ko. IXa /**yäsā́sk**[ˈä]/[e]**-**/ [Inf. ysas(t)si]: *päknāträ klaiṃ ekalmi yāmtsi taine ysissi yoñyeṣṣe to pwarne hom yamaṣäle* ‘[if] one intends to make submit a woman, for the two of them to touch sexually, a pubic hair [is] to be put in the fire [as] a sacrifice’ (M-1b6/PK-AS-8Ab6[C]).

●The causative here is the exact formal equivalent of TchA *ysäs-*, attested once in the phrase *wär ysäṣ* ‘he boils water.’ Perhaps this form also means ‘boil’ (tr.) in TchB as well. The meaning of this form, when combined with a locative noun should be compared to the cognate Sanskrit *yas-* + dative ‘strive after.’

■ AB *yäs-* reflects PTch **yäs-* from PIE **yes-* ‘boil, seethe, etc.’ [: Sanskrit *yásyati* ‘froths up, foams; strives after,’Avestan *yaēšyeiti* ‘boils (intr.),’ *āyāsayaiti* ‘strain, tire, torment,’ Greek *zéō* ‘boil, seethe (tr./intr.),’ OHG *jesan* ‘ferment, effervesce, foam,’ plus nominal cognates in Celtic (P:506; MA:77) and Hittite (Puhvel, 1984:384, Kloekhorst, 2008:403)]—thus Schneider (1940:198) and VW (1941:168, 1976:595; LIV: 312f.; Cheung, 2006:210; Beekes, 2010: 500) for A *yäs-* and B *yās-*. VW unwisely separates B *yäs-* (also pg. 595) and derives it from PIE **h$_2$wes-* ‘spend the night.’ ►Also **yāso** and possibly **yasoññna** and **yase**.

yäsk- (vt.) ‘± sully (?)’

Ps. II /**yäsk**[ˈä]/[e]ˈ**-**/ [MP -, -, yaṣtär//]: *[śault]s[a] wärññai yäṣträ ma nrai[ṣṣana wäntarwasa]* [the suggestion for filling the latter lacuna is entirely my own] ‘all [his] life long he does not seek out hellish things’ (143a3[A]); Ko. V /**yā́skā-**/: ►**aiskatte**. ●The otherwise isolated TchA conjunct form *yayäskuräṣ* appears at A-10b6 (*tmäṣ vibhiṣane lapp ats yayäskuräṣ ysäräṃ lyāsmāṃ* ‘then V., [his] head completely gory, wiping away blood [with his hand]’ [his head has just been injured by being struck with a piece of beryl]) appears to be cognate (TVS).

■Perhaps PTch **i̯äsk-* reflects the same PIE **h₄isg^{h}-* seen in Hittite *iskuna(hh)-* 'stain; stigmatize, denounce; degrade, disgrace' and *iskunant-* 'stained,'the zero-grade of **h₄eisg^{h}-* seen in Greek *aiskhū́nō* 'make ugly, disfigure, dishonor,' Greek *aiskhū́nē* (f.) 'shame, dishonor,' and Greek *aiskhrós* 'ugly, deformed, dishonoring, shameful' (unless the Greek too represents a zero-grade with "breaking" of **-i-* after **h₄-* as presumed by some). For the Greek and Hittite, see Puhvel, 1984: 426-428 (implicitly rejected by Beekes, 2010).

yäst, ►yast.

yäst- (vt.) 'hurl down'

Pt. Ia /**yästā́-**/ [A //-, -, yästār(e)]: *[pä]lsknāllentaṃts yäsnā///* [lege: *yästā///*] (147.4b2^{A}), *yästāräk tā kercyenmeṃ* 'they hurled her down from the palace' (394b2^{A}), *[ke]k[ts]eñ yasnā///* [lege: *yastā[re]*] 'sie stürzen den Körper herab' (56b6^{C}) [cf. Thomas, 1983:224]. ■A denominative from *yast*, q.v.

yästār, ►s.v. wasto.

yirpāṣka* (n.), ►s.v. Yurpāṣka.

yirpo(-)e '?'

/// l(·)empa tasemane cce saṅghālambaṃ yirpo·e/// (361a4^{L}).

yirpṣuki*^{Col} (n.) '± inspector'

[-, -, yirpṣuki//] *yirpṣuki Putteyānentse kapci* 'thumbmark of inspector P.' [lit: 'the inspector; the thumbmark of P.'] (460a2^{Col}, THT-2900^{Col}). ■A *nomen agentis* from *yärp-*, q.v.

yirmakka*^{Col} (n.) '± treasurer' (lit: 'measurer')

[-, -, yirmakkai//] *yirmakkai Wilāsiñintse ka[pci]* 'the thumbprint of treasurer W.' [lit: 'treasurer W; [his] thumbprint'] (460a5^{Col}). ■A derivative of *yarm*, q.v.

Yiṣwe (n.) 'Jesus' (PN)

[Yiṣwe, -, -//] [in Manichean script] *yyšw'yy* (Gabain/Winter, 1959:39).

¹yu- (vi.) 'ripen, mature'

Ps. I /**yuwā́-**/ [*m*-Part. yumāne; Ger. yuwalle*]: *se ekantse yumāne n[esaṃñe]* 'the mature ability of the eye'[= B(H)S *dṛṣṭaṃ*] (195b6^{L}), *[allek] yumāne [nesa]lñe ste* 'otherwise is the situation of him who is maturing' (197a6^{L}), *y[u]mane takāsta* [= B(H)S *anvābhuṃkthā*, deriv. of *anu-bhuj-* 'suffer the consequences of one's actions, enjoy successively, enjoy, participate'] (251a2^{E}); PP /**yuwó-**/: */// wän[tr]e[ñ] no nwau yän pūdñakte ywau///* (342b7^{A}); —$^{×}$**yuwalyñe** '±maturation': (IT-234a5^{E}).

■We see in TchB *yu-* a PIE **yeu-* the verb underlying the widespread word for 'grain' or barley,' **yewo-* (see further s.v. *yap*) (MA:236), but see the discussion in TVS (pp. 806-809).

$^{×2}$yu- (vi.) 'seek, aspire, turn towards' [N-*śc*]

Ps. IXb /**yúwäsk**$^{'ä}$**/$_{e}$-**/ [A -, yuwäst ~ yust, yuwäṣṣäṃ//; MP -, -, yuwästär//]: *ñī wes wā tnai* [lege: *nnai*] *[tne yolai]ñ mākā yekte perni yust-me wā tnai* [lege: *nnai*] *tallāñciśkaṃ mā west-meścä* (273b2/3^{A}), */// skwänmaṣcä śaiṣṣe māka yuwästrä* (255a1^{A}); Ko. IX (= Ps.) [//-, -, yuwäskeṃ]: *cmelaśc yuwäskeṃ* 'may they aspire to births' [= B(H)S *pariṇāmaya-*] (K-2a6/PK-AS-7Ba6^{C} [CEToM]).

■Etymology uncertain. Obviously related to TchA *yulā* 'directed toward' and thus related to B *aiw-*, q.v. But see the discussion in TVS (pp. 806-809) arguing for a connection between *^{1}yu-* and *^{2}yu-*.

yuk- (vt.) ‘overcome, conquer, vanquish; surpass’
Ps. VIII /**yuks**$^{\ddot{a}}$/$_{e}$$^{'}$-/ [A -, -, yukṣäṃ//-, -, yukseṃ; AImpf. -, -, yukṣi* (yukṣī-ñ)//; *nt*-Part. yukṣeñca]: *su ce$_{u}$ yukṣäṃ yarpos=aurce meñe śiriṃ ra* ‘he overcomes/ surpasses it with wide service as the moon [does] the stars’ (290a3^{C}), • *nautaṃ-me perne tumeṃ yukseṃ ce$_{u}$ aly[ai]k* • ‘their glory will disappear; thereupon others conquer it’ (22a4^{C}); • *Wikṣṇu nest [t]we poyśiññeṣṣe po yukṣeñcai [153]* ‘thou art the all-knowing Viṣṇu, conqueror of everything’ (214b3/4$^{E/C}$); Ko. V /**yúkā-**/ [A //-, -, yukaṃ; MPOpt. yukoym, -, yukoy (?)//; Inf. yukatsi]: *Mār lānt yūkoym snai lyīpär* ‘may I conquer king Māra completely [lit: without anything remaining]’ (AMB-a2/PK-NS-32a2^{C}), */// weta waimene yuk[atsi] ///* ‘a fight difficult to win’ (IT-1244b4^{E} [Peyrot, 2008b:104]); Pt. Ia /**yukā́-**/ [A yukāwa (?), -, yuka (yukā-ne)//]: */// soyñe* [lege: *soylñe*] *yukā-ne alyeṅk camel pälkormeṃ* <•> ‘having seen another birth he conquered his satiability’ (346a4^{L}); PP /**yukó-**/: *po kleśanma yaikoṣ yukoṣ śtwer M[a]räṃ :* ‘having driven off all *kleśa*s, having overcome the four Māras’ (30b2^{C}); **—yukormeṃ**; **—yūkalñe** ‘overcoming, conquest’ (127b4^{E}); **—yukalñeṣṣe*** ‘prtng to overcoming or conquest’ (591b3^{L}).
■ AB *yuk-* reflect PTch **yäuk-* from PIE **yeuĝ-* ‘stir up, incite; be unquiet’ [: Avestan *yaozaiti* ‘stirs oneself up,’ Armenian *yuzem* ‘incites’ (< Iranian), Gothic *jiukan* ‘fight, struggle,’ OHG *jouchan* ‘drive, hunt’ (P:512; MA:547; LIV:225f.)] (Holthausen, 1934, VW:611). ►See also next entry and possibly **yauka**.

yukāntaṣṣe* (adj.) ‘±conquering’ (?)
[m: //-, -, yukāntaṣṣeṃ] *yukāntaṣṣeṃ pwāra rämt krentaunasa sälpä(ṣṣa)* ‘Likewise with virtues he caused the conquering fires to blaze forth’ (THT-1191a3^{A} [cf. Thomas, 1968b:205]). ■Perhaps we have here a derivative of a putative **yukānta* ‘conqueror’ (?) (if from *yuk-*).

^{x}yukiñce ‘?’
//// laromñenta mäpo [lege: *mäpi*?] *ynāmñenta yukiñce* • (THT-2808a2^{Col}).

yukti (n.[m.sg.]) ‘adaptation, adjustment’
[yukti, -, -//] (197a3^{L}). ■From B(H)S *yukti-*.

yugarājiññe (adj.) ‘prtng to Yugarāja’
(600b2^{C}). ■A derivative of *Yugarāje*, q.v. (A variant of the expected **yuga-rājäññe*). ►See next entry.

Yugarāje (n.) ‘Yugarāja’ (PN)
[Yugarāje, -, Yugarājeṃ//] (345b4^{L}). ►See also previous entry.

Yugavārg (n.) ‘Yugavarga’ (a chapter of the Udānavarga)
[-, -, Yugavārg//] (S-6b5/PK-AS-5Cb5^{C}).

Yudhiṣṭhīre (n.) ‘Yudhiṣṭhīra’ (PN of a king)
[Yudhiṣṭhīre, -, -//] (133b2^{A}).

yuretstsaññe (n.) ‘±one who regulates travel’ (?), ‘passport control officer’ (?)
[yuretstsaññe, -, -//-, yuretstsaññeṃts, -] *twe ñī yaitkorsa maṃt pyām k$_{u}$ce ñake* • *yurettsaññe yotkolau ṣamāne* • *parra yaṃ caumpa kapyāri wi* ‘do thus by my order now thta: the passport control officer, let the supervisor monk go through; with him two workers’ (LP-10a3^{Col}), *yurettsaññets* [the address on the reverse side of a caravan-pass] ‘to the passport control officers’ (LP-19b1^{Col}), *[yure]tsaiñña moko* (LP-95a2^{Col}) (belongs here?).

●The use of the genitive plural in the caravan-pass address of LP-19b1 strongly suggests they were an occupational class; within this caravan-pass the person addressed is Sknatatte. The addressee of these caravan-passes was to permit the continued passage of groups through the checkpoint that had the proper travel-documents (i.e., the caravan-pass). Thus it would seem that the *yuretstsañ̃ñe* was the person in charge of the checkpoint and in charge of regulating travel along the highway.

■Apparently a nominalized adjective, 'pertaining to a **yuretstse*' (**yuretstse* = '±traveler'), itself a derivative of **yure* 'moving about' (►see next entry).

ˣyuromñe* (< ***yurauñ̃ñe**) (n.) 'wandering, rolling [of the eyes]'

[-, yuromñentse, -//] *yuromñentse* = B(H)S *-bhrāntā-* in *kāṇavibhrāntābhāvāt* (SHT-1708 [Malzahn, 2007b:309]).

■An abstract noun derived from an unattested **yure* '±wandering, moving about.' From PIE **h$_1$yeu-* '±be in motion' (a derivative of **h$_1$ei-* 'go') richly represented in Indo-Iranian, e.g., Sanskrit *yu-* (adj.) 'walking, running,' *yoni-* 'route; abode,' *duryoṇám* 'bad abode,' *syoná-* (< **su-yoná-*) 'pleasant, agreeable, comfortable,' *yavyā-* '±river, stream,' OPers *yauviyā-* 'canal,' Avestan *yaona-* 'course,' Sogdian *ywn* 'place,' Khotanese *gyūna-* 'movement, gait; times' (cf. Mayrhofer, 1976:26-27), and in Tocharian, cf. Tch TchA *yoṃ* 'trace, track (of some-thing, e.g., footprint),' TchB *aiw-* 'be turned toward, be directed toward,' TchA *yu-* 'id.' (Not from **h$_1$yeh$_a$-* with VW and Adams, 1999.) This **h$_1$yeu-* is a significant eastern isogloss of Proto-Indo-European. PTch **yoñiyā-* reflects a putative PIE **h$_1$yeunih$_x$e$_a$-*. The morphological shape in Tocharian makes it less likely that these words are borrowed from some Iranian source (so Isebaert, 1980:143, Tremblay, 2005:428). ►See also **aiw-** and **yure**.

Yurpāṣka* (n.) 'Yurpāṣka' (PN of a monastery)

[-, -, Yurpāṣkai//] *wi śāmna Yurpaṣkaine lyewetär ṣe Waśaṣpile ñem* 'he sends two people to Y., one was W. [by] name' (LP-3a3^{Col}), *Yirpāṣkaine* [sic] (LP-44a2^{Col}), *cowä preke Yurpāṣkai sañkrāmne mäskeñca* 'at that time, finding himself in the Y. monastery' (Pinault, 1987a:79); **—ˣyurpāṣkañ̃ñe** 'prtng to Yurpāṣka': *yurpaṣkañ̃ñ[e]* (THT-4001b6^{Col}); **—yurpāṣkaiṣṣe** 'inhabitant of Yurpāṣka': *yurpāṣkaṣṣi wsar y lāpar nannañ̃ñ(e)m(eṃ) śak-kṣunaṣṣe ṣkāraine ailye sesamaṣṣe wai - kesa kärnātsi ywārtsa yaltse* (Bil 3.1/THT-4059^{Col} [Schmidt, 2001:22]).

●Lévi (1913:372) is surely correct in identifying this monastery as the same mentioned in Chinese records of Kucha, whose French-style transcription of Chinese is *ye-p'o-che-ki* or in Pinyin *yé-pó-shi-jī* (< Middle Chinese **jia-ba-shi-kɛj*). The Chinese description of this monastery makes it clear that it was named after the mountain it was on. Sometimes equated with Ming-öi Qizil. The last two Chinese characters clearly represent the Tocharian diminutive suffix *-ṣke*.

yurṣaiñ̃ñe (adj.) 'prtng to *Yurṣa*' (PN of a monastery) or 'reverend' (?)

[m: yurṣaiñ̃ñe,, -, yurṣaiñ̃ñe//] *ce postak yurṣaiñ̃ñe* (103b3^{C}), *yurṣaiñ̃ñe sañka-[rāmne] ///* (104b6^{C}). ●Despite the fact that the aksharas *-rp-* and *-rṣ-* are very similar, the graphic distinction between the second akshara of this word and the second akshara of the previous word appear to be distinct. ■Though the *-u-*

would be unexpected, perhaps we have an adjectival derivative of *yärṣiye/*yarṣai* 'reverence.' ►See **yärṣiye**.

yulyaiññe* (adj.) '± rare'

[f: yulyaiñña, -, -//] *koylya māñya yulyaiñña waimen=āñu källātsi* 'a diligent maid is rare [to find] and peace is difficult to obtain' (127b5^{E}) [Thomas, 1954: 744]. ■Etymology unknown.

yulyke* (adj.) '± clever, crafty, cunning' (??)

[f: yulyka, -, -//] *yulyka w[e]ṣṣäṃ* (IT-208a2^{C}), */// [y]ūlyka te weña :* (IT-68a2^{C}). ■Isebaert (1980) suggests the meaning and further suggests a PIE preform of the shape **we-wl-eko-* a reduplicated derivative of **wel-* 'turn, twist' (P:1140ff). ►More s.v. **wäl-**. However, the passages might suggest a proper name instead.

yuṣ (n.[m.sg.]) 'soup'

[yuṣ, -, -//] *plyeṅkwātse yuṣ śwalle* 'a *plyeṅkwātse* soup [is] to be eaten' (P-1b4^{C}). ■From B(H)S *yūṣa-*.

yuṣe* (adj.) 'squinting, dull [of senses], idle, lazy'

[f: //yuṣona, yuṣonaṃts (?), -] *mā wätkātsana yuṣona yndrinta mäskentär-me* 'they have undistinguished and dull/squinting senses' (K-7b6/PK-AS-7Gb6^{C}), • *yuṣanaṃtso* • [lege: *yuṣonaṃtso*?] (IT-107b1^{C}); **—yuṣe-yndrinta** 'with dulled senses' (K-8a1/PK-AS-7Ha1^{C}); **—yuṣauñe** '± dullness of senses' (?) (213a4$^{E/C}$). ■Etymology unknown.

Yūṣo/a* (n.) 'Yūṣo/a' (PN in caravan passes)

[-, Yūṣaintse, Yūṣai//] (LP-1a1^{Col}). ■Perhaps 'Squinter' from *yuṣe*, q.v. Compare Greek *Strábōn* from *strabós*.

yekte ([indeclinable] adj.) 'little' [always the first member of compounds]

ramer ṣpä saṃsārmeṃ tsälpeträ yekte-skeyentsa 'he will quickly get free from the *saṃsāra* with little trouble' (K-9b3/PK-AS-7Ib3^{C}), • *yekte-keklyau///* = B(H)S *alpaśruta-* (U-14b6/IT-70b6^{C}); **—ˣyekte-perne** 'of little worth or fortune' (273b3^{A}). ●The two types, *yäkte* and *yekte* exist side by side at all times in Tocharian B history, but *yekte* is much more common in the earlier texts (Peyrot, 2008:166-167).

■Perhaps with VW (1941:169, 1976:586-7) this form is to be partially equated with Old Norse *vákr* 'weak, miserable; child, weak man.' Both the Tocharian and Old Norse would reflect a PIE **wēg-*. TchB *yäkte-* reflects an unstressed variant of *yekte* (cf. *weñā-* and *wñā-* alternative preterite forms of *wesk-* 'speak'). Also possible is a connection with PIE **h$_1$eg-* 'lack' (also perhaps to be seen in Tocharian *yäk-*). It is possible to see in *yekte-* a vr̥ddhied derivative **h$_1$ēgto-* 'lacking.' ►See also **yäkte-** and possibly **yäk-**.

yeksnar (adv.) 'all around'

pelaikneṣṣepi śpālmeṃ cakkarntse ṣe yerter yeksnar • 'around the excellent wheel of righteousness [is] one felloe' (30b7^{C}). ■A derivative of *yäks-*, q.v.

yetwe (nf.) 'jewel, decoration, ornament'

[yetwe, -, -//yetwi, -, yetweṃ] *: pudñäktentse kektseṃne lkāṣyeṃ cai yetweṃ lakṣānta :* 'on the Buddha's body they saw these adornments and *lakṣaṇa*s/marks of excellence' (30b1^{C}), ‖ *yetwe śāsantse pelke ṣamāññe ṣotri* 'the jewel of the law, the *Udāna* [is] the sign of the monk' (33a2^{C}), *carka yetweṃ kektsenṣe[ṃ]* 'he rejected the adornments of the body' (A-1b6/PK-AS-6Bb6^{C}), */// sā$_u$ yetwe*

śpālmeṃ tatākau[sa] po cwi śaiṣṣentse 5 ‘having been this excellent jewel for the whole world’ (IT-271a5[C]). ■A derivative of *yät-*, q.v. (TchA *yetwe* is borrowed from B.)

yene, ►see s.v. tuwe.

yentuke* (n.) ‘Indian’

[//-, -, yentukeṃ] *yentukeṃne masa* ‘he went among the Indians’ (424b6[C/L]); —**yentukäññe** ‘prtng to Indians’: *tumeṃ karmapāyä weṣeñcatse tonak rekauna yentukäñe pele weṣäle* [there follows a speech in Sanskrit] ‘then he who speaks the Karmavācana [is] to speak the Indian law [in] just these words’ (KVāc-18a4f./THT-1110a4f.[C] [K. T. Schmidt, 1985:764]).

■From an Old Iranian **hinduka-* [: Middle Persian of Turfan *hyndwg*, Modern Persian *hindū*, Zoroastrian Pahlavi *hindūk* (K. T. Schmidt, 1985:764-5; also Tremblay, 2005:428)] though the phonetic details of the first syllable are still a bit obscure.

yente (nf.) ‘wind’ (also ‘wind’ as a bodily humor)

[yente, yententse, yente//yenti, yenteṃts, yenteṃ] • *meleṃtsa yaipwa yenteṃ korne stamṣäṃ :* ‘it establishes the winds [that have] entered in the nose in the throat’ (41b5/6[C]), *prentse yente käskan-me* ‘[in an] instant the wind scatters them [*scil*. the lightning bugs]’ (46a7=47b6[C]), *snai-preke yenti tsenkenträ snai-preke suwaṃ ṣpä swesi* ‘unseasonably winds arise and unseasonably rains rain’ (K-8b2/PK-AS-7Hb2[C] [CEToM]), *yente kauṣeñca* = B(H)S *īraṇaghnaṃ* (Y-2b1[C/L]), *yente tarkallonasa* = B(H)S *sniktoṣṇ-* (Y-3b5[C/L]); —**yenteṣṣe** ‘prtng to wind’: (324b3[L]), *yenteṣṣa preś[ci]ya* ‘the time of wind’ [= B(H)S *vātasamaya-*] (THT-1579a4[C] [Ogihara, 2012:168]); —**yente-leśpaṣṣe*** ‘prtng to [the humors] wind and phlegm’ (Y-1a6[C/L]); —**yente-pittaṣṣe*** ‘prtng to [the humors] wind and bile’ (497a5[C]).

■TchA *want* (~ *wänt*) and B *yente* reflect PTch **wi̯ente* from a PIE **h₂weh₁n̥to-* [: Sanskrit *vāta-* (= *vaata-*), Avestan *vāta-*, Latin *ventus*, Gothic *winds*, Hittite *hwant-*, etc. (P:82-83; MA:643; Kloekhorst, 2008:368; de Vaan, 2008:662-663; Beekes, 2010:27)] (Sieg and Siegling, 1908:927, VW:544). For a discussion of TchA *wänt* ‘wind,’ see Hilmarsson, 1986a:273-274.

yenme* (n.) ‘(city-)gate, entry(way), portal’

[-, yenmentse, yenme//yenmi, -, yenmeṃ]: *rīntse yenme ///* ‘the gate of the city’ (THT-1286b4[E]), *: aknātsa[ññeṣṣe] yenme tsyārasta* ‘thou hast separated [= opened] the portal of ignorance’ (520a2[C]), *nervāṇäṣṣai rintse ñiś ... ṣarnesa ruwim yenme* ‘with [my] hands may I open the portal of the Nirvana-city’ (S-6a6/PK-AS-5Ca6[C]).

■A derivative of *yäp-* ‘enter,’ more particularly of its present formation *yänmäsk-* where we see assimilation of the root final *-p-* to the following nasal *-n-* and then regular TchB metathesis of *-mn-* to *-nm-*. Hilmarsson’s attempt (1986a:52-54) to combine *yenme* with TchA *yokäm* ‘gate, portal’ as a reflection of PTch **i̯ēkwme* from PIE **ē-gʷm-o-* is best left aside. ►See also next entry.

yenme$_u$ (n.) ‘gate-keeper’

[yenme$_u$, -, -//] *ṣey toy aśiyana parna rīsa prutkāre tane kauṃ yenme$_u$ cotit yamaṣṣa-me* ‘The nuns were locked outside the city. Then [it was] day and the gate-keeper reproached them [sc. those nuns who had stayed out after sunset]’

(PK-AS-18B-a1/2^{C} [Pinault, 1984b]). ●It was Thomas (1987c:87) who identified the meaning of the word. ■A derivative of *yenme*.

yepe (nm.) '(cutting) weapon, knife'

[yepe, -, yepe//-, -, yepeṃ] *wetane yaṃ snai yepe* 'he goes into combat without a weapon' (127b5^{E}), *onolmi kameṃ yeweṃ kertte en[k]o[ṣ]* 'creatures came having seized knife and sword' (347a5^{L}), *cwi soye[ṃ]tse śireṃ yepesa āśe kärstālya* 'with a sharp knife the head of this doll [is] to be cut off' (M-2a3/PK-AS-8Ba3^{C}), *yewe retke wärkṣalyci ṣeṃ* 'weapon and army were powerful' (PK-AS-36A-b2 [CEToM]).

■ AB *yepe* (A is borrowed from B) is from a PIE **wēb-en-* and corresponds to PIE **wēb-no-* seen in Gothic *wepn*, Old Norse *vápn*, Old English *wǣpn*, etc., all 'weapon' (VW, 1971a:125-7, 1976:596-7; MA:336). On the basis of the nom. sg. *yepe* the expected acc. sg. **yep* (< **wēbenṃ*) was rebuilt as *yepe*, as if it were a thematic noun.

yerentaṣṣe* (adj.) '?'

[m: yerentaṣṣe, -, -//] *yerentaṣṣe nāko ṣukkārä ///* (W-10a6^{C}).

ˣyerkwantalo* (n.) sp. of predator (?); 'cheetah,' or 'leopard' (?)

[//yerkwantalañ, -, -] // *yerkwantalañ mewīyañ alloṅtä* [lege: *alloṅna*] *lwāsa św[ātsi]* // 'the *yerkwantalañ* and tigers and other animals [crave] food (and drink)]' (IT-195a6^{C}).

●The next line, where the animals are said to 'tear out the innards and eat the flesh,' makes it extremely likely that all the animals listed here are predators.

■The shape of the word invites a comparison of some sort with the next word. There is some evidence that, among names at least, a derivative in *-l-* can denote diminutives; the *n*-stem of course can mean 'one characterized by X.' Thus we have 'one characterized by little wheels' or the like. I suggest the 'little wheels' are actually circular spots, with reference to the spots on the coat of the leopard or cheetah (just as *piśá-*, originally 'spotted,' denotes the cheetah in Sanskrit [cf. Kulikov, 2009]).

yerkwanto* (nm.) 'wheel'

[-, -, yerkwantai/-, -, yerkwantane/-, -, yerkwantaṃ] *ysaṣṣene ramtt yerkwäntane ṣärnnene=ṅkträ* 'he will take … into his [two] hands [which are] like golden wheels' (THT-1859a2^{A} [Malzahn, p.c.]), *yerkwantane* [sic; so to be read] (THT-2377, frgm. g-a2^{E}), *[śt]w[e]r dhyānaṣṣeṃ yerkwantantsa stmau peñyacceṃ* 'having stood on the four splendid wheels of meditation' (213b2/3$^{É/C}$), *30 pel[ai]kn[eṣ]ṣ[e] yerkwantai spārtṣlñesa tsyālpāte wnolmeṃ* • 'by the turning of the law wheel he freed creatures' (30b4/5^{C}), *yerkwantaiś pwenta* 'the spokes for the wheel' (576b2^{C}).

■Hilmarsson (1986a:275) derives *yerkwanto* from a PIE **h₂wērg-wn̥t-ōn-* a vr̥ddhied and "individualizing" derivative of **h₂werg-wn̥t-* 'having a circular form' (cf. Hittite *hurki-* 'wheel' < **h₂wr̥gi-* 'having a circular form [Melchert, 1984:120]). Hilmarsson assumes that TchA *wärkänt* 'wheel' is to be derived from the same PIE source as B *yerkwanto*, only with "weakening" of the expected *-ar-* to *-är-* but it seems simpler to assume that TchA reflects **h₂werg-wn̥t-* directly (MA:640; cf. LIV:290; de Vaan, 2008:665). Compare the non-vr̥ddhied TchA *śiśäk* 'lion' with its vr̥ddhied B counterpart *ṣecake*. The

underlying verb is attested within Tocharian only in A as *wärk-* 'turn' (seen in the agent noun *wärkṣantāñ* 'turners' (A-353b1) and past participle *worku* at YQ-12b1 *kāsu worku esnaṃ* 'having well-shaped/turned shoulders' (= B(H)S *susaṃvṛta-skandha-*) (Hackstein, 1995:81ff.). Otherwise the verb survives in Latin, *vergō* 'slope down, sink,' and Old English *wrenċan* 'turn, wring.' This etymology goes back *in nuce* to Sieg and Siegling (1921). Cf. VW (1963a:466, 1976:559, and 1989:103), though the details differ. ►See also the previous and following entries.

yerter (n.[m.sg.]) 'wheelrim, felloe'

[yerter, -, -//] *pelaikneṣṣepi śpālmeṃ cakkarntse ṣe yerter yeksnar* • 'around the excellent wheel of righteousness [is] one felloe' (30b7^{C}).

■Probably with VW (1963a:466, 1976:597) we have, in Indo-European terms, **h_2wērg-tor-*, an agent noun from the same **$h_2$werg-* that underlies **yerkwanto*, q.v. The expected *-rkt-* is reduced to *-rtt-* (and spelled in the one attested instance as *-rt-*). ►See the previous entry.

yerpe* (n.[m.sg.]) 'orb, disc; image'

[-, -, yerpe//-, -, yerpeṃ] *3 mentsiṣṣe samudtärne pluṣäṃ ram no läkleṣṣe yerpene ṣek spo[rtoträ]* 'he floats as if on the sea of sorrow; he revolves always on the orb of suffering' (282b3^{A}), *[särwānāṣṣe] yerpesa meñ pällentn[e] ṣ[eṣṣirku]* 'having surpassed by the orb of thy face the moon at [the time of] the full moon' (92b1^{C}), *tapakiṣṣe yerpe* 'by mirror orb' (IT-10a1^{C}).

■ AB *yerpe* (with the A form borrowed from B) is from PIE **$h_{2/3}$ērb^{h}o-*, the vr̥ddhied counterpart of **$h_{2/3}$(o)rb^{h}i-* seen in Latin *orbis* of the same meaning. The Tocharian and Latin words are usually assumed to be otherwise isolated (VW, 1971d:449-50, 1976:597, though the details differ; MA:108). In the fullest discussion yet of these words, Weiss (2006[2007]) joins to them Hittite *harp-* 'turn to someone else, ally with' and the well-known words for both 'orphan' and 'inheritance' in Germanic, Slavic, and Greek [P:781-782]. He unites them all as derivatives of PIE **$h_{2/3}$erb^{h}-* '±turn (away)/change direction towards another goal' (my definition). He would also add the group of German *Arbeit*, originally referring to agricultural cultivation (*cultivation* a derivative of **k^{w}el-*, another word for 'turn') and Old Irish *erbaid* 'trusts in, entrusts' a denominative of the same **$h_{2/3}$ērb^{h}o-* of Tocharian (the Irish meaning comes from *'turn oneself to') (cf. also de Vaan, 2008:432-433).

yel (nm.) 'worm'

[yel, -, -//yelyi, -, yeläṃ] *4 mäkte yelyitse ku tallāw tākaṃ śwāṃ-ne yṅkau[ṃ]-kästwer yelyi pilenta : mant källauṣṣi yelyi cmentär* 'as [if] he were a suffering, worm-ridden dog; the worms eat at his wounds day and night; so will be born the worms of possession' (33a8/b1^{C}), *[wa]rpalñe amārraṣṣe yel ra* 'enjoyment [is] like an *amārro*-worm' (152b5^{C}); **—yelyitstse** 'wormy, worm-infested' (33a8^{C}).

■TchA **wal* (pl. *walyi*) and B *yel* reflect PTch **wi̯ēl* from PIE **wēl(i)-*, a derivative of **wel-* 'turn, twist' [: Greek *eiléō*/*eilúō* 'enfold, wrap up' (< **welne/o-*/*welnu-e/o-*), Latin *volvere* 'roll, revolve,' Armenian *gelum* 'turn,' Sanskrit *válati* 'turns (intr.),' *vr̥ṇóti* 'wraps, covers' (P:1140ff.; MA:607)] (VW, 1941:151, 1976:543, with differing details). ►See also **wäl-.**

yel- (vt.) '± investigate'

Ps. VIII /**yels**^{ä}/$_{\text{e}}$-/: [Ger. yelṣalle*]: *ñake śak-wi āyatanta yelpallona* [lege: *yelṣallona*] *pīś āntseṃne yapäṣṣällona* 'the twelve sense-sensations [are] to be investigated; they are to be entered into the five constituent elements' (192a4^{C}), *[ṣärma]meṃ cai āntsi päst yelṣalyi* 'for this reason one has to investigate these elements thoroughly' (152a5^{C}).

■From PIE **wel-* 'see' [: Welsh *gweled* 'to see' or Latin *voltus* 'face' and Gothic *wulþus* 'dóxa,' etc. (P:1136-7; MA:505; cf. LIV:675)] (VW:596). The Tocharian form demands a lengthened grade iterative-intensive, i.e., **wēl-se/o-* for which one might compare *tresk-* with a possible lengthened grade + *-sk̂e/o-*. ►See also **yälloñ**.

yewe, ►yepe.

yes, ►see s.v. tuwe.

ˣyesaṣṣe (adj.) 'pertaining to you'

[yesaṣṣe, -, -//] (IT-73a4^{C}).

(ˣ)yesti* (n.) '± garment' [*not* 'meal']

[-, -, yesti//] *mäkte tärrek eṅwe yesti nāskoy enersänk ṣaläskemane tuk mataryai ṣolyine päst tsśīträ* 'as [if] a blind man spins a garment and helplessly letting it fall into the maternal hearth, it would burn up' (154b3^{C}).

■From a putative PIE **wēst-i-* from **wes-* 'be clothed' [: particularly Latin *vestis* 'garment'; the Latin and Tocharian may reflect different restructurings of a PIE **wēstōy* (nom.), **wēstoyṃ* (acc), **wéstyos* (gen.) (P:1172-73, MA:109)]. For meaning and etymology, see Malzahn 2002/03. ►See also[1]**wäs-**.

yetse (n.[m.sg.]) '(outer) skin'

[yetse, yetsentse, yetse//] • *yetse tsäkṣyeñ-c kektseñmeṃ latkanoyeñ-c misa po* • 'they flayed [or burned?] thy skin and cut off all the flesh from thy body' (231a5$^{C/L}$), *[ṣmare] yetse* = B(H)S *snigdhacchavi-* (524b3^{C}), *yetse ṣñaur=āsta* 'skin, sinews and bones' (Dd-5/3.7^{Col}), *ṣmare yetse täṅwaññe wnolmentse ṣek cpī mäsketrä* 'smooth and lovely is the skin of such a being' (K-10a3/PK-AS-7Ja3^{C}), *ramt yetse nauṣäññe* = B(H)S *iva tvacaṃ purāṇam* (unpubl. Berlin fragment [Thomas, 1968b:199]).

■TchA *yats* (~ *yäts*) and B *yetse* reflect PTch **i̯ētse*, possibly from PIE **h$_1$ēd-so-* (< **h$_1$ed-* 'eat' [P:287ff.]) as in German *Aas* 'carrion' (< *'that which one eats') which would give PTch **i̯ētse* regularly. 'Flesh' and 'skin' may be related in cognate languages (see Buck, 1949). Buck gives several examples of 'skin' > 'flesh' and the history of *flesh* itself, which has also come to mean 'skin,' illustrates the opposite semantic change. Čop (*Slavistična Revija* 1970:97-8 *apud* VW) suggests a reconstruction **ēdhyo-* and VW (588) suggests a reconstruction **ēdhēn* and a relationship to Lithuanian *óda* 'skin' and Latvian *âda* 'id.' from Baltic **ādā* and PIE **ōd^{h}ā*. However, a PIE **ōd^{h}ā-* should give Lithuanian **uoda*, Latvian **oda*. ►See also **yolo** and the previous entry.

ˣyaikwaṣṣe* (adj.) '?'

[f: //yaikwaṣṣa, -, -] ///*nta yaikwaṣa mā tentse cmela rinasta* /// (IT-108b1^{C}).

yait-, ►s.v. yät-.

yaitkor (n.) 'command, commandment'

[yaitkor, -, yaitkor//] *[kä]ṣ[ṣi]ntaṃts yaitkorne* 'in the commandment of the

teachers' (8b2[C]), *twe ñi yaitkorsa maṃt pyām* 'carry out my order' (LP-1a2[Col]). ■A derivative of *wätk-*, q.v.

yaipor, ►s.v. yäp-.

yailor (n.) '?'

/// • yailor wat • wa/// (550.1b1[L]). ■Perhaps from *wäl-* 'bend,' q.v. ►If so, see also **yel**.

[1]yok* (n.[m.sg.]) 'color'

[-, -, yok//] */// po yoksa pyapyaiṃ śār s··///* 'flowers of every color…' (120a1[C]); —[x]**yok*** [m: -, -, yokäṃ //yokäñ, -,] [f: -, -, yokäññai//yokäññа, -, -] 'colored': *[rājavat]-yokäṃññа swañciye* 'silver-colored ray' (IT-254a1[C]).

■ AB *yok* is merely a semantic specialization of *yok* 'hair' (cf. Avestan *gaona-* 'hair, hair-color, color' or Spanish *pelo* '(body)hair, color of an animal's coat'). The Tocharian phenomenon is probably a calque on the Iranian (Winter, 1968:63). ►See also **[2]yok**, **ysā-yok**, **lare-yok** and **patrāk-yok**, **pwār-yok**, **śaṅki-yok**, etc.

[2]yok (nnt.) (a) 'a single hair [pl. *yākwa*]'; (b) 'hair (collective); (c) [either singular or plural] 'wool'

[yok, -, -//yākwa, -, yākwa] (a/b) *yākwa* (THT-2377, frgm. c-b1[E]), */// somo somo klokaśne ltū wlaṃśke yok tañ kektsentsa* 'a soft hair [has] emerged from every follicle, one by one, of thy body' (74a3[C]), *ikañceṃ oktañceṃ ṣukaunne y[ākwa kektse]ñtsa tänmaske[n]tär-ne āssa yok pärwānesa ///* 'in the 28th week hairs appear over the body [of the embryo], hair on the head and on the eyebrows' (603b3/4[C]), *: mtsiṣṣe k$_u$[l]ā-ne [y]o[k]* 'the hair of his head diminished' or 'the color of his hair disappeared' ? [i.e., was he balding or greying?] (IT-219b3[C] [Broomhead's reading [303]); (c) *śānta warkāre ysañiye yok tāka* 'they sheared the sheep; golden was the wool' (452a1[Col]), *k$_u$se ṣamāne aletstsai aśīyantse yākwa lāṃssi aiṣṣäṃ to[y] yākwa päst tärkanallona* 'whatever monk should give wool to a unrelated nun to work; that wool [is] to be forfeited' (PK-NS-18A-a1[C] [Thomas, 1978a:238]); —**yokaṣṣe*** 'prtng to hair': *po kektseñtsa yokaṣṣana klokaści kauc ///* 'over the whole body hair follicles high…' (405b8[C]).

■Etymology not altogether certain. Stalmaszczyk and Witczak connect this word (1990:37, fn. 2) with Armenian *asr* 'fleece.' Like Tch *yok*, *asr* is a descendant of a neuter *u*-stem. However, the fate of initial **y-* in Armenian is not established. With or without the Armenian we might add (Vedic) Sanskrit *yāśu-* (nt.) and its derivatives *ayāśu-*, *suyāśutara-*, and *budbu-dáyāśu-*. All of these are *hapax legomena* and all are in difficult passages, but all clearly having sexual reference of some sort, hence the usual translation of *yāśu-* as 'Samenerguss' or the like. My suggestion would be that *yāśu-* meant something like '± pubic hair.' It occurs in the obscure passage of RV 1,126,6: *dádāti máhyaṃ yādurī yāśūnām bhojya śatā* 'the *yādurī* gives to me the 100 delights of [her] *yāśu*s.' The following verse continues: 'do not deem me immature, everywhere I am hairy like a *gandhārī*-ewe.' Geldner's translation *su-yāśu-tara-* in RV 10,86,6 is, 'keine Frau hat eine schönere Scham, keine gewährt *schöneren Liebesgenuss*.' I think we may have a dyadic expression where *suyāśatara-* amplifies or paraphrases in some way the first (*schönere Scham*). At AV 8,6,15 *ayāśu-* occurs as the last of list of physical defects of those who should be avoided as marriage partners.

Some of the words used are completely obscure but *ayāśu-* appears coupled with *kumbhamuṣka-* 'having pot-shaped testicles.' *Ayāśu-* is normally translated as 'impotent' but might also be 'lacking pubic hair.' If all three sets of words (Tocharian, Sanskrit, and Armenian) belong together, they might reflect **yāk̂u-* (**yeh$_e$k̂u-*) or **yēk̂u-/yek̂u-* (MA:252).

Both semantically and phonologically unlikely is the hypothesis of Winter (1980) and Hilmarsson (1985b) that sees this word related to Lithuanian *jėgà* 'strength' and Greek *hḗbē* 'youthful strength; *pūbēs*,' since they have to assume (1) an unattested and unlikely underlying root noun **yēg^w* that was reanalyzed as a *u*-stem on the basis of the pre-Tocharian plural **yēkwā* and (2) a semantic progression 'youthful strength' > 'outward sign of youthful strength (i.e., pubic hair)' > 'hair (in general).' The latter is a type of semantic change not otherwise attested in Indo-European (see now Adams, 1988a, and also Adams, 1987b), though the reverse change, 'hair' > 'pubic hair,' is. Otherwise VW (1978b and 1983[87]: 256-8). ►See also previous entry and **yokasso**.

yok- (vt.) 'drink'

G Ps. I /**yókä-**/ [A yoku, yokt, yokäṃ//-, -, yokäṃ; *m*-Part. yokamane; Ger. yokalle]: ***:*** *kauṃ-yṣi [c]eṃ[ts no rākṣa]ts[e] yokäṃ śaulaṣṣana wranta wnolmentso* **:** 'day and night the *rākṣasa* drinks the life-water of these beings' (45a5^C); *warsa yokalle* 'water [is] to be drunk' (THT-2371, frgm. p b3^E), *śwālle yokalle* 'it [is] to be eaten and drunk' (497a10^C); Ko. I (= Ps.) [A yoku, -, yokäṃ//-, -, yokäṃ; Inf. yoktsi] [●Some of the forms given for the present may actually be subjunctives]: ***:*** *indrintaṣṣeṃ semensa yoku-c ersna snai [so]ylyñe* **:** 'I will drink the beauty with the water-dippers (?) of [my] senses without satiation' (241b2/3^E), *[ś]w[ā]tsi yok[t]si tsmoci pśaiso* 'you adults, live to eat and drink!' (508a1= 509b2$^{C/L}$), *mā ṣpä śū<wau> nano śūwaṃ mā ṣpä yok[u] nano yokäṃ* 'and I should not eat and he should not eat again and I should drink he should not drink again' (MSL-18.23 [Thomas, 1986:129]), *yoktsi yātaṃ* 'they can be drunk' (SHT-1704 [Malzahn, 2007b]), *aiskeṃ yoktsi sāṃtk=onwañ̃ñe śaulaṣṣ=oṅkrocce* 'they give the immortal medicine of everlasting life [to him] to drink' (PK-NS-99a2^C), *81 ket ait yoktsi sāṃtk=onwañ̃ñe pelaiyknesṣe* [•] 'to whom thou givest to drink the immortal medicine of righteousness' (212b3/4$^{A\sim C}$); Pt /**yāk**'^{ä}/$_{e}$**-**'/ [A yakau, yāś (?), yāś (yaśa-c)//]: *ersna yakau snai per///* 'I drank the form without …' (THT-4001b8^{Col}), *[tarne ṣuk]t p[a]kenta karstā-c tsaukā-c [yasa]r [s]u /// su śāwa tañ kaccāpäṃne* **:** *yaśa-c ya[sar]///* 'he cut thy skull into seven parts and sucked thy blood out; … he ate from thy brainpan, he drank thy blood' (250a2^C), *///[tu]sa yāś yasar mīsa kektseñmeṃ* 'he drank [or thou didst drink] the blood and flesh from the body' (IT-214a3^C [cf. K. T. Schmidt, 1997:259]); PP /**yáko-**/: *///meṃ po wase yāko[ṣ]///* 'having drunk all the poison from…' (564a5^C), *yāku* (IT-212a6^C); **—yoktsi** (pl. **yoktsanma**) (n.) 'drink': *śwātsi yoktsi leki sāṃtke* **:** 'food, drink, bed(rest), medicine' (50b3^C); **—yokalyñe** 'drinking' (KVāc-10b1/THT-1103b1^C, THT-2386).

●The only synchronic causative attested in TchB is *ai- yoktsi* 'give to drink (cf. supra). But see also *^{2}auk-*.

● AB *yok-* has as its closest relative Hittite *eku-/aku-* 'drink' [: also Latin *ēbrius* 'having drunk one's fill, drunk,' and Greek *nḗphō* 'be sober']. The equation of

the Tocharian and Hittite words goes back to Pedersen (1925:40) but should not include the family of Latin *aqua*, an equation wrongly repeated by VW (601-2). Opinions concerning the shape of the PIE shape of the etymon differ. Phonologically simplest is to start from *h_1eg^{wh}- (so, in effect, Puhvel [1984:267-8] for the Hittite verb and [1985] for Latin *ēbrius*). The Hittite verb would reflect a regular athematic ablauting verb while Tocharian would reflect an acrostatic present with lengthened grade (in the singular; so Oettinger, 1979:87, and Kim, 2000; Kloekhorst, 2008:237), a lengthened grade also reflected in Latin *ēbrius*. LIV (206) may be taken as a variant of this hypothesis in positing a reduplicated present, *h_1e-*h_1og^{wh}- ~ *h_1e-h_1g^{wh}- (both Hittite and Tocharian verbs are taken as, different, generalizations from *h_1e-h_1g^{wh}-). Neither LIV nor Kim (2000), who starts from *$h_1eh_ag^{wh}$-, will account for ^{2}*auk*- which I take to be from h_1og^{wh}-*eye/o*-. (Neither LIV nor Kim connects this latter to this etymon.)

The preterite stem, *yāk*-, is probably from the same *$h_1ēg^{w(h)}$- when unrounded by the incipient palatalization of such forms as the third person singular (*$h_1ēg^{w(h)}et$) and the *-*ē*- subject to "breaking" (see the discussion s.v. *lyāk*). (Otherwise Schmidt [1997] who takes it to be an old perfect, *$h_1eh_1og^{wh}$-, a non-reduplicated *$h_1ōg^{wh}$- would have the same output, with an analogical *y*- from the present. However, the survival of a finite form of the perfect is otherwise unprecedented in Tocharian.) ►See also **yokasta**, **yokänta**, **yośiye**, and **^{2}auk-**.

yokasto* (n.) 'drink, nectar'

[-, -, yokastai//] • *yśe lareñ nai pūrpat tā pelaikneṣṣai yokastai* • 'O dear ones, enjoy indeed the nectar of the law!' (231b2/3$^{C/L}$). ■A derivative of *yok*-.

$^{×}$yokasso* (adj.) 'provided with color/hair'

The only form is *yokasso///* at PK-AS-16.5a3C [CEToM]). The form could be restored as either *yokassont* or *yokassoñc*. ■A derivative of *yok* 'hair,' q.v.

yokänta (n.) 'drinker'

[yokänta (?), -, -//yokäntañ, -, -] (248a3^{E}, 565b4^{C} [it is not certain that the latter form here belongs; it might be *(pra)yokänta*]). ■A *nomen agentis* from *yok*-, q.v.

yoko ~ yokīye (nf.) 'thirst; desire'

[yoko^{E-C} ~ yokīye^{C-L}, yokaintse, yokai//-, -, yokaiṃ] *[yo]kīye ... yokai[nts]e* [= B(H)S *tṛṣṇā*-] (156b4^{C}), *kest yoko* 'hunger and thirst' (220b1$^{E/C}$), *amāno maune yokīye* 'self-conceit, avarice, and desire' (A-1b3/PK-AS-6Bb3=A-2a3/PK-AS-6Ca3^{C}), **:** *aswa* [lege: *aswi*?] lymine *yokaisa* 'lips parched by thirst' (IT-1b1^{C} [cf. Hilmarsson, 1989a:4]); **—yokaiṣṣe** 'prtng to thirst': *yokaiṣṣe* = B(H)S *tṛṣṇā*- (27b4^{C}); **—yokaitse** 'thirsty': *yokaitse kse[lñe]* [=B(H)S *tṛṣṇānirodhāt*] (157b4$^{?}$), *mā cew yoko krāsäṣṣäṃ ṣekä • tākaṃ yokaitse kr$_u$i pākri mäskentär-ne yoktsi enepre* 'thirst does not always torment him; if he is thirsty [things] to drink appear before him' (K-10b2/PK-AS-7Jb2^{C}); **—$^{×}$yokaiwenta** 'kinds of thirsts' (?) (PK-AS-16.1-b5 [Broomhead]).

■Etymology difficult. TchA *yoke* and B *yoko* reflect a PTch *yokāi̯än*- but further connections are unclear. Probably still the most likely equation is Pedersen's (1941:42) with Sanskrit *īhā́*- 'aspiration, desire' which (*contra* VW) would be phonetically possible if both are from a root *$h_xyeĝ^h$- (see the discussion at *ykāsse*). PTch *yokāi̯än*- would then reflect either *$h_xyoĝ^heh_a$-*en*- or *$h_xyēĝ^heh_a$-*en*- (the -*o*- of the first syllable would be generalized from the

nominative singular **yoko*, where it was regular). One might think of adding Latin *ieiūnus* 'fasting, hungry' here; it would represent **$h_x$yeǵ^{h}yu-* (differently, de Vaan, 2008:296). Also possible is VW's suggestion (1973b:186-7, 1976:602-3) of a relationship with Greek *dípsa* 'thirst' and a derivation of both Greek and Tocharian words from a PIE **dyeK^w-*. Hilmarsson, on the other hand (1986a:11), posits a connection with Sanskrit *yāc-* 'ask, demand' (taking the Tocharian word to reflect a PIE **yeh$_a$k^{w}eh$_a$-*). However, Sanskrit *yāc-* is to be connected with PIE **yek-* 'offer; (solemnly) express, explain' (Mayrhofer, 1976:14-15). ►Also **motä-yokaiṃ**.

ˣyokaiwenta* (npl.) '±individual drinks'

[//-, -, yokaiwenta] *k[w]alyiṃne yok[ai]wenta tesare* 'they put the individual drinks in the *k*.' (PK-AS-16.1a5^C [CEToM]). ■A compound of *yok-* 'drink' and *aiwe* 'unit,' qq.v

yoktsi, ►s.v. yok-.

ˣ¹Yogācāre (n.) Yogācāra' (PN of a yogi)

[Yogācāre, -, -//] (Broomhead).

²yogācāre* (n.) 'one practicing yoga, a yogi'

[-, yogācārentse, -//yogācāri, -, -] (9b5^C). ■From B(H)S *yogācāra-*.

ˣyojar (n.) a medical ingredient of some sort

[yojar, -, -//] *yojar känte-okt traunta* (W-26a5^C).

yoñiya* (nf.) 'path, way, course; domain'

[-, yoñiyantse, yoñiyai//-, -, yoñiyaṃ] *tumeṃ ... käṣṣi ... ṣamāneṃ bhavākkärṣṣai yoñiyai eṃṣke katkässi añmassu* 'then the teacher was desirous of making the monks traverse the bh. way.' (108b3^C), *ytārye* = B(H)S *mārgaḥ ... [yo]ñi[ya]* = B(H)S *vartma-* [cf. Couvreur, 1968:280] (528b4^C), *śletaśśäntse īkene • ywārttaś piṅkäṃ salyitsai yoñyaine • Sknatteṃśco* 'in the mountain commander's place; the commander of the center writes to S. on the Salt Way' (LP-3a1^{Col}), *yoñiyaine sanatse* 'in the enemy's domain' (M-2a4/PK-AS-8Ba4^C); **—yoñiyai-ṣpärkäṣṣuki*** '± highway-man, brigand' (?): • *waṣik-kälpaṣṣukiṃ yoñiyai-ṣparkäṣṣukiṃ* '… scourges of the way' [*yoñiyai-ṣparkäṣṣukiṃ* = Uyghur *arquγ artatquji* 'those who destroy the *arquγ*'] (330a5^L).

●The Uyghur word is itself a hapax and thus not very helpful in elucidating the Tocharian meaning. It would appear to be a deverbal noun to the same non-attested verb root seen in *arqu-či* 'mediator, go-between'; thus *arqu-γ* would be '± passage (between).' One wonders if the Tocharian compound might be a calque on Pali *pantha-dūsaka* [lit. 'path-defiling/spoiling'] or *pantha-duhana* [lit. 'path-betrayer'], both of which mean 'robber' or 'highwayman.'

■TchA *yoñi* and B *yoñiya* reflect a PTch **yoñiyā-*. From PIE **h$_1$yeu-* '±be in motion' (a derivative of **h$_1$ei-* 'go') richly represented in Indo-Iranian, e.g., Skt *yu-* (adj.) 'walking, running,' *yoni-* 'route; abode,' *duryoṇám* 'bad abode,' *syoná-* (< **su-yoná-*) 'pleasant, agreeable, comfortable,' *yavyā-* '±river, stream,' OPers *yauviyā-* 'canal,' Avestan *yaona-* 'course,' Sogdian *ywn* 'place,' Khotanese *gyūna-* 'movement, gait; times' (cf. Mayrhofer, 1976:26-27), and in Tocharian, cf. Tch TchA *yoṃ* 'trace, track (of something, e.g., footprint),' TchB *aiw-* 'be turned toward, be directed toward,' TchA *yu-* 'id.' (Not from **h$_1$yeh$_a$-* with VW and Adams, 1999.) This **h$_1$yeu-* is a significant eastern isogloss of Proto-Indo-

European. PTch **yoñiyā-* reflects a putative PIE **h$_1$yeunih$_x$e$_a$-*. The morphological shape in Tocharian makes it less likely that these words are borrowed from some Iranian source (Isebaert, 1980:143, Tremblay, 2005:428). ►See also **aiw-** and **yure**.

yoñiye* (n.) '± groin, pubis'

[-, -, yoñiye//] *śāmñ-ayāṣe ṣat yamaṣäle sanatse yoñiyene tsapanale maiyo k$_u$letär-ne* 'one [is] to jab a sliver of human bone into the groin of [the effigy of] the enemy; his strength declines' (M-2a4/PK-AS-8Ba4^{C}); —**yoñyeṣṣe** 'prtng to the groin or pubis': *päknäträ klaiṃ ekalmi yämtsi taine ysissi yoñyeṣṣe to pwarne hom yamaṣäle* '[if] one intends to make a woman submit, for the two of them to touch sexually, a pubic hair [is] to be put in the fire [as] a sacrifice' (M-1b6/PK-AS-8Ab6^{C}). ●Similar in meaning is *oñi*, q.v.

■(As if) from a PIE **h$_a$yuh$_x$niyo-* 'youthful strength' [: **h$_a$yuh$_x$e/on-* 'young' in Sanskrit *yuvā*, Latin *juvenis*, etc. (P:510-511; MA:655; de Vaan, 2008:317-318)]. For the semantic development, one should compare Greek *hḗbē* 'youthful strength' and 'pubic hair; pubic region.' Otherwise Van Windekens (1987:233-234) who considers this word to be a misspelling of *yoñiyai*.

yot* (n.[m.sg.]) '± vital fluid, broth'

[-, -, yot//-, -, yātwa] *yonwā ñäś ce śāmñe cämel taññe ṣärmtsā //// kektseñ yātwa indrintasa* 'I achieved this human birth because of thee [thou didst endow my (?)] body with vital fluids and senses' [usually taken as a preterite of *yāt-* but on the formal impossibilities of that, see Thomas, 1978a:177-8] (365b5/6^{A}), *ysārña yäkṣīye mitstsa [= mit-sa] spärkaṣṣälle kräṅkaññe yotsa laupe kātsa yāmusai* 'wheat flour [is] to be dissolved with honey, with chicken broth [as] a salve [on] the treated stomach' (W-39b3^{C}).

●*Yot* would appear to be the semantic equivalent of Sanskrit *rasa-*, among whose meanings are: 'essence, marrow; a constituent fluid or essential juice of the body, serum, chyle; soup, broth' (M-W) or, from an *l*-dialect, *lasīkā* 'watery humor.'

■From PIE *wēdu-*, a derivative of **wed-*, whence **wedōr* 'water,' etc. (P:78-80). The best morphophonological analogs to the pre-Tocharian **wēdu-* are Germanic **wēta-* 'wet' and Phrygian (in Greek letters) *bedu* 'water.' (Another *u*-stem with vr̥ddhi is probably also to be seen in TchB *mot* 'alcohol, alcoholic beverage' < **mēd^{h}u*, cf. *mit* 'honey'< **med^{h}u*).

ˣyotkolatñe* (n.) '*yotkolau*-ship'

[-, -, yotkolatñe//] *tr[ai] kṣun[t]sa Dharmacandri lānti kṣuṃne Dharmamitri yotkolatñ[e]ne* 'in the third regnal year in the reign of king Dharmacandra under the *yotkolau*-ship of Dharmamitra' (PK bois C.1a1^{Col} [Pinault, 1994b:91]). ●Pinault actually has *yotkolarñe* which must be a misprint for the correct *yotkolatñe* given by Carling (2000:278). ■An abstract from *yotkolau*, q.v.

yotkolau (n.) '± director'

[yotkolau, -, yotkolat//] *twe ñī yaitkorsa maṃt pyām k$_u$ce ñake • yurettsaññe • yotkolau ṣamāne • parra yaṃ caumpa kapyāri wi* 'do thus by my order that now: the passport control officer, let the supervisor monk go through; with him two workers' (LP-10a3^{Col}).

●Compare also Pinault's discussion (1986:77) where he cites *yotkolat* from a "procès-verbale" and *yotkolau* twice preceding a proper name in a document published in China (*non vidi*). We seem to have a title of a (monastic) official, one which on the evidence of LP-10a3 is naturally the chief of a group and which is contrasted with "workers." Thus a gloss of "foreman/director" or the like seems natural. Since the derived abstract noun is used for dating, it must refer to the person in charge, rather than a subordinate, hence "director" or the like.

■If the meaning is correct, then we have a derivative of *wätk-* 'command,' q.v., i.e., 'one who gives commands' or the like. We have **yotkol* (cf. *trokol* 'provisions') + (agentive) *-ā-* (cf. *saṃtkinau* or *olyitau*). **Yotkol* would reflect an early PTch **wi̯ētkūl*. ►**yotkolatñe**.

ˣyoni* (n.[f.pl.]) 'station of life fixed by birth'

[//-, -, yoninta] *///ra yonintane yku* • (IT-254b5[C] [cf. Broomhead, 55]). ■From B(H)S *yoni-*.

yoro* (n.) '± pustule, boil'

[//-, -, yoraiṃ] *pāwe āśce /// yoraiṃ nakṣäṃ* 'powder, the head … it destroys boils' (W-8a4[C]) [Sieg, 1953:73]. ■Hilmarsson (1986a:31-2) suggests a preform **wēreh$_a$-* and a relationship with Latin *varus* 'boil, pimple (of the face)' and Lithuanian *vìras* 'boil in swine-flesh, parasite,' both otherwise isolated with Indo-European (MA:523). Since the Latin and Lithuanian both suggest **wr̥h$_x$os*, the Tocharian would be **wērh$_x$-eh$_a$-*. ►See also perhaps **yweru**.

yolaiññe* (nnt.) 'evil'

[-, yolaiññentse, yolaiñe//yolaiññenta, -, yolaiññenta] *yolaiñememeṃ maukatai* 'thou hast desisted from evil' (241a4[E]), *ñiś yolaiññememeṃ tsälpāwa* <•> 'I was freed from evil' (19b7[C]), *po yolaiñenta* = B(H)S *sarvapāpaṃ* (306a2[C]), *yolaiñ-ñ[e]ntse* = B(H)S *pāpasya* (308b8[C]). ■A derivative of *yolo*, q.v.

yolo (n./adj.) 'bad, evil; ugly'

[(n.) yolo, -, yolo ~ yolaiṃ//-, yolainaṃts ~ yolaints, yolaina] [(adj.) m: yolo, yolopi, yolaiṃ (~yoloṃ)//yolaiñ, -, yolaiṃ] [f:-, -, yolyiyai//yolaina, -, yolaina] *yolo yā[mos̱]* = B(H)S *duṣkr̥taṃ* (U-13b6[C]), *yolaints nemäṃ ṣan-añmtsa* 'he will bow himself to evils' (THT-1191b6[A]), */// [yo]laiṃ wāṣmontse Devadatti ṣert-wentsa 52* 'at the instigation of [his] evil friend D.' (21a4[C]), *yolo* = B(H)S *pāpa-* (31a7[C]), *koynameṃ yolo were onolments aunasträ wrātsi* 'from the mouths of [such] creatures begins to be smelled an evil smell' (K-8b3/PK-AS-7Hb3[C] [CEToM]);— **ˣyolo-ere** 'bad appearance' (THT-1579a1[C] [Ogihara, 2012:166]); **—yolai-erepate** 'ill-favored, ugly' [= B(H)S *virūpa-*] (5b8[C]); **—yolo-pilkotstse*** 'ill-seen, ill-examined or decided [as in a lawsuit]'[= B(H)S *durd̥ṣṭi-*] (IT-206b1[E]); **—yolo-särwāna** 'ugly-faced' [= B(H)S *dur-mukha-*] (550b1[L]); **—yolo-were** 'evil-smelling/having an evil smell': *yuṣe-yndrinta yolo-were* 'with dull senses and evil-smelling' (K-8a1/PK-AS-7Ha1[C] [CEToM]); **—yolo-weretsäññe** 'the state of having an evil smell' [= B(H)S *daurgandhya-*] (Y-3a2[C/L]); **—yolo-yāmi** 'evil-doer': */// myāyawa yolo-yāmi* 'I harmed the evil-doer' (265.2[A]); **—yolo-yamortstse** (n.) 'evil-doer, criminal, sinner' [= B(H)S *pāpa-karmānaḥ*] (IT-114b3[C]); **—yolo-wäntre** 'having an evil *dharma*' [= B(H)S *pāpa-dharma-*] (31a7[C]).

■From PIE *$h_1$edwol-ōn-, a derivative of *$h_1$ed-wol- (lit. 'that which eats,' cf. P:287ff.) seen in Cuneiform Luvian *adduwal-* 'evil' (n.) and in further derivative in Cuneiform Luvian *adduwal-i-* 'evil' (adj.) and Hittite *idāl-u-* 'evil' (adj.) (Rasmussen, 1984:144-145, fn. 7, based on Čop, 1975:150f, 204; MA:413). The phonological derivation must have been something like: *$h_1$edwolōn- > *yäwelō > *ywolo > *yolo*. Further relatives are probably to be seen in Greek *odúnē* 'pain, suffering' and Armenian *erkn* 'pangs of birth, great pain' which reflect a PIE *$h_1$edwon-*. It may well be that we have, with Rasmussen, a PIE *l/n*-stem here. The Tocharian word has been borrowed into Khotanese as Khotanese *yola-* 'falsehood' (cf. Bailey, 1979:343); not, as VW would have it (1971d:450-1, 1976:603), a native word consisting of *y-*, an intensifying prefix, + *-olo* related to Welsh *gwall* 'bad, evil.' See also **yesti** and **yetse**.

yolme (nm.) '(large, deep) pond, pool'

[yolme, -, yolme//yolmi, -, -] ***:*** *kwri war tākaṃ yolmene wināññenträ omp lwāsa laksäṃ warñai* ***:*** 'if there is water in the pool, animals, fish, etc., will enjoy themselves there' (11b4^{C}), */// yolmi asāre* [lege: *asāri* ?] */// '*dry pools' (387.1b^{C}), *yolme* = B(H)S *hrada-* (PK-NS-107b4^{C} [Thomas, 1976b:106]).

■Probably from *h_1ēlmōn/h_1ēlmonṃ, related to a number of Lithuanian hydronyms: *Ãlmė*, *Almuonė*, *Almenas*, *Ẽlmė*, or Latin *Almō* (Hilmarsson, 1986a: 31; MA:207). The *-o-* would have been regular in the nominative singular and was extended throughout the paradigm. On the basis of the accusative singular in *-e* (after the loss of *-nä* in nouns not denoting rational beings), the noun was transferred to the thematic class. Less likely is it to be related to Sanskrit *ūrmí-* (m/f.) 'wave,' Avestan *varəmi-* 'id.,' OHG *walm* (m.) 'Aufwellen, Sieden, Hitze,' Old English *wielm* 'boiling, swelling, billow, current' (cf. P:1140-43). Under the latter hypothesis, the Germanic and Indo-Iranian may represent the outcomes of an old ablauting noun *w(o)lh_xmi- while the Tocharian reflects a vr̥ddhied derivative *wēl$h_x$mo- (cf. *yerpe* from *h_1ērb^{h}o- while Latin *orbis* is from *h_1(o)rb^{h}i-) (Naert, 1964, and Isebaert, 1987a, though the details differ). Otherwise VW (603). ►See also possibly **ālme** and **lāñe**.

ˣyolyiye* (adj.) 'pale'

[f.: yolyiya, -, -//] • *päścane leśpsa mäsketär* • *erene yolyiya āñme ṣp mäsketär-ne 4* 'her breasts become [provided] with froth; she is pale of face and desire [of a pregnant woman] develops' (IT-306b6^{C} [cf. Carling 2003]).

■Perhaps a lengthened grade *h_1ēlu-yó- from the PIE color word *$h_1$elu-* which in Indic (*aruṇá-* 'reddish,' *aruṣá-* 'reddish, flame-colored') and in Germanic (e.g., OHG *elo* 'brown, reddish yellow') is certainly centered in the REDS, but the Tocharian meaning is paralleled in Iranian in Avestan *auruša-* 'white' (P:302).

Yoṣil(·)e (n.) (PN)

[Yoṣil(·)e, -, -//] (133a8^{A}).

ˣyośiye* (n.) '± irrigation' [*yośai yām-* '± irrigate']

[-, -, yośai//] *wärsañe täryāka-ne Ccākarentse muryesa wara śalässi klyinaṣṣiṃ wärsañe täryāka-ne ypay-moko Raktakulentse Ccākkare ṣitaintse yośaiś wästapkusai $ā_u$ wasa 1* 'on the thirtieth of [the] *wärsañe* [month] water is to be released through Ccākare's ditch. Cc. gave to the *ypoy-moko* [= an official of some sort] R. one twice-combed ewe for the irrigation of the *ṣito*' (SI B Toch.

13.1-2^{Col} [Pinault, 1998:6]). ■If the meaning is approximately correct, a derivative of *yok-* 'drink,'q.v. (Pinault, 1998:8).

ˣyauka* (n.) 'force' (?) or **yauk*** 'custom' (?)

[-, -, yauka//] *///ṣe cämpau-ne päst yaukañ - - maiyyātstsai ///* 'I can do … completely with great force (?)/by the aid of strong custom' (?) (PK-AS-6Hb2^{C} [CEToM]). ●/■The first semantic identification is that of CEToM. If correct, a causal of a nominal derivative of *yuk-*, q.v. ●/■It is also possible to see this form as the causal of a root noun *yauk* 'use, custom' (as *sāk* is to *sāk-*, q.v.) from *yaukk-*, q.v. In neither case is *maiyyātstsai* necessarily a modifier of *yaukañ.*

yaukk- (vt.) 'use'

Ps. IXa /**yaukkáskˀᵃ/ₑ-**/ [MP -, -, yaukkastär//]: *te ma[ṃ]t wiṣaiyntane yaukkastär ///* (195a2^{L}); Ko. V /**yáukkā-**/ [MP //-, -, yaukkantär]: */// yaukkanträ cai śalna yāmtsi* '[if] these are used to cause strife' (36b3^{C}); Pt. Ib /**yāukkā́-**/ [MP -, -, yaukkāte/]: *[aps]āl yaukkāte-ne* • 'he used his sword' (373b5^{C}), *[kau]tsiś yaukkat[e]* (590b7^{C}): PP /**yāyáukkā**-/: *ṣeme kṣaṃne yayaukaṣ* 'only lasting [using up] as single instant' (SHT-1738 [Malzahn, 2007b:309]); **—yaukkalñe***: *y[au]kkalñane* [lege: *yaukkalñene*] (196a6$^{C/L}$).

■Etymology uncertain. Perhaps from PIE **youg-w-* or **yēug-w-* from *yeug-* 'join' (P:509; MA:655; Cheung, 2006:218), for the meaning one should compare particularly Sanskrit *yuj-* 'yoke, join; prepare, arrange, use, employ' (VW, 1964b: 615, 1976:588) and the related Old English *ġēoc* 'help.' Alternatively one might think of comparing this Tocharian word with Lithuanian *jaukìnti* 'to tame,' Latvian *jaucēt* 'to accustom,' Lithuanian *jùnkti* 'become accustomed to,' *jaukùs* 'comfortable, tame,' OCS *učiti* 'to teach,' Sanskrit *ucyáti* 'is accustomed to.' In this case the Tocharian might reflect **h₁ēuk-w-*. ►See also possibly the previous entry.

yauyek* (n.) 'wooden "butterfly" document' (??)

[//-, -, yauyekänta] *ñake Śiṅkunmeṃ pärsonta yauyekänta klāstär* (PK-DAM.507-a6^{Col} [Pinault, 1984a]). ●/■Meaning uncertain. Pinault suggests '(verbal) orders' as appropriate to the context (associated with 'letters') but 'documents' or the like would also seem to be possible. Given the resemblance of this word with Khotanese *yyauvaka-* 'butterfly,' I wonder, quite speculatively, if it designates those common wooden administrative documents composed of two attached boards that open, much like a butterfly opens its wings, to be read. Compare also the Chinese *húdié zhāng* or 'butterfly book.'

yauṣmauṣ (adv.) 'onwards, forwards'

[po] n[o] keṃ śaiṣṣe ñakti śāmna yaumṣauṣ [lege: *yauṣmauṣ*] *po [y]e[yeṃ]* 'the whole earth, however, the world, gods and men, they all went onward' (382a3^{C}), *: yauṣmauṣ yeyeṃ katkauñaisa kalñi śaiṣṣe :* 'they went forward; the world called out of joy' (408a4^{C}).

■The equivalent of TchA *yoṣmoṣ* but further connections are unknown. For a suggestion, VW (604-5) who relates the first part to TchA *yu-* 'direct toward' and the second to *mus-* 'raise.' Since the Tocharian A word shows no trace of Winter's (Tocharian) Law whereby **-auṣ* > *-eṣ*, perhaps it represents an early borrowing from Tocharian B.

ykāk (adv.) ‘still, even (now)’

• *ykāk ñiś kälāstär epyac poyśy añmälaṃśke* **:** ‘still the merciful Buddha remembers me’ (22b8[C]), *mäkte wassi swarenäṃ were[ṃ]mpa tattaṃ ksa walke waipte kartse werenmeṃ sū wassi ykāk swāre warṣṣäṃ* ‘as a garment one puts with sweet smells; longtime away from the good smells still smells sweet’ (A-2b4/PK-AS-6Cb4[C]), *ce klautkesa śaul no ykāk mā nanautau* ‘even by such behavior, however, life is not lost’ (K-7a4/PK-AS-7Ga4[C] [CEToM]). ■From /yäkā/ (i.e., yaka) + the strengthening particle /-kä/. ►See also **yak** and **yaka**.

ykāṃṣañ- (vi.) ‘feel/show disgust/revulsion; practice abstinence/continence’

Ps. XII /**ykā́ṃṣañ**^{ä}**/**$_{e}$**-**/ [A -, ykāṃṣantar, ykāṃṣantär//-, -, ykāṃṣ(äñ)ñentär]: *sū cew yāmorsa prāskaṃ māka kwipenträ* **:** *onmiṃ yamaskeṃ ykāṃṣanträ pest tärkänaṃ* (K-3b5[C]), *cey cew yāmorsa mā parskaṃ mā ykāṃṣñenträ* ‘these, by this deed, will not fear or show revulsion’ (K-2b6/PK-AS-7Bb6[C] [CEToM]); — **ykāṃṣälñe** ‘aversion’: **:** *ykāṃṣälñe ṣek warästrä* ‘[if] he always practices abstinence/continence’ [*ykāṃṣälñe* = B(H)S *aśubha*-] (8b7[C]), *ykaṃṣälyñentats* (THT-2377, frgm. r- a3[E]). ■A denominative verb from *ykāṃṣe*.

ykāṃṣe* (n.) ‘loathsomeness; aversion, repulsion’

[-, -, ykāṃṣe//ykāṃṣenta, -, -] *lwāsāts ykaṃṣentā* ‘the loathsomenesses of animals’ (571b2[A]), */// [ke]ktseñe ykāṃṣe lkāṣlya aśubh ṣek waräṣṣä[lle]* ‘the body [is] to be seen [as] loathsomeness; abstinence/continence [is] always to be practiced’ (9a3[C]).

■Etymology unclear. Perhaps a substantivized *ṣṣe*-adjective built on the accusative plural of a noun **yäkā*- or **īkā*- ‘desire’ (see **ykässäññe**), thus ‘that which pertains to (bad) desires.’ Otherwise VW (598). ►See also **ykässäññe**.

ˣYkān (n.) ‘Ykān’ (PN in administrative records)

[Ykān, -, -//] *Ykāṃn* (SI P/117.3[Col] [Pinault, 1998:13]).

ykässäññe (n.) ‘sexual pleasure, sexual intercourse, concupiscence’

ykässä[ññe] (572b3[A]); —**ykässäññeṣṣe** ‘prtng to concupiscence’: *yk[ā]ssäññeṣṣe prayok yamaṣäṃ* • ‘he has sexual intercourse’ (IT-127a2[C]), *ykässäṃñeṣṣa yoko* = B(H)S *kāmatṛṣṇā*- ‘thirst for sex’ (PK-NS-53a1[C] [Pinault, 1988]).

■An abstract noun *ykässäññe* (= B(H)S *kāma*-) ‘sexual desire, concupiscence’ which must be based on an underlying adjective **ykässe* (for the formation, see Winter, 1979), possibly itself ‘concupiscent’ (Pinault [1988] suggests ‘shameful’). The adjective itself would be built to a noun */yäkā-/ or */īkā-/ (cf. *ymassu* to *īme* or *ykenta* to *īke*). If the latter, the obvious connection is with the morphologically identical Sanskrit *īhā́*- ‘desire, wish, striving’ Avestan *īžā*- ‘striving, zeal’ (P:14-15; MA:158). The Indo-Iranian and Tocharian forms represent a deverbative noun, **h*$_x$*ih*$_x$*ig*^{h}*-eh*$_a$*-*, from a reduplicated **h*$_x$*ih*$_x$*ig*^{h}*-e/o-* (cf. Sanskrit *íhate*). ►See next entry and **yśelme** and possibly **yoko** and **ykāṃṣe**.

ykässälñe* (n.) ‘concupiscence’

[-, -, ykässälñe//] *duṣṭhul plāś ykäsälñeś milykotstsai klaiñiś we[ṣṣäṃ]* ‘he says a speech of reproach/condemnation to the woman on account of her concupiscence’ (325a3[L]). ●A variant of the preceding (conflated with verbal abstracts in *-lñe*).

yku, ►s.v. i-.

yke, ►ike.

ˣykeṃ (adv.) ‘on the ground’
ykeṃ (PK-AS-7Aa1C [CEToM]). ■From *yn-* + *keṃ*, qq.v

ykorñe (n.) ‘negligence’ [usually in the compound *snai-ykorñe* ‘diligence’]
[-, -, ykorñe//-, -, ykorñenta] *ykorñe* = B(H)S *pramādaṃ* (U-7a3^{C}), *22 Mahākāśyape kowsa snai-ykorñesa ykorñenta :* ‘M. killed/destroyed negligences by non-negligence’ (12a7^{C}), *snai-ykorñ///* = B(H)S *apramattā* (U-6a1^{C}/IT-221a1]), *snai-ykorñe* = B(H)S *apramādaṃ* (U-7a1^{C}); **—-ykorñeṣṣe** ‘prtng to negligence’: *snai-ykorñeṣṣe [n]au[myesa tä]ñ* ‘with the jewel of thy non-negligence’ (214b1$^{E/C}$); **— (-)ykorñetstse*** ‘negligent’/‘diligent’: *[sn]ai-y[k]or-[ñ]e[ccepi]* = B(H)S *apramattasya* (12b8^{C}), *snai-[y]k[or]ñ[ecci]* = B(H)S *apramattāḥ*, *ykorñecc[i]* = B(H)S *pramattaḥ* (IT-221a5^{C}). ■A derivative of *yäk-*, q.v.

ykweṣṣe* (adj.) ‘prtng to going’
[m: -, ykweṣṣepi, ykweṣṣe//] *kektsenne ykweṣṣ=īmesa pelaikneṃnta karsoym ṣñār ṣotrisa* ‘by the memory gone into the body may I know the laws each by its own sign’ (S-4b4/PK-AS-4Ab4^{C}), *emallene ykuweṣṣepi mā yokalle* ‘to him who has gone into heat [= who suffers from heat] it [is] not to be drunk’ (ST-b1=IT-305b1^{C}). ■A derivative of *i-* ‘go,’ particularly one should note the preterite participle, *yku-*, and the absolute, *ykuwermeṃ*.

yñakteṃ (adv.) ‘among gods’ [often with *yśāmna* ‘among men’]
y[ñ]āktеṃ iśāmnā (THT-2382, frgm. h-b4^{E}), *: āyorsa śāte yñakteṃ yśāmna su tänmasträ :* ‘rich by [this] giving he will be [re-]born among gods and men’ (23b4/5^{C}), *yñakteṃ ykuwermeṃ* = B(H)S *devāṃ gatvā* (198a5^{L}). ■*y-* (in Indo-European terms, **h$_1$en-* ‘in’) + (acc. pl.) *ñakteṃ* ‘gods,’ q.v. ►See also **ynāñm**, **yneś**, **yśāmna** and **ysomo**

ytārye (nf.) ‘road; way, path; travel’
[ytārye, ytarintse, ytāri//-, -, ytariṃ] <•> *brahmalokäś tā$_u$ ytāri śālamai* ‘I led the way to the brahma-world’ (19b7^{C}), *orotstsai ytāri* [= B(H)S *mahāpatham*] ... *ytāri* [= B(H)S *mārgam*] (305a3^{C}), *70 se ṣamāne lykaṃ wārṣeṃmpa plākisa ytāri yaṃ pāyti 71* ‘[if] a monk should take the road with thieves and robbers willingly [lit: by agreement], *pāyti*’ (IT-246a1$^{C/L}$); **—ytaritstse*** (***ytāritstse**?, ***ytarītstse**?) ‘[one] having the way or road, wayfarer, traveler’ (?): *ytaricci wṣiyeṃ* (136a3^{A}); **—ytariṣṣe** ‘prtng to a road or way or to travel’: */// [klyo]mñai ytariṣṣe rano yepesa kärstausa* ‘cut as if by the knife of the noble [eightfold] way’ (174a6^{C}), *ytariṣṣa preśc[i]ya* ‘the time of travel’ (THT-1579b1^{C} [Ogihara, 2012:167]).
■TchA *ytār* and B *ytārye* reflect PTch **i̯ätār* (+, in the case of B, *-iye*). This word is obviously related most closely to Hittite *itar* (nt.) ‘road’ and Latin *iter* (nt.) ‘id.’ The Hittite and Latin forms reflect a PIE “non-collective” **h$_1$i-t̬r* ‘a going, passage’ (< **h$_1$ei-* ‘go’ [cf. P:294-5; MA:227-228, 487; also Kloekhorst, 2008:422]) while Tocharian shows the corresponding “collective” **h$_1$i-tōr* (cf. TchB *yasar* ‘blood’ < **h$_1$esh$_2$ōr* but Hittite *eshar* < **h$_1$esh$_2$r̥*) (Schrader/Nehring, 1929:493, VW:610). ►See also **i-**.

y(n)- (prefix) ‘in, among’
■From PIE **h$_1$en* ‘in, into’ (P:311-314; MA:290). For more, see *eneṃ*. ►See **y**, **ykeṃ**, **yñakteṃ**, **ynāñm**, **yneś**, **yśāmna**, **ysomo**, and also **eneṃ**.

ynamo* (adj.) ‘walking’ [i.e., bi- or quadrupedal motion, as opposed to flying]
[m: -, -, ynamoṃ//] [f: //-, -, ynamñana] /// *kowän lwāsa ṣlyamñana ynamñana* /// ‘[if] he kills flying animals [= birds] and walking animals’ (29b8^{C}). ■A derivative of *i-* ‘go,’ q.v., more particularly of the extended stem *yn-*.

ynāñm ([indeclinable] adj.) ‘appreciated, evaluated, judged’ (*ynāñm yām-* ‘esteem, deem worthy’)
[re]kī mā astre ynañm [m]ā mäsketrä ‘the word is not judged pure’ (134b4^{A}), /// *śateñ wnolmi cai mā śaiṣṣe kca ynāñm yā[m]oṣ* **:** ‘these rich creatures, not deemed worthy by anyone’ (24a3^{C}), *[śä]lnāntats śpālmeṃ ynāñm* ‘by the strife-ridden [as] the best evaluated’ [*ynāñm* = B(H)S *abhiman-*] (36b2^{C}); —**ynāñmäññe** (~ **ynāmñe**^{Col}) ‘appreciation, kind treatment, honor, reverence, favor’: *pudñäkteś masa yarke ynāñmñesa* **:** ‘he went to the Buddha with honor and reverence’ (5a3^{C}), *yarke ynāñmäññentane* = B(H)S *satkāreṣu* (32b5^{C}), *po ynāmñenta* ‘all honors’ (THT-2808a2^{Col}) (cf. TchA *ynāñmune*). ■From *yn-* + *āñm*. ►See also **yneś, yñakteṃ**, **ynāñm**, **yśāmna**, and **ysomo**.

ynāmñe, ►see previous entry.

ynūca (adj.) ‘going’; (n.) ‘traveler’ [*totte ynūca* ‘crossing over’]
[m: ynūca, ynūcantse ~ ynucāntse, ynūcai//ynūcañ, -, ynūcaṃ] *totte ynūca* = B(H)S *pāragāḥ* ‘having crossed over’ (THT-1333b7^{A}), *karāś ynūcaṃ ceṃ wnolmeṃtsä* **:** ‘for these creatures going [in] the woods’ (23b2^{C}), **:** *papāṣṣu ṣek wawāwlau* [lege: *wawlāwau*] *alokälymi ynūca 40* ‘well-behaved and always directed and going [after] a single goal’ (31a8^{C}), *postäṃ ṣek ynūcañ* ‘those always following’ (45a2^{C}). ■A derived adjective from the extended stem *yn-* of *i-* ‘go,’ q.v.

yneś(ne) ([indeclinable] adj./adv.) ‘real(ly), manifest(ly), obvious(ly)’ [*yneś yām-* ‘to realize, make real’]
orkmo yneś kr$_u$i tākan-ne ‘if he makes the darkness clear to him’ (139a4^{A}), *yneś* = B(H)S *sākṣāt* (IT-187a4^{C}), *twe nervāṃne yneśne ram no klyauṣit* ‘may thou [who art] in Nirvana, as it were, really listen’ [or ‘…[as if] present listen’?] (231a1$^{C/L}$), *yneśne* = B(H)S *-svabhāva-* (199b3^{L}); —**yneśañ̈ñe** ‘present, actual’: **:** *kätkau$_u$-ekmätte-yneśäññi k$_u$se läklenta* **:** ‘sufferungs whiich [are] of the past, future, and present’ (284b4^{A}), *[yne]śañ̈ñai preściyaiścä* ‘to the present time’ (149b4^{C}), *ekämacci k$_u$se yneśaṃñi* ‘those who are to come and those present’ (Dd-6-2.3^{Col}); —$^{×}$**yneś-yāmu*** ‘one who has achieved something’ (SHT-1708 [Malzahn, 2007b:309]). ■From *yn-* (PIE **h$_1$en*) + *eś* or *eśne*, the dual of **ek**, q.v. (Lévi, 1933:160, VW:600, cf. also Hamp, 1989a). TchA *yneś* ‘id.’ is a borrowing from B. ►See also **yñakteṃ**, **ynāñm**, **yśāmna**, and **ysomo**.

ynai ‘?’
LP-68b1^{Col} (entire text; perhaps a signature?).

^{1}Ynaike* (n.) proper noun or title?
[-, Ynaiki, -//] *Ynaiki* (LP-41b1^{Col}) [entire text]. ●See Pinault, 1987a:75.

$^{×2}$ynaike* (n.) a kind of edible (?)
[//-, -, ynaikenta] *Mikkassiñitse ynaikenta khaunta käryām ysāresa piś tom* ‘we bought M’s *ynaikenta* and *khaunta* for five *tom* of wheat’ (Otani II.12a15^{Col} [Kagawa, 1915, Ching and Ogihara, 2012:81]); —**ynaikentāñ̈ñe** ‘prtng to *ynaikenta*: *traiy meñantse-ne trukāle Tuṣi wasa kantine ynaikentāñe naiṣṣi śwāle*

wasa ‘on the third of the month Tuṣi gave provisions; he gave *ynaikentāñe naiṣṣi* for bread to be eaten’ (433a14^{Col}). ●Discussion, Pinault, 1987a:75, and, very differently, Ching and Ogihara, 2012:86. ■A very speculative etymology, VW (599-600).

ynaimyāṣṣe* (adj.) ‘prtng to Ynaimya’ (the name of a place?)

[m: //ynaimyāṣṣi, -, -] *[NN] ynaimyāṣṣi ketasa cāneṃ kamānte yältse piś känte* ‘[names], inhabitants of Ynaimya took 1500 *cāne*s for the field’ (Otani 19.1.2/3^{Col} [Pinault, 1998:364]).

yparñe* (adj.) ‘?’

[f: yparña -, -//] *yparña pärkā - ///* (376b4^{L}).

yparwe (preposition/adverb) ‘first’ (*yparwemeṃ* ‘from the first’)

snai-ypärwe nauṣ saṃsārne käṃnte-oktä kleśanma auṣuwa ‘the 108 *kleśa*s [which] in incomparable ways [*snai-ypärwe* = B(H)S *apūrvam*] in an earlier *saṃsāra* dwelt (228a5/b1^{A}), *[pa]lsko pannatsiśc rupne yparwe* **:** ‘in order to direct the spirit first to the form’ (9b3^{C}), *ce ślok weña yparwe poyśi cmelas=ontsoycce[ṃ]ś 16* ‘this *śloka* the Buddha spoke first to those unsatiated by births’ (23a3^{C}), *yparwe preśyaine* ‘a former/previous time’ [= B(H)S *-pūrvakāla-*] (541a1$^{C/L}$), *ypärwe* = B(H)S *ādir* (SHT-351a4/THT-1362a4$^{?}$); **—yparwetstse* (~ ywarwetstse**^{L}) ‘having a beginning [lit: ‘having a first], previous’: *snai-yparwece saṃsā[rne]* ‘the endless [lit: beginningless] *saṃsāra*’ (221b3$^{E/C}$), */// temeñ mante āyor papāṣṣorñe ompalskoñe yparwetsana pelaiknenta weṃtsi aunaskenträ ///* ‘from here on they begin, gift, [moral] behavior, and meditation, to tell of the previous laws’ (IT-12a2^{C}); **— -yparwäññe,** in **snai-yparwäññe** ‘incomparable’ (149a2^{C}). ■In PIE terms *$h_1$en-* ‘in’ + *prh_awo- ‘first.’ ►See also **pärweṣṣe**.

¹ypiye* (adj.) ‘prtng to barley’ (?)

[m: -, -, ypiye//] [f: ypiya, -, -//] *ypiya yäkṣiye* ‘barley flour’ (P-1a6^{C}), *ypiye warsa* ‘with barley water’ (Y-1b1$^{C/L}$). ■A derivative of *yap*, q.v.

ˣ²ypiye* (n.) ‘nest’

[-, ypaintse?, -//-, ypaints?, -] **:** *garurñeṃṣṣai ypai///* (362a8^{E}) ●To be read *garurñeṃṣṣai ypai[ntse]* ‘of the nest of the garudas’ (so Winter, p.c.) or *garurñeṃṣṣeṃ ypai[nts(o)]* ‘of the nests of the garudas’ (which would be more in keeping with the Sanskrit original), or even *garurñeṃṣṣeṃ ypai[ṃśco]* ‘towards the garudas’ nest?’ The reading is definitely <ṣṣai>, but <ṣṣeṃ> is very similar and it would be an easy mistake to make graphically. In either case, it is clear, as already seen by Sieg and Siegling, that we have a fragmentary excerpt from the Śakra-jātaka in which ‘the garudas’ nest(s)’ is obviously lying behind our Tocharian phrase. ■Perhaps a derivative of PIE *web^h- ‘weave’ as ‘something woven together.’ If so, ►see also **wāp-**, **wpelme**, and **yape**.

ypai-, ►²ypiye.

ypoye* (adj./n.) (a) ‘prtng to [one’s own] country’; (b) ‘ordinary citizen’

[-, -, ypoye//ypoyi, -, -] (a) **:** *lānte spaktāṃ ypoye pauśye añmants=ekñi kurpelle* ‘he must concern himself with the service of the king, the tax of the country, and his own possessions’ (33a6^{C}), *po ypoyi* ‘all the people of the country’ (33b4^{C}), *alyek-ypoye kaṃtwa weṃ-ne* ‘[if] he should speak in a foreign tongue’ (325b2^{L}); (b) *[tri]cemeṃ ypoyi* ‘from the third [branch stem] the citizens of the country’

[contrasted with kings, nobles, monks, and animals; thus the "third estate"] (3a8^{C}). ■A derivative of *yapoy*, q.v. ►See next entry.

-ypoyṣe* (adj.) 'pertaining to a [certain] country'

[m: //ypoyṣi, -, -] *alyek-ypoyṣi brāhmaṇi* 'foreign brahmans' (81b4^{C}). ■A derivative of *yapoy*, q.v.

ymanār '?'

/// ymanār wärttoṣṣi ñakti /// (364b7^{C}), *[ymā]nar wesk·///* (393b3^{C}). ●Broomhead, presumably because he connects this word with *ymiye* 'way,' suggests 'en route, under way' for this word. See Hilmarsson 1991b:164-166.

ymassu,► s.v. īme.

ymīye (nf.) 'way, path; station in life'

[ymīye$^{E\text{-}C\text{-}L}$, -, yamai//-, -, ymaiṃ] *mā ymiye* = B(H)S *agocara-* (251b4^{E}), *rīne ymai* '(taking) the road into the city' (32b4^{C}), *pakwārona ymainne [tetemu]* = B(H)S *apāyeṣūpapanna-* (524b4^{C}), *pälskoṣṣeṃ* [lege: *-ai*] *yamai kārsa[t]* 'thou wilt know the way of the spirit' (622b3^{C}), *wnolmi cmentär rano ette ymainne* 'creatures will be born again in low estates' (K-7b2/PK-AS-7Gb2^{C}), *yamai* = B(H)S *gatiṃ* (U-7b4^{C}), *kartsai yamai ynemane* 'going the good way' (IT-43a2^{C}).

■TchA *yme* and B *ymīye* reflect a PIE *$*h_1(e)imn̥$* + *$*-eh_a$-$h_1$en-* (cf. Hilmarsson, 1986a:240, though details differ [and also P:293ff.; MA:487]). The similar kind of morphological extension is to be seen in *kälmiye* (< PIE *$*ḱlimn̥$* + *$*-i-h_1$en-*). ►See also **i-**.

×ymetstse, ►s.v. īme.

×yritaññe (adj.) 'prtng to a lamb'

Only attested in the compound *klai-yritaññe* 'prtng to a ewe-lamb,' ►s.v. **klīye** (Pinault, 1998:12). An adjectival derivative of the following entry.

yrīye (nm.) 'lamb'

[yriye, -, yari//yriṃ (< yriñ), -, -] *alyi yriṃ* 'male lambs' (PK-LC-I.4^{Col} [Pinault, 1997:177]), *perisa ā$_u$w wāya [orocce keme]sa śle yari* '[to discharge his] debt he brought a ewe with adult teeth with a lamb' (SI B Toch.11.4-5^{Col}).

■Possibly from PIE *$*werh_1$en-* [: Sanskrit *uran-* 'sheep, ram,' Avestan *varən-* 'lamb,' Ossetic *wär* 'lamb,' Greek *arḗn* 'lamb,' Armenian *gaṙn* 'lamb' (P:1170; MA:511)] (Pinault, 1997:185-187). Also possible is descent from PIE *$*h_1$er(i)-* 'lamb, kid' [: Greek *ériphos* 'kid,' Armenian *oroǰ* (< *$*eroǰ$*) 'lamb,' Old Prussian *eristian* 'lamb,' Lithuanian *(j)ė́ras* 'lamb,' Latvian *jêrs* 'lamb' (the last two crossed with the word for 'year,' i.e., 'yearling') (P:326; MA:511)]. ►See also previous entry and **ariwe**.

ylaṃśke* (n.) '± young gazelle'

[-, -, ylaṃśke//] *yal ylaṃśke* [a meter of 4x17 syllables rhythm 6/6/5] (PK-AS-16.3b3^{C} [Pinault, 1989:157]). ■The diminutive of **yal**, q.v.

ylāpar^{Col} ~ ylāwar^{L} '?'

///·e klese ylāwar /// (475a2^{L}), *ylāpar* (THT-4059b1^{Col} [K. T. Schmidt, 1986: 640]).

ylāre* ([sometimes indeclimnable?] adj.) '± limp, flaccid, weak [unable to stand]; old, feeble, frail, decrepit'

[m: -, -, ylāre//] [f: ylārya, -, -//] *po kektseñmeṃ läkleñ syelme [pletkasa no] ylāre kaklautkau tärraskemane rekisa Uttareṃ m[ñcu]ṣ[k]eṃ[ś]* 'from all [the king's]

body sweat poured out of sadness, turning weak, and crying out with a word to prince Uttara' (85a2/3^{C}), *tesa kātso malyakka mäsketär mā ylārya* 'thus the stomach becomes youthful [but] not flaccid' (W-37b3^{C}), *yenti no ṣñaura ylāre* [sic] *klutäskeṃ* 'the winds turn the sinews flaccid' (PK-AS-7M^{C} [CEToM]).

■TchA *ylār* and B *ylāre* reflect PTch **i̯älāre* and, with VW (1970a:171, 1976:599, though details differ) is probably *y-* < **h$_1$en-* + *-lāre-* < **l(o)h$_1$dro-*, a derivative of **leh$_1$d-* seen in Greek *lēdeîn* 'be fatigued,' Gothic *letan* 'let,' Albanian *lodhem* 'become tired' (P:666). ►See also **lāl-** (and **lyarya**).

ylāwar, ►ylāpar.

Ylaiñäkte (nm.) 'Indra'

[Ylaiñäkte, Ylaiñäktentse, Ylaiñäkte//-, Ylaiñäkteṃts, Ylaiñäkteṃ] *Ylaiñakte yakṣaṃñe weṣ memī[sku]* 'Indra, disguised as a *yakṣa*' (99a5^{C}), *poyśiṃñeṣṣepi Ylaiñäkteṃtse* 'of the all-knowing Indra' (408a4/5^{C}); **—ylaiñäktäññe** 'prtng to Indra' (TEB-58-22/SI P-1b). ●As with all Tocharian divine names we have a compound whose second member is *ñakte*, q.v.

■To be compared with TchA *wlāñkät* 'id.' B *ylai-* and TchA *wlā-* would reflect PTch **wi̯älā(i̯än)-*, in turn from PIE **wel(h$_x$)eh$_a$-(h$_1$en)-*. Possibly with VW (554, though differing in details) from **weleh$_a$-* an agent noun meaning *'Ruler' and further compared with B *walo*/TchA *wäl* 'king' [: OCS *velěti* 'order, commnad']. Semantically more likely, given the connection with storms (see next entry), however, is a derivation from **welh$_2$-eh$_a$-* 'Smiter' from **welh$_2$-* 'strike' [: Hittite *walh-* 'strike' and perhaps, with *s*-extension, TchB *wälts-* 'trample']. The designation of the storm-god as the 'smiter' is paralleled in Balto-Slavic, e.g., Lithuanian *Perkū́nas* and OCS *Perunъ*. ►See next entry and also possibly **walo** or **wälts-**.

ylaiñeṣṣe (adj.) 'pertaining to rain'

[m: ylaiñeṣṣe, -, ylaiñeṣṣe//] *warpalñe mäkte yle///* [lege: *ylaiñeṣṣe*] *[war]* 'enjoyment [is] like rain water' (153a5^{C}), *mit ylaiñeṣṣe warämpa=ṣe mā yokalle* 'honey together with rain water [is] not to be drunk' (ST-b2=IT-305b2^{C}).

■Perhaps to be connected with the previous entry as a doubly derived adjective *-ññe* + *-ṣṣe* from the designation of the god in the pre-Buddhist Tocharian pantheon that was associated with the Indian Indra. The primary Indo-European god's association with sky, thunder, rain, etc., is well-known. Not with VW (1941:170, 1976:598) a derivative from a hypothetical **laiñe* 'rain.' ►See previous entry.

ywarcār (distributive numeral) 'half (parts) each'

[ingredients] *ywarcār traunta saṃtkenta ///* (P-3b3/PK-AS-9Ab3^{E}). ■*Ywārc*, q.v., + (distributive) *-ār*.

ywārc (a) 'half; in the midst'; (b) 'one and a half', (c) 'in mid air'; (d) 'divided (in mind)'

(a) *särwānā pälśy[eṃ y]w[ā]rc* **:** '[his] face half highlighted' (394a2^{A}), *ywārc srukenträ* 'they die in mid [life]' (2a1^{C}), **:** *abhijñänta dhyananma eroṣ eṃṣke ywārco tsälpoṣ saṃsārmeṃ* **:** '[those who] evoked the higher knowledges and meditations [are] at least half-saved from the *saṃsāra*' (31a3^{C}); (b) *ywārc* [= B(H)S *sārddha-*]), (THT-1579a3^{C} [Ogihara, 2012:168]); (c) *ly[k]emane ywārcco ṣ(m)e(ma)e ywarc(c?)o [k](ly)emane y[w]arcc* 'lying in mid air, sitting in mid

air, standing in mid air' [said of Mahākāśyapa performing one of the Eighteen Transformations] (THT-1859b6[A]); (d) • *kr$_u$i sāṅne yapi sklokacci śamāni ywārc mäskīyenträ* • 'whenever he [*scil*. Nanda] entered the community, the monks would be doubtful and divided [in mind]' (IT-247b2[C]); —**ywarc-īṣi** '[at] midnight' (65b8[C]); —**ywarc-trau** 'half-*trau*' (499a2[C]); —**ywarca-meñ** 'bimonthly' [= B(H)S *ardhamāsakam*] in **artsa ywarca-meñ** 'each half month' (IT-248a2[C]); —**×ywārc-meñaṣṣe** 'id.' (THT-1579a2[C] [Ogihara, 2012:168]); —**×ywārc-ṣmaññe** 'mid-summer': *ywārś-ṣmañe pauśyenta* 'mid-summer levies' (Otani II-12a11[Col] [Ching and Ogihara, 2012:81]; —**×śle-ywārc** 'one and a half': *pärkarñesa wi rsoñc • pañäktentse rasosa • pkantesa śle ywārc* • 'in length two spans, by the span of the Buddha, crosswise [one] and a half' (IT-247b1[C]). [●As the first member of a compound we may apparently have *ywā́rcä-*, *ywārcä́-*, or *ywārcä-*́.]

●The two meanings, 'middle' and 'half,' overlap considerably, but are distinguishable. One might note that derivationally *ywārt* 'middle' (n.) > *ywārc* (adj.) 'middle' > *ywārcka* (postposition) 'in between,' while *ywārt* (middle) > *ywārtsa* (n.) 'half' and *ywārc* (adj.) 'half.' One should note that once 'half' has been interpreted as a numeral, it is natural that it is used both adjectivally and nominally (cf. the lower integers in all Indo-European languages).

■Etymology difficult. Winter (1987:241) sees a PIE *h_1*en-* 'in' + *dw-* 'two' + Tch *-ār* 'distributive' + *-c* the allative/dative marker (?). Thus 'half' would be 'in between two groups' (cf. Pedersen, 1941:246, VW:612-3). However, there is nothing really distributive about his putative original meaning, nor is the final *-t* well-explained. VW (1989:100-101), however, on the basis of *ywārt-taś* thinks the *-c* of *ywārc* can have nothing to do with the allative/dative marker. If one takes *ywārt* 'middle, center' to be the basic form, it could reflect a putative PIE *h_1*en-wōrt-*, a typological parallel to English *inward*, more particularly to the latter's nominal byform *innards*. The variation within Germanic between the two avriants, **-werd-* and **-ward-,* for the directional suffix, makes it at least thinkable that lying behind the variants is a PIE holokinetic root-noun, **wṓrts*, **wórtm̥*, *wért(e)s*, etc. The Tocharian form would represent a generalization of the lengthened grade once particular to the nominative singular. Pragmatically, "cutting something in the center" is the equivalent of "cutting something in half/halves." PTch **i̯ä(n)wārcä* might reflect either an old dual or a singular locative of **i̯ä(n)wārt*. TchA *āmpārc* 'on both sides' (**āmp-* + *wārc*) suggests the dual interpretation is more likely. PTch **i̯ä(n)wārtsā-* < **i̯ä(n)wārtyā-* (giving *ywārtsa*, q.v.) is of course a relatively banal nominal derivative. ►See **ywarcār, ywārt-taś, ywārcka**, and **ywārtsa**.

ywārcka[E-C] ~ **ywārśka**[E-C] (postp.) 'in the middle of, between'

ywārśkane 'in the middle' (30b7[C]), *<:> ñ[ä]kciy[e] padūmne ywārcka kesārne cakkarwisa mittarwisa tsetskäñoṣ tañ ālīne :* (73b1=75a2[C]); —**ywārśkāññe*** (adj.) 'middle': *ywārśkāñni pik$_u$lameṃ* '[those of] middle years' (2a5[C]); —**ywārśka-[pi]k$_u$lañ̇ñi** 'ibid.' (PK-AS-7Kb2[C] [CEToM]). ■*Ywārc*, q.v. + *-kā* (cf. *eneṃ* and *eneṅka*).

ywārt-taś (n.) 'commander-of-the-center' [as opposed to the commander of the mountain region]

[ywārt-taś, -, -//] *ṣle-taśśäntse īkene* • *ywārt-taś pinkäṃ* ‘in the place of the mountain-commander, the commander-of-the-center writes’ (LP-3a1^{Col}). ■See above s.v. **ywārc**. ►See also **tāś** and **ṣle-taś**.

ˣywārppai (adv.?) ‘±jointly’ (??)

Sankatāse • *Ccākare ywārppai yparwe Catilentse aiyye alaṃ śaiyye wsare ṣeme* ‘S. and Cc. *ywārppai* first gave to C. one ovicaprid, an ovine male’ (SI B Toch. 9.6-7^{Col} [Pinault, 1998:9]). ●In form it looks to be the locative prefix *y-* plus the accusative singular of a noun derived from *wārp-* ‘surround,’ thus the suggestion, given the two subjects, of ‘jointly.’

ywārśka, ►ywārcka.

ywārtsa ([indeclinable] adj./n.) (a) ‘half,’ (b) ‘half moon’ (?)

(a) ***:*** *ywārtsa tāna kwäñcītṣai kwäñcit yarm wat* ***:*** ‘a half a sesame-seed or a [whole] sesame seed in measure’ (41b4^{C}), *nraiyntane cmenträ ywārtsa omte śaul śāyeṃ* ‘[if] they are [re-]born in hells, they live there half a life’ (K-3a1/PK-AS-7Ca1^{C} [CEToM]), *ywārtsa* = B(H)S *ardha-* (Y-2a1$^{C/L}$), *[ce]y wi śle ywārtsa meñane* ‘these two and a half months’ (THT-1579a4^{C} [Ogihara, 2012:168]); (b) */// erkeṃt pākṣne meñe ra[mt] .///.../// sā$_{u}$ ywārtsa mäsketrä ///* ‘the moon as in the dark half … the half moon (?) appears’ (IT-104b5/6^{C}). ■See discussion s.v. *ywārc*.

yweru (n.) ‘swelling, dropsy’ or ‘morbid irritation or disorder of the humors of the body’ (?)

[yweru, -, -//] *yweru* = B(H)S *śotha-* (as in this text) or *kopa-* (as suggested by Carling [2003b:55-56] as the form in the better B(H)S texts) (Y-3a2$^{C/L}$).

■If the equivalence with *śotha-* is correct, perhaps related to *yoro* ‘pimple,’ q.v., or reflecting a PIE **h$_{1}$en-wodr̥-went-* ‘having fluid inside.’ ►See also **weru, iweru**, and perhaps **yoro**.

yweṃṣke* (adj.) ‘?’

[f: -, -, yweṃṣkai//] */// yweṃṣkai klauṣai* • (IT-129a3^{C}). ●Or is this a noun conjoined with *klauṣai*, also of unknown meaning?

yśāmna (~ iśāmna) (adv.) ‘among men, people’ [often used in contrast to *yñakteṃ*]

āyorsa śāte yñakteṃ yśāmna su tänmasträ ‘rich by [this] giving he is [re-]born among gods and men’ (23b4/5^{C}), *[: lwā]sa preteṃne yśāmna [yñakteṃ] ///* ‘among animals or *preta*s, among men and gods’ (25a3^{C}). ■From *y-* (< **h$_{1}$en* ‘in, among’) + *śāmna* ‘people,’ q.v. ►Compare **yñakteṃ**, **ynāñm**, **yneś**, and **ysomo**.

ˣYśuhkwā* (n.) ‘Yśuhkwa’ (PN of a king in monastic records)

[-, -, Yśuhkwā//] (SI B Toch.11.1^{Col} [Pinault, 1998:8]). ●Or is the name to be read *Yśuṅkwā*?

yśe (interjection) ‘O’

• *yśe lareñ nai pūrpat tā pelaikneṣṣai yokastai* • ‘O dear ones, enjoy then the nectar of the law!’ (231b2/3$^{C/L}$). ■Variant of *iśe*, q.v., etymology unknown.

yśelme (n.) ‘(sexual) pleasure’

[yśelme, -, - (voc. yśelma~ yśelme)//yśelmi, yśelmeṃts, yśelmeṃ] *palskaly-ñemeṃ yśelma änmastär* ‘O desire, thou art born of imagination’ (PK-AS-1Ab3^{C} [CEToM]), *mā yśelmy [eṃṣ]k[e]cc[i]* ‘the pleasures of the flesh [are] not lasting’ (8a1^{C}), *ṣamānentse yśelmi pälskone tsaṅkaṃ kwipe-īke ke$_{u}$wco kalltärr-ne* ‘[if] sexual pleasures arise for a monk and his shame-place becomes erect’ (334a3/4^{E}),

m[ā] yś[e]lm[e] ‘imperceptible to the senses [= B(H)S *agocara-*] (IT-77a1^{C}), *ñäkcyenne yśelmenne* = B(H)S *divyeṣu kāmeṣu* (IT-152b3^{C}); **—yśelmeṣṣe** ‘sensual, prtng to [sexual] pleasure’: *kᵤse tsälpoṣo kärkkällememṃ yśelmeṣṣe* **:** ‘[these] who [have been] freed from the slough/morass of sensual desire’ (8a4^{C}), *yśelmeṣṣe* [= B(H)S *kāma-*] (8b3^{C}); **—yśelmetstse** ‘sensual, pleasurable’: *yśelmetse śaiṣṣe* ‘the world of [sensual] pleasure’ (41a5^{C}) [●Or is this *yśelmetse* for **yśelmentse*, the genitive singular of the noun?].

■TchA **yśalām* (nom. pl. *yśalmañ*, acc. pl. *yśalmas*) and B *yśelme* reflect PTch **i̯äćelme* from a putative PIE **h$_x$ig^h-yo-lmo-* built on the same verbal stem **h$_x$ig^h-ye/o-* seen in Avestan *izya-* ‘crave, yearn for.’ The combination **-ćy-* seems to have simplified early in Proto-Tocharian cf. *miśo* ‘urine’ from **m(e)ig^{h}yōn-*. More distantly it is related to Sanskrit *ī́hate* ‘strives for, wants, *īhā́-* ‘desire’ (and Tocharian *ykāsse*, q.v.), Avestan *īžā-* ‘desire,’ and Greek *íkhar* ‘violent desire,’ all from a reduplicated present-stem, **h$_x$ih$_x$ig^h-(e/o-*) (P:14-15; MA:158). Duchesne-Guillemin (1941:148) and VW (609-10) also connect this word with Sanskrit *īhā́-* but otherwise their argument is almost completely different. ►See also **ykāsse** and perhaps **yoko**.

yṣīye (nf.) ‘night’

[yṣīye, yṣintse, yaṣi//-, -, yṣiṃ] *[mä]kte orocce lyamne orkamotsai yaṣine meñantse ściriṃts läktsauña* ‘as in a great lake in the dark night the light of moon and stars [is]’ (154b2^{C}), *nauṣ pāke postäṃ pāke iṣintse* ‘the former portion and the latter portion of the night’ (PK-AS-6Bb6^{C} [CEToM]), *81 se ṣamāne yaka yaṣisa lānte kercyenne yaṃ ... pāyti 82* ‘whatever monk still goes to the palace of the king by night, *pāyti*’ (IT-246b3$^{C/L}$), *[pä]rweṣṣe ya[ṣ]i* = B(H)S *prathamāṃ rātriṃ* [●note masculine concord] (IT-38b7^{C}), *śtwārkane yṣiṃ e[neṃ]* ‘within the nights of the forty [days]’ [= B(H)S *catvāriṃśadrātrīs*]; **— -yaṣi**: *kauṃ-yaṣi* ‘day and night’ (15a6=17a7^{C}), *ywārc-īṣi* ‘[at] midnight’ (65b8^{C}), *[orkamñe]ne yṣintse* ‘in the darkness of night’ (IT-86a5^{C}); **—yṣiṣṣe** ‘prtng to (a) night’: */// [sa]ṅkameṃ śtvārka yṣiṣṣe plāki yaskaskemar parna simtsa yatsi ///* ‘of the community I ask permission to go for forty nights outside the bounds’ (IT-139b5$^{C/L}$); **—yṣiññe** ‘prtng to night’: */// yṣiñe cokiś ṣalywe* ‘oil for the night lamp’ (451a2^{Col}).

■TchA *wṣe* and B *yṣīye* reflect PTch **wi̯äṣi-* (with the TchA transferred, as so often to the **-eh$_a$-h$_1$en-* stems). The Tocharian forms are derivatives of a PIE verb **h$_2$wes-* ‘stay, remain (the night)’ [: Sanskrit *vásati* ‘stays, dwells, spends the night,’ Av. *vaṅhaiti* ‘stays, dwells,’ Greek (aor.) *áesa* (*múkta*) ‘spent (the night),’ Old Irish *fóaid* (< **h$_2$woseti*) ‘stays, dwells, watches in the night, sleeps (with a woman),’ Gothic *wisan* ‘remain, be,’ Hittite *hwis-* ‘live’ (cf. P:1170-1; MA:171)] (Feist, 1913, VW:584-5). Alternatively Hilmarsson (1989a:91) takes *yṣiye*/*wṣe* to be from PIE **h$_2$wes-en-*, pre-Tch **h$_2$wes-en-en-* (> **wi̯äṣäñē(n)* > **wi̯äṣäyē*). This **h$_2$wes-en-* would be related to Sanskrit *uṣr̥-* ‘dawn’ and Sanskrit *vasat-han-* ‘in der Frühe schlagend.’ However, the semantic equation would not appear to be as strong as VW’s (is there any attested parallel to *‘dawn’ > ‘night’?). ►See also **²wäs-**.

yṣuwar ([indeclinable] adj./n.) ‘friendly; friendliness’
: *kos twe yṣwar tāka[t]* ‘as long as thou art friendly’ (46a7[C]), *Āryawarmeṃ tsamo yṣuwarsa prekṣäṃ* ‘he asks A. with much friendliness’ (492a1[Col]).
■Etymology obscure. Semantically attractive is VW’s connection (609) with *waṣamo* ‘friend’ but the morphological shape is not clear. Perhaps a verbal noun **wes-e-wōr* to a thematic verb?

yṣwarka (adv.) ‘in a friendly fashion’
[pre]kar-n=iṣwarka ‘they asked him in a friendly fashion’ (22b6[C]), */// yapoy iṣwarka* ***:*** [sic] (234b4[C]); **—yṣwarkañ̈ñe** ‘welfare, prosperity, happiness’: *yṣwar-kañ̈ñe* = B(H)S *śivam* (14a7[C]), *$k_u$tameṃ tākoy emparkre yṣūwa[r]kañe po wnolmeṃts* ‘whence would be broadly the welfare of all beings’ (PK-AS-16.3a3[C] [Pinault, 1989:156]). ■A derivative of *yṣuwar*, q.v.

ysañiye (adj.) ‘golden’
[m: ysañiye, -, -//] *śānta warkāre ysañiye yok tāka* ‘they sheared the sheep; golden was the wool’ (452a1[Col]). ■A derivative of *yasa*. ►See also the variant **ysāñ̈ñe**, s.v. **yasa**.

ysapar(sa) (adv.) ‘near by’
/// po ysapar /// (572.2[A]), *ysaparsa yey āśirvāt weṣṣi teṃ epiṅktene sā$_u$ oṅko[rñai] päs pyautka* ‘he went nearby and said a blessing; meanwhile she finished the porridge’ (107a3[L]), *[i]saparsa* (580b5[L]). ■See next entry.

ysape (~ isäpe[E]) (adv.) ‘near by, close’
kaklāyāṣṣäṃ [sic] *läklene mā säk kälṣäṃ isäpe akṛtajñe śaumo rā mā su lkāträ ñyatsene* (255a3[A]), *isäpe* (IT-193[E]), *kr$_u$i ṅke cai täṅwaṃñeñcä ot ṅke ñiś ysape ykāk källāt* (78a3[C]). ■A derivative of **spe**, q.v., y- (< *h$_1$en-) + spe. ►See also **ysaparsa**.

ysamo (adv.) ‘altogether, totally, as one’ [= *ysomo*]
///-lle ākāl [sic] *täñ ysamo ///* (343b6[A]), *ysamo yarponta[t]s ///* (294a1[C/L]). ■TchA *ysomo* borrowed from B. AB *ysamo* is *y-* ‘in’ + *sämo*, a cross between the acc. sg. **sänā* and the acc. sg. **semo* (Hilmarsson, 1986:93). ►See **ysomo**; also **yñakteṁ**, **yneś**, etc.

ysalye (~ isälye[E]) (n.) ‘discord; jealousy’
[ysalye, ysalyäntse, ysaly//] *isälyäntse ṣṣertwentsā* ‘at the promptings of discord’ (255b3[A]), *ṣemi ysaly erṣyentär • tanāpatentsa ostwasa ekñintasa entseño mäntañ-yentär ṣemi* • ‘some [monks] evoked discord; out of envy they reproached one another concerning patrons, houses and possessions’ (31b7[C]), *ysalyantse ṣarmtsa* ‘by cause of strife’ (IT-19a2[C]), *ysaltse eṅkäl* ‘the passion of jealosy’ (PK-NS-70-a3[C] [CEToM]), *tusa ysaly ersate* ‘thus he evoked discord’ (496a5/6[L]).
■TchA *yäslyi* and B *ysalye* reflect PTch **i̯äsli̯i̯ä-* (as if) from PIE **h$_1$ens-l-ih$_1$en-* [: particularly Avestan *aṅra-* ‘hostile, inimical,’ also *ąsta-* hate, hostility’] (VW, 1941:168-9, 1976:595, though details differ). TchA *yäslu* ‘enemy’ is from the same stem, perhaps from **h$_1$ens-lo-* (=Avestan *aṅra-*), influenced in its ending by the antonym *naṣu* ‘friend.’

ysāre (nm./nf.) ‘grain’; probably ‘wheat’
[ysāre, -, ysāre//] *///-llenta kenmeṃ oko ysāre kälwā[wa] ///* ‘I got from the earth fruit and grain …’ (476a2[Col]), *Kotile yap cakanma 3 Wrauśke ysāre cakanma 2* ‘K. [gave] 3 *cāk*s barley [?]; W. [gave] 2 *cāk*s wheat’ (491b1[Col]), *ysāre rine plyasi*

[lege: *plyaṅsi*] *wāya Toṅke ṣarmire śak cakanma* ‘the novice Toṅk took ten *cāk*s of grain to the city to sell’ (Otani 18,9^{Col} [Couvreur, 1954c:90]); —**ysārñe*** ‘prtng to wheat, wheaten’: *ysārña yäkṣiye* ‘wheaten flour’ (W-37b1^{C}).

●In some cases (476-480) it would appear that *ysāre* is a general term, i.e. ‘grain,’ opposed to *oko* ‘fruit.’ In other cases it is clear that *ysāre* is a specific grain, perhaps ‘wheat,’ as opposed to *yap* ‘barley’ (?). On the basis of comparative evidence, particularly Inner Asian Chinese documents, Ching Chao-jung (*apud* Pinault, 2008:369-370) reaffirms the notion that this word means ‘wheat.’

■TchA *wsār* ‘(heap of) grain’ and B *ysāre* ‘grain; wheat’ reflect PTch **wi̯äsāre*. Implicitly taking the Tocharian A meaning as the more original, VW (1961a:97-8, 1976:584) connects the Tocharian words to such possible relatives as Russian *vórox* ‘heap of grain’ or Latvian *vārsmis* ‘heap of beaten grain.’ His explanation involves the assumption of a dissimilation from a pre-Tocharian **wers-ōr-o-* to **wes-ōr-o-* (P:1169; MA:581). Probably, however, TchB preserves the older meaning, and thus one where *ysāre* referred in the first instance to a particular kind of grain, i.e., ‘wheat.’ Much more probably, Huld suggests the possibility of seeing **wesōro-* as a derivative of **wesr/n-* ‘spring,’ a reference to a seasonal variety of wheat (Huld, 1990:420, fn. 15; cf. also Pinault, 1980:370).

Ysāṣṣa-pyāpyo (n.) ‘Suvarṇapuṣpa’ (PN of a king [died 624 AD])

[Ysāṣṣa-pyāpyo, -, -//] (416a2^{L}). ●The fully Tocharian equivalent of the borrowed *Svarnabuṣpe*, the name of the Kuchean king whose name and title are given in B(H)S documents as *kucīśvara Suvarṇapuṣpa* ‘S., lord of Kucha.’ He must have died in AD 624 as that is when Chinese records speak of the accession of his son, Suvarṇadeva. ■*Ysāṣṣe* ‘golden’ + *pyāpyo* ‘flower,’ qq.v.

ysāṣṣe, ►s.v. yasa.

ysomo (adv./prep.) ‘altogether, as one, totally, collectively’ [*ysomo we-* ‘sing in chorus’]

po yso[mo saṅkantse rekisa] ‘according to the word of the whole community collectively’ (42a4^{C}), *ysomo w[entsi]* = B(H)S *saṃgātuṃ* (531b2^{C}), *śīlaṣṣana sälyeṃno prākre ysomo eñcīmar* ‘may I grasp together firmly the bounds of moral behavior!’ (S-4a3/PK-AS-4Aa3^{C}), *āya ompalskoṣṣe mrestīwe pakṣäṃ ysomo* ‘he cooks the bone together with the marrow of meditation’ (S-4b1/PK-AS-4Ab1^{C}). ■TchA *ysomo* is borrowed from B (Winter, 1963:274). We have here *y-* + *somo*, in Indo-European terms, **$h_1$en-* + **somh$_x$eh$_a$m* (Hilmarsson, 1986a:93; differing in details, VW:608 and Jasanoff, 1978:32). ►Also **ysamo**; also **yñakteṃ**, **ynāñm**, **yneś**, and **yśāmna**.

• R •

ˣr·w- (vi.) ‘± despair, flee in panic’

Pt. Ia /**r·wā-**/ (?) [A -, -, r·wa//]: *[rä]skre yāmu erkatte raw-attsaik päst snai maiyya :* ‘treated very badly, [Prasannaka], without strength, despaired completely’ (46a1^{C}).

●It is difficult to know exactly what the scribe intended here because of damage to the manuscript. The verb may easily be read as *rawa* (the reading of Sieg and Siegling) or *rewa* (the reading of TVS [pg. 832]). Neither makes any sense morphologically (Malzahn's solution is to take her *rewa* and assume it is early case of *-e-* for *-ai-*). Allowing onself some latitude I think one could see either a reading *raiwa* or *rāwa*, but no others. Both *raiwa* and *rāwa* would be morphologically impeccable (as no other combination is). It is also possible that *rawa* is the true reading because, by the commonest of scribal mistakes, the vowel diacritic (either *-ai-* or *-ā-*) was omitted.

●/■The meaning is more easily discerned. Though our manuscript is most fragmentary, it is clear that we are at the point of the story where king Prasenajit has been decisively defeated by king Ajātaśatru and the former flees despairing and in panic to Śravasti. Neither form nor neither meaning leads to any obvious etymological connection.

ra (conj.) 'also; like' [*mā ra* = 'neither…nor']

wärsa plewe ra ken mai[wāte] • 'like a boat on the water the earth shook' (338b1^{A}), *grahanman[e] m[e]ñe ra ṣpäk tāsātai 13* 'thou has set thyself more as the moon [is set] among the planets' (221b1$^{E/C}$), *ra* = B(H)S *ca* (2a4^{C}), *ra* = B(H)S *api* (8a1^{C}), ***:*** *mā nesn āyor mā ra telki* 'there is neither gift, nor sacrifice' (23b4^{C}), /// *[ke]t ra śaulassu* ***:*** 'whoever [is] venerable' (26a5^{C}), ***:*** *mā tn=onuwaññe śāya nauṣ mā ra śaiṃ ksa t=ompostäṃ* 'he did not live here immortally earlier, neither will anyone live [immortally] hereafter' (45a5^{C}), *te ñiś yāmu tam ra yāmu* 'this I [am to] make, also that I [will] make' (AMB-b1/PK-NS-32b1^{C}), *empelona ra yāmwa tākaṃ yāmornta* 'even [if] terrible deeds have been done' (K-3b2/PK-AS-7Cb2^{C}), *kau[ṣentai] ra sannaṃnne* [sic] *snai mīyäṣlñe ṣek tākoym* 'may I also be without harm among murderer[s] and enemies' (S-6a6/b1/PK-AS-5Ca6/b1^{C}), [in Manichean script] *r'h* (Gabain/Winter [1958:11)]); — **-rāññe** only in **ket-rāññe** 'belonging to whomever': *keṃtsa t[ane ñiś lyakau] kautstseṃts parwa tat[w]ānkau mā ket rāññe* 'here I lie on the ground dressed in woodpecker (?) feathers not belonging to anyone' (89a4^{C}); —**ra-tsa** 'any, whatsoever' (an emphatic) [*ra* + strengthening particle *tsa*]: *mā ra tsa yolain y[ā]m[o]r yamīträ* 'neither may he do any evil deed' (128a1^{E}), *tūsa yolaiñ cey ra tsa mäskenträ* 'thus these are truly evil deeds' (K-7b5/PK-AS-7Gb5^{C}), *päknāträ iñcew ra tsa elmi* [lege: *ekalmi*] *yāmtsi* '[if] one intends to subjugate anyone whatever' (M-1b7/PK-AS-8Ab7^{C}); —**ra tsak** 'id.': (79a5^{C}); —**k$_{u}$se-ra-tsa-ksa** 'who(m)ever, whatever': *ñäktets śamnantsä k$_{u}$se ra tsa ksa śaiṣṣene* 'of gods or men or whoever [is] in the world' (284b3/4^{A}).

●For a full discussion of the semantics, see Thomas, 1968b. ■(As if) from a PIE **r* (cf. Greek *ar*, *ára*, *rá*, Lithuanian *ir̃* 'also') + **ā* or *ē* (Meillet, 1911:460, VW:400, differing in details, MA:583). ▶See also **rano** and **mantrākka**.

ˣ**rakār*** (n.) 'protection' (??)

[-, -, rakār/] *empelle palskots waśke pyāmtsa rakārsa* 'do the dangerous *waśke* of thoughts with protection' (THT-2076a2$^{?}$). ●/■The meaning is suggested by it shape which looks like a derivative of *rāk-* 'protect,' q.v.

ˣ**Raktakule** ~ **Raktakulle*** (n.) 'Raktakula' (PN of a *ypoy-moko* in monastic records)

[Raktakule, Raktakulentse ~ Raktakullentse [sic], -//] (SI B Toch. 9.13^{Col} [Pinault, 1998:4]).

ˣRaktatāse (n.) 'Raktatāse' (PN in administrative records)
[Raktatāse, -, -//] (SI B 12.2^{Col} [Pinault, 1998:16]).

Raktatewe (~ Raktadewe) (n.) 'Raktadeva' (PN in inscription and administrative records)
[Raktatewe, -, -//] (G-Su18^{Col}, SI B Toch. 12.7^{Col} [Pinault, 1998:16]).

ˣRaktapale (n.) 'Raktapale' (PN in monastic records)
[Raktapale, -, -//] (THT-4000, col. 2, -a1$^{?}$).

ˣRaktamitre (n.) 'Raktamitra' (PN in monastic records)
[Raktamitre, -, -//] (THT-4000, col. 3, -a2$^{?}$).

raktapit* (n.) 'bile-blood' [a particular disease]
[-, raktapittäntse, raktapit] (497a7^{C}, Broomhead). ■From B(H)S *raktapitta-*.

ˣRaktaswiñi (n.) 'Raktasvini' (PN in financial records)
[Raktaswiñi, -, -//] (Peyrot, 2008:91).

ˣrakṣatsa* (nf.) 'female demon'
[//rakṣatsana, -, -] /// *rakṣatsana śtorwona* /// '*śtorwe* [female] demons' (IT-285b4^{A}); —**rakṣatsanaṣṣe*** 'prtng to female demons: *ette lyowwa śtorwonā-rākṣātsānāṣeṃ* 'he sent away those things/people concerning *śtorwe* female demons' (BM-1a4/Or.8212/163-a4^{A} [Broomhead, 1962]). ■The feminine equivalent of *rākṣatse*, q.v.

rakṣatse ~ ˣrakṣātse, ▶rākṣatse.

raktsi* (n.[m.sg.]) 'covering; roof; mat'
[-, -, raktsi] *saṅkik raktsisa* 'over a mat belonging to the community' (IT-247a1^{C}), • *to[ṃ] ykentameṃ • räktsimeṃ lename[ṃ]* • 'from these places, from the roof [mat?], from the cell' (IT-127b1^{C}). ■The infinitive of **räk-**, q.v., used as a noun.

ratāṃ* (n.) 'precious substance'
[//ratā(nä)nta, -, -] (553b5^{E}, 242a6^{C}). ■From B(H)S *ratana-*.

ratisāyak* (n.) name of meter of 4x14 syllables (rhythm 7/7)
[-, -, ratisāyak//] (575a4^{C}, PK-AS-16.8a2^{C} [CEToM]).

ˣratiskandhāk (n.) name of a chapter of a work
[ratiskandhāk, -, -//] (Broomhead).

Ratna- (n.) 'Ratna-' (PN)
ce ypoyne Dharmasome Ratna/// (428b6^{L}).

Ratnacuḍa (n.) 'Ratnacūḍā' (PN)
[Ratnacuḍa, -, -//] (400a4^{L}).

ˣRatnacuri (n.) 'Ratnacuri' (PN of buddha)
[Ratnacuri, -, -//] (IT-128b3^{C}).

Ratnaśikhi (n.) 'Ratnaśikhin' (PN of a buddha)
[Ratnaśikhi, -, Ratnaśikhiṃ//] (398a2^{L}, 400a5^{L}, Qumtura 34-g1$^{C/Col}$).

ˣRatnaśaile (n.) 'Ratnaśaila' (PN of a buddha)
[Ratnaśaile, -, -//] (IT-128b3^{C}).

ratre (adj.) 'red'
[m: ratre, -, rätreṃ//] [f: rtarya, -, -//-, -, rätrona] *wastsi tsenaṃ rätreṃ* 'blue and red clothes' (118a1^{E}), /// *mälkwerämpa tetriwo<ṣ> ere rä[tre]* /// 'with milk mixed red color' (IT-106a1^{E}), *rätrona koynuwa kakāyau pwārṣṣeṃ slemeṃmpa*

'gaping wide [his] mouths red with fiery flames' (576a5[C]), *ratre krāke* 'red [i.e., bloody] stool' (W-2a6[C]); **—rätrauñe** 'redness; inflammation': *paṇḍarauñe rätrauñene* 'in [cases of] jaundice or redness [of skin]' (P-3a5/PK-AS-9Aa5[E]), *rätrauñe* = B(H)S *-rāga-* (Y-3a2[C/L]).

■TchA *rtär* and B *ratre* reflect PTch **rŭtäre* from PIE **h₁ruǵʰró-* [: Sanskrit *rudhirá-* 'red, bloody,' Greek *eruthrós* 'red,' Latin *ruber* 'id.,' Old Norse *roðra* (f.) 'blood,' Russian Church Slavonic *rodrъ* 'red' (P:872-973; MA:480-481; de Vaan, 2008:527; Beekes, 2010:466)] (Meillet, 1911:148, VW:408). See further discussion in Beekes (2010:465-466).

raddhi (n.[m.sg.]) '(supernatural) power, magic'

[raddhi, -, raddhi//-, -, räddhinma] *kwri no āñme tākaṃ-ne raddhisa yatsi war nässait yamaṣle iprerne pärsnälle raddhisa yaṃn* 'if someone has the desire to walk with magic powers, he [is] to make a spell with water and [is] to sprinkle [it] in the air and he walks/will walk with magic powers' (M-3b6/7/PK-AS-8Cb6/7[C]), *raddhi lakäṣñeṣṣe pratihari* (108b4[L]); **—räddhiṣṣe*** 'prtng to magic, supernatural': *[pañäkte]ntse räddhiṣṣai mey[y]a[ntse]* 'of the Buddha's supernatural power' (394b7[A]); **—räddhinmaṣṣe*** 'prtng to supernatural powers' (73b4[C]) ■From B(H)S *ṛddhi-*.

rano (conj.) (a) 'also, in addition; even though; however' [joins both clauses and independent sentences; (b) *mā rano* 'neither … nor']; (c) with adjectives: 'however'

(a) *ywārśkāññi pikᵤlameṃ kᵤse rano maiwe[ño]* '[those of] middle years and also [those] who [are] young' (2a5[C]), *klīye rano treṅksate rūpn=eṅwentse* 'the woman however clung to the form of a man' (9b4[C]), *rano* = B(H)S *api* (11a6[C]), = B(H)S *nu* (11a8[C]), *yesäñ rano po klautkentsa ṣek waikemeṃ klautkolle 5[6]* 'in addition you [are] to stay away from a lie in all activities' (19b5[C]), *[pi]ś prakāränta yaiku rano tākaṃ* = B(H)S *yāvat pañcaprakāraghnaḥ* (198a2[L]); (b) **:** *te śārsa-me pudñäkt=ānaiśai mā ranw aiku kärsau ñy akalṣle* **:** 'the Buddha announced this clearly to them: neither a learnèd [person] nor a well-known [one is] my pupil' (31a7/8[C]), *mā māka lykwarwa mā rano ṣek-ṣek* 'not for many times, neither forever' (K-6a3/PK-AS-7Fa3[C]), *tāᵤ oṅkorñ[ai] srañciyeṃ tappre kauś yey mā no nta totka rano parna präntsitär* 'they boiled the gruel and it went high; however, not a bit of it spattered outside' (107a1[L]); (c) *lykaśke rano totka ra yāmornts=oko mā nakṣtär* 'however little or small, the result of the deed is not destroyed' (S-3b2[C]), *lykaśkeṃ rano yolaiñe po praṅkäṣṣim* 'may I hold back all evil, however small' (S-5a1/PK-AS-5Ba1[C]); **—ranoṣṣe** '?': • *tentse ranoṣṣe wes mā a[ṣā]ṃ//* (515b7[A]), *ñiś ranoṣṣe cmel·///* (101a5[C]).

●Typically, but not exclusively, in the second place in a clause —sometimes as the second word, less commonly as the second syntactic element. ■From *ra* + *no*, qq.v.

rapaññe, ▶see s.v. rāp.

ram no, ▶see s.v. ramt.

ramer (adv.) 'quickly, suddenly'

mā rmer sāṃtke nesalle **:** 'there [is] to be no quick remedy [for him]' (18b4[C]), *ramer* = B(H)S *kṣipraṃ* (306b8[C]), *ipprerne rmer ka plyewsa 68* 'he soared very

suddenly in the air' (386a4^{C}), *ramer* = B(H)S *pratiyaty eva* (541a2$^{C/L}$), *rämermer* = B(H)S *laghu laghveva* (PK-NS-12b5^{C} [Couvreur, 1967[1969]:153]).

■Probably with Winter (1962a:30) and VW (401) we have here a derivative of PIE **drem-* 'run' [: Sanskrit *drámati* 'runs,' Greek (aorist) *édramon* 'ran,' etc. (P:204-5; MA:491)]. Also possible is a derivative **dru-mor-* (< **dreu-* 'run,' P:205) (Normier, 1980:261).

ram(t)/rām(tä)/ (conj.) 'like, as; as if; as it were; likewise'

klautso ramt oṅkolmantse 'like an elephant's ear' (3b4^{C}), *[:] ṣalesa stmau ramt tākaṃ kentsa [stmoṣ]äṃ* = B(H)S *parvatasthaiva bhūmisthāṃ* (12a7^{C}), *prere ramtä kekarṣṣu [:]* 'as [fast] as a shot arrow' (14b4^{C}), *te ramt śārsa* 'this likewise he informed them' (23a3/4^{C}), *: katkomñaisa arañce pluṣā-ne ram* 'with joy his heart soared as it were' (375b4^{L}), [in Manichean script] *r'm* (Gabain/Winter [1958: 11]); **—ram-no** 'like, as if': *mentsiṣṣe samudtärne pluṣäṃ ram no* 'he floats as if on an ocean of suffering' (282b3^{A}), *tallāw ram no śem ñi ypoyne* 'as one suffering he came to my kingdom' (93b5^{C}), *pelaiknentse pernesa atyai ram no riññmar āś* 'may I, for the sake of the law, abandon [my] head like the grass' (S-8a4/PK-AS-4Ba4^{C}).

●For a full discussion of the semantics, see Thomas, 1968b. ■Presumably a combination of enclitics: *rā* + *-m(ä)* (as in the TchA pronoun *sam*, etc.?) + *-tä*. For the putative **-mä-* one might compare Hittite *-ma*, *imma*, Latin *immō* (= Hittite *imma*), Lycian *me* (Melchert, p.c.). Otherwise VW (402) who takes it as a derivative of **ar-* 'join, attach.' ▶See also **rām-**.

rawa, ▶see s.v. r·w-.

raśce '?'

///kti • raśce • ari •/// (550.a2^{L}).

rasaṃcanaṃ ~ rasecanaṃ (n.) 'a vitriol of copper or a sort of collyrium prepared from it by the addition of Curcuma' (a medical ingredient)

[rasaṃcaṃ ~ rasecanaṃ, -, -//] (W-18b1^{C}, W-21a3^{C}). ■From B(H)S *rasāñjana-*.

raso (n.[m.sg.]) 'span'

[raso, -, raso/rsoñc, -, -/rsonta, -, -] *: prāri raso pokai wat lauke ykuwa 19* 'come out a finger's span or an arm's [span]' (41b4/5^{C}), • *watkaṣṣi pi pañäkte niṣīdaṃ ñremeṃ kälymi raso tsamtsi* • 'may the Buddha order the sitting mat to be made one measure greater from the direction of the fringe' (IT-247a6^{C}). ■A derivative of *räs-*, q.v. Blažek (1999c:85) would connect Old Irish *réise* 'finger; span,' taking the latter to reflect a PIE **rens-(s)tieh$_a$-*, from a nasalized variant of **res-*. But, even if so, we have at best a wurzeletymologie.

rasna, ▶rāsnā.

rahasyālankār* the name of a work (?)

[-, -, rahasyālankār//] {593a3^{E}}.

×rāk- (vt.) '(cover so as to) protect' (?)

Ps. II /**rāk**$^{'ä}$/$_{e}$**-**/ [A -, -, rāśäṃ//]: *ket ṣäñ skwänma ma takaṃ sū alyekmeṃ yaskästrä <:> yaṣu skwänma ket [p]älsko kär wa<t>s skwänmā ma skwänma : koṣko rāśäṃ tarśītse tsätko tsätkwaṃ eṅkästrä <:> rukṣä-pälsko [ṣek] klye[ṅ]kträ skwätse laute mā nesäṃ* 'who has not fortune of his own, he begs from another; alms [are] good fortune; to whom [there is] the thought, "the good fortune of reeds [metonymic for beggars' canes] [is] not good fortune; the

[beggar's] hut protects deceptively [i.e., doesn't really protect];" one with a harsh spirit is always doubting; there is no opportunity for good fortune' (255a4^{A}) [●This is a present, along with all the other verbs in this *pāda*, rather than a subjunctive; the reading is definitely <rā>]; Ko. V /**rā́kā-**/ [A -, -, rākaṃ//; MP //-, -, rākoyentär]: *inte ñiś su kṣātre po saṃsārsa rā[kaṃ]* 'if [thy] umbrella covers me in every saṃsāra' (567a3$^{C/L}$) [●Not *rā[śäṃ]*; a clause beginning with *inte* is much more likely to contain a subjunctive than a present], */// [ke]ktseñi rākoyentär-ñ painene po pūdñäkteṃts <:>* 'may my … bodies be protected between the feet of all buddhas' (271a1^{C}); PP /**rārā́kā-**/: *///cce śaiṣṣene rarākau ///* 'protected in the … world' (565a5^{C}). ●Probably related to *räk-*, but synchronically distinct from it (Peyrot, 2010:296). ■For etymology, see **räk-**, q.v. ►See also perhaps **rakār.**

rākṣatse* (nm.) '(malevolent) demon'

[rākṣatse, -, rākṣatseṃ//rākṣatsi, rakṣatseṃts, rakṣatseṃ] (THT-2382, frgm. e-a3^{E}, Broomhead), (85a2^{C}); —**ˣrākṣatseṣṣe** 'prtng to demon' (Broomhead). ■From B(H)S *rākṣasa-* (Pinault [2008:207]) suggests that the *-ts-* rather than the expected *-s-* comes from some Middle Indic intermediary where **-s-* had become an interdental).

rāṅk* (n.[m.sg.]) 'theater, stage'

[-, -, rānk//] *kercciyeṃṣṣe yaknesa yaitoṣ rāṅkne y[aipormeṃ] am[āc]* 'the minister having entered the theater/stage decorated in the fashion of a palace' (520b4^{C}). ■From B(H)S *raṅga-*. ►See also posdibly **räṅk-**.

Rājagri* (nf.) 'Rājagṛha' (PN of capital of Magadha)

[-, -, Rājagri//] (23b3^{C}); —**rājagriṣṣe** 'prtng to R.': *śāmna rājagriṣṣi* 'the people of R.' (408a2^{C}).

Rājabhadre 'Rājabhadhra' (PN?)

(507a3$^{C/L}$).

rājavärkṣä (n.) 'golden shower tree (*Cassia fistula* Linn.)' (a medical ingredient)

[rājavärkṣ -, -//] (M-3a6/PK-AS-8Ca6^{C}). ■From B(H)S *rājavṛkṣa-*.

rājawat-yok (adj.) 'indigo/turquoise-colored'

[m: rājavat-yok, -, -//] [f: rājavat-yokäññana, -, -] *ysā-yokäññana rājawat-yo[käññana]* (74a1=75b4^{C}), *rājavat-yok matsi cwimp* 'his indigo hair' (91b6^{C}). ■From B(H)S *rājapaṭṭa-* 'a kind of blue dye' (Edgerton), either indigo, azurite, or turquoise, + TchB *-yok*.

rājasa(-) '?'

posa noṣ rājasa/// (547a1^{C}).

rājarṣi (n.) 'royal *ṛṣi*, royal seer'

[rājarṣi, -, -//] (108b2^{L}). ■From B(H)S *rājarṣi-*.

rānme (nf.) a medical ingredient

[rānme, -, -//] *tumeṃ motstsa rānme päkṣalya* (W-12b4^{C}).

ˣrāp* (n.) '[the twelfth month] Rāp'

[-, -, rāp//] *ṣkacce meñameṃ rāp täṅktsi* 'from the sixth month until [the month of] Rāp' (DAM 507.8a14^{Col} [Pinault, 1994:107]); —**rapaññe* ~ rawa(i)ññe**^{Col} 'prtng to the last month of the year' *rapaññe meṃne ikäṃ-wine* 'on the second of the month of *rapaññe*' (LP-12a2^{Col}); —**ˣrapatstste*** 'prtng to the month of *rāp*: *pärweṣe kṣu<ṃ>tsa rapaṃñe menne triyākane rapatsai yaṣine* 'in the first regnal

year, in the month of *rāp*, on the thirtieth [day], the night of *rāp*] (thus *rapatsta yṣiye* = 'New Year's Eve'?) (Ogihara and Pinault, 2010:176]).

■A borrowing from Middle Chinese *lâp* 'winter sacrifice,' a designation for the twelfth Chinese month. The phonological equation is particularly close when we remember that Middle Chinese **l-* is reconstructed as **r-* in somewhat earlier stages of Chinese.

rāp- (vt.) 'dig, turn up the soil, plow'

Ps. VIb /**rāpā́nā-**/ [A -, -, rapanaṃ//; MP -, -, rapanatär//]: *se ṣamāne ṣañ ṣarsa keṃ rapanaṃ rāpatsi wat watkäṣṣäṃ pāyti* 'whatever monk digs with his own hand or orders [another] to dig: *pāyti*' (TEB-65-3/IT-247^{C}]), */// [ra]panaträ witsä[k]ai ///* 'digs up the root' (THT-1170, frgm. a-b3^{A}); Ko. V /**rā́pā́-**/ [A -, -, rāpaṃ//; AOpt. -, -, rāpoy//; Inf. rāpatsi]: */// witskaṃ ceṃ k$_{u}$se tu rā[paṃ] -* ‖ 'he who should dig up these roots' (IT-86a4^{C}), *kr$_{u}$i rāpo[$_{i}$]* = B(H)S *sacet khanet* (IT-26a3^{C}); **—rapālñe** (n.) 'plowing': *mīṣe rapālñe ... mīṣene lāṃs* 'plowing in the field … working in the field' (PK-NS-53-a5^{C} [Pinault, 1988]). ●Active and mediopassive appear to be used indifferently.

■TchA *räp-* and B *rāp-* reflect PTch **räp-*/*rep(n)ā-*, from PIE **drep-* 'scratch, tear'[: Hittite *teripp-* 'turn the earth, plow,' Hieroglyphic Luvian *tarrappunas* 'of plowing' (< Proto-Anatolian **terep-* < **trep-*), Russian *drjápat'* 'scratch, tear,' Serbo-Croatian *drápati* 'tear up, wear down,' Greek *drépō* 'pluck' (MA:567)]. The semantic equation of Tocharian and Anatolian is remarkable. Not with VW (403) from **reu-* 'pull out' since a (PIE) intervocalic **-w-* should not appear as Tocharian *-p-*.

rām-, ►^{2}räm-.

×Rāmagrām (n.) 'Rāmagrāma' (PN of a village)

[Rāmagrām, -, -//] (IT-32a2^{C}).

Rāme (n.[m.sg.]) 'Rāma' (PN)

[Rāme, -, -//] (K-12a5/PK-AS-7La5^{C}).

rāsnā (n.) a kind of orchid (*Vanda Roxburghii* R. Br.)' (a medical ingredient)

[rāsnā, -, -//] (500a8^{C}, W-23b4^{C}). ■From B(H)S *rāsnā-*.

Rāhu (n.) 'Rāhu' (PN of a demon)

[Rāhu, -, -//] (76b2^{C}). ■From B(H)S *Rāhu-* (cf. TchA *Rāhu*).

Rāhule (n.) 'Rāhula' (PN of the Buddha's son)

[Rāhule, -, Rāhuleṃ//] (95a2^{C}).

räk- (vt.) 'extend [one's hands palm upwards] in supplication or reverence; extend, spread out'

Ps. VIII /**räks**'^{ä}/$_{e}$**-**'/ [A raksau, -, -//; *m*-Part. räksemane]: *saswa ... po träṅkonta tärkaucai ... ciś yak raksau alyine* 'O Lord, releaser of all sins, to thee still I extend [my] palms' (TEB-64-3/IT-5$^{C/L}$]); *[ā]lyine räksemane weṣṣäṃ* 'extending [his] palms, he speaks' (370b3^{C}); Ko. I /**(rekä-* ~?) räkä-**/ [Inf. raktsi (only attested as a noun 'cover, sitting-mat,' q.v.)]; Pt. III /**rekä- ~ rekā́sā- ~ rā́kāsā-**/ [A rakwa, -, reksa//; MP raksamai, -, raksate//]: */// räkwā* [sic] *ike postäṃ lekine 16* (339a6^{A}) [●or are we to restore *[re]räkwā* with Peyrot? (TVS)], */// <:>* - - - *trä pakwāre tū reksa-me : tumeṃ lyama asānne enṣṣate-me :* '… evil; it spread them out (?) [it enveloped them (?)]; then he sat on [his] seat and instructed them' (12b3^{C}); *23 räksāmai k$_{u}$ce ñäś ṣä[p] ///* (339b6^{A}), *stām ñor nīṣidaṃ raksate*

lyama • ‘under the tree he spread out his sitting-mat and sat down’ (TEB-2.20/IT-247a4^{C}); PP /**rerắko-**/: *reraku* (THT-1387, frgm. b-b2), *[lkā]ṣäṃ-me kaumeṃtsa rera[koṣäṃ]* ‘he sees them covered (?) with shoots [extended with shoots (?)]’ (563b8^{C}).

■ AB *räk-* reflect PTch **räk-* from PIE **h$_3$reĝ-* ‘extend (linearly or over a surface)’ [: Sanskrit *ŕjyati* ‘extends oneself,’ Avestan *raz-* ‘put in order,’ Greek *orégō* ‘reach, stretch (out),’ Latin *regō* ‘put in order,’ Old Irish *reg-* ‘stretch out (the hand),’ Old English *reċċan* ‘stretch out, reach,’ Hittite *harg(a)nāu-* ‘palm, sole’ (Melchert, 1987[89]:21-22), etc. (cf. P:854-7; MA:187; LIV:304f.)] (Meillet *apud* Lévi in Hoernle, 1916:382, VW:402). The subjunctive, as a relegated present, may be most closely related to Latin *rogāre*, whose original meaning may have been, ‘address oneself to’ (i.e., ‘reach out verbally toward’). ►See also **raktsi** and **rāk-** (which I take to be diachronically but not synchronically related [contra TVS]).

Räknäśka (n.) ‘Räknäśka’ (PN of a nun)

[Räknäśka, -, -//] (596a2^{C}).

räṅk- (vt.) **G** ‘rise above, ascend, mount’ **K** ‘climb, ascend; take control of’

G Ps. V or VI /**räṅk(n)ā-**/ [A -, -, raṅk(n)aṃ//]: *yayātaṣ wälo [raṅk(n)a]n* = B(H)S *dāntaṃ rājādhirohati* (310a3^{E}); Ko. V /**rắṅkā-**/ [Inf. raṅkatsi; Ger. raṅkalle]: *[ñäkciye] śaiṣṣene se ñake räṅkatsi* **:** ‘this one [is] to ascend now into the divine world’ (119b2^{E}), *ṣale tapre Murtaṣe olaṅk nai nke raṅkatsi* **:** (554b5^{E}); */// ṣaleṃ raṅkal·e ///* ‘[he is] to climb the mountains’ (355a6^{C}); Pt. Ia /**rắṅkā-**/ [A -, -, raṅka//-, raṅkas, raṅkare]: *[55] wärkṣältsa räṅka ... ṣäle-yäst* <•> ‘energetically he climbed the mountain precipice’ (338a4^{A}), *mā su ksa l[i]pa raṅkas [l]āṃ[te kokalene]* ‘no one remained; you climbed into the king’s wagon’ [?] (46b5^{C}), *räṅkār[e]* (395.1a1^{A}); PP /**räṅkó-**/: *udai-ṣälesa räṅkau ramt* ‘as if having ascended the *udaya*-mountain’ (Thomas, 1968b:214); **—räṅkormeṃ**: *aiśamñeṣṣe räṅkormeṃ stāṅkne* ‘having ascended to the palace of wisdom’ [*räṅkormeṃ* = B(H)S *āruhya*] (12a6^{C}).

K Ps. VIII /**räṅks$^{'ä}$/$_{e}$$^{'}$-**/ [A -, -, raṅkṣäṃ//; Ger. räṅkṣalle]: *[o]lyapo raṅkṣäṃ watkäṣäṃ wat [raṅkts]i s[ū] ṣamāne pā[yti traṅko kättaṅkäṃ]* ‘(if) the monk takes control of more or orders [another] to take control [of more], he commits a *pāyti*-sin’ (THT-1459a3 [cf. Thomas, 1987a:170]); *[räṅkṣalle* = B(H)S *adhiṣṭhāvyāḥ* (IT-107a4^{C}); Ko. I /**räṅkä-**/ [Inf. raṅktsi]: *cimpyāsta-ṃñ apāyntameṃ kauc raṃktsi* **:** ‘thou hast enabled me to climb out of evil rebirths’ (238b3^{C}); Pt. III /**reṅkä- (~ reṅkäsā-*)**/ [//-, -, reṅkare] (PK-AS-16.1a4^{C} [TVS]).

■Etymology uncertain. It may be from a PIE **reng-* ‘raise’ otherwise seen only in Indo-Iranian. In Sanskrit we have *raṅga-* ‘stage’ (< *‘raised platform,’ see also TchB **rāṅk**) and in Khotanese we find Khotanese *rraṃga-* ‘bank, ridge, shore.’ The Indo-Iranian **ranga-* may have meant ‘elevated piece of ground’ (for the Indo-Iranian, see Emmerick and Skjærvø, 1987:122-3, based on a suggestion of T. Burrow). Alternatively, it may be related to the otherwise isolated, but semantically identical, Old Irish and Welsh *dring-e/o-* ‘climb’ if both are from **dreng$^{(h)}$-*. The Celtic words are usually taken to be from **dreg^{h}-* (so also Matasović, 2009: 105, with previous literature) but that connection does not explain the *-n-*. The same objection holds with VW (1966b:498, 1976:403)

who sees the Tocharian form as reflecting PIE **renk-*, a nasalized equivalent of the **rek-* of Middle High German *regen* 'raise (oneself).' ►See also next entry.

räṅkāñi (n.) '± foundation (of a building); platform' (??) or 'yeast' (??)

[räṅkāñi, -, -//] ***:*** *āyor sāle śīl räṅkāñi takarṣkñe no ṣarm okone perākñe tanmṣäṃ 17* 'the gift [is] the basis; moral behavior [is] the foundation/yeast; faith, however, engenders belief cause and effect' (23a5^{C}).

●The meaning 'seasoning' tentatively suggested by Sieg and Siegling (1949) was prompted by its association with *sāle* which they mistook for a form of *salyiye* 'salt.' The meaning 'foundation' is also based on the association with *sāle* more correctly defined as 'ground, basis.' Winter (p.c.) suggests 'yeast,' a meaning which would seem to fit the context at least equally well.

■If 'foundation' is correct, perhaps we have a derivative of *räṅk-* 'rise, ascend,' q.v. If *räṅk-* comes from PIE **reng-* along with Khotanese *rraṃga-* 'bank, ridge, shore' or Sanskrit *raṅga-* 'stage.' The original meaning might have been 'raised platform (for a foundation).' 'Yeast' might also be related to *räṅk-*, if the latter is related to Old Irish *dring-* 'climb'; in that case might have the same ultimate origin, 'yeast' being the 'climbing/ascending element.' ►See possibly **räṅk-**.

rätipat* (n.) '*ṛddhipāda* (one of the four elements of supernatural power)'

[//rätipanta, -, -] (553b4^{E}). ■From B(H)S *ṛddhipāda-*.

rätk- (vi.) '± heal, be renewed'

Ps. VII /**rättā̊ṅkä-**/ [A //-, -, rättaṅkeṃ]: ***:*** *apsāltsa yāmu pīle kektseṃne curṇanmasa ṣälypentasa nano mīsa rättaṅkeṃ* ***:*** '[If] I make a wound in the body by a sword, with powders and salves [his] flesh heals again' (17b3^{C}); PP /**rätkó-**/: *[r]ätkau pīle ra ṣek warpalñe* (PK-NS-53-b5^{C} [Pinault, 1988]) ●Restoration of initial *r-* is uncertain; Pinault ultimately opts for *s-*. But its collocation with *pile* 'wound' strongly suggest we should expect a verb 'heal.'

■My earlier attempt to divide TchA *rätk-/ritk-* into two independent verbs, *rätk-* 'heal' (= B *rätk-*) and *ritk-* 'raise, produce' will not work; there is but a single TchA verb meaning 'rouse (to action), raise up' (see TVS). However, B *rätk-* 'heal' and TchA *rätk-/ritk-* 'rouse (to action), raise up' may still be etymologically related if the former is originally *'arise (again).' and are perhaps from a PIE **h*$_1$*r(e)id*^{h}*-sḱe/o-* from **h*$_1$*reid*^{h}- 'set in motion.'

rätkware (adj.) 'strong, severe, excessive'

[m: rätkware, -, -//] *rätkwre-eṅkäl* = B(H)S *tīvrarāgasya* 'fierce desire' (8b6^{C}), *kwipeññenträ … rätkware ṣpä ceṃts näno näno onmiṃ tākaṃ kwri* 'they are ashamed … and if remorse becomes every day more stinging' (K-3a5/PK-AS-7Ca5^{C} [CEToM]).

■Etymology unknown. The putative verb root from which *rätkware* is derived would appear, superficially at least to be *rätkw-*, but that is likely to be **rutk-* by a shift of labiality (cf. *sakw* 'good fortune; from B(H)S *sukha-*), but the meaning is quite distant from the attested verb *rutk-* 'remove.' For another, unlikely, suggestion, see VW (1973a:152-3, 1976:404) who connects it with Greek *árdis* 'point of a spear, needle,' Old Irish *aird* 'point.'

rätrauñe, ►s.v. ratre.

[1]räm- (vi/t.) **G** 'bend (toward); bow [as a sign of honor]'

G Ps. VIa /**rämnā̊-**/ [AImpf. //-, -, rämnoyeṃ]: *ñakty=āñcāl-ṣarne keṃ ñäi räm-*

noyeṃ ‘the gods, their hands in the *añjali*-position, would bow to the earth for me’ (246a2/3[E]); Ko. V /**rắmắ-**/ [AOpt. //-, -, ramoṃ; MP //-, -, rmāntär; MPOpt. -, -, rmoytär ~ ramoytär//]: *ostä-ṣmeñcaṃ ostmeṃ ltuweṣ ñi ka yarke yāmyeṃ ṣek mā=lyekepi keṃ ramoṃ* ‘householders and [those who have] left the house should only to me do honor for ever and not to another bow to the earth’ (33b4[C]); ***:*** *ce pi śaiṣṣe ālyinträ ñyātse kwipe rmantär* (255b7[A]), *srukor aiśaumyepi olypo [ri]toyt[ä]r päst mā kwīpe rmoytär* ‘by a wise man may death be sought rather [than] he not bow [in] shame’ (81a3/4[C]); Pt. Ia /**rämắ-**/ [MP -, -, rämāte//] *rämā[t]e* (338a5[A]).

K Ko. I /**rämä-**/ MP -, -, ramtär//]: *rämtä///* [or does this belong under *ramt*?] (365b4[A]), */// kᵤri ñaś plāskau • ramtär-ñ palsko snai ///* ‘if I think; the mind … me without…’ (THT-1335 frgm. a-b5[?]). ●It is not at all certain that this form belongs under the same lemma as *räm-* ‘bend.’

■Etymology uncertain. The meaning of AB *räm-* makes the usual equation of this word (P:864, VW:402) with PIE **rem-* ‘make quiet; support’ very difficult, though it is morphologically attractive (cf. Sanskrit *ramṇā-*). Melchert suggests (p.c.) reasonably that an original **nm̥neh$_a$-*, a *nā*-present to **nem-* ‘bend,’ might have given PTch *rämnā-* by dissimilation (he compares the similar treatment of Hittite *lāman* ‘name’ and *lammar* ‘number’) (MA:63). ►See also **rmamñe** and possibly **näm-**.

[2]räm- (vt.) **G** ‘compare’; **K** ‘let compare’

G Pt. Ib /**rắmā-**/ [MP -, -, rāmate//]: *toyna ṣotruna śāstärmpa ṣe rāmate istak śarsa* ‘he compared these signs with the *śastra* and suddenly he knew’ (107a2[L]).

K Ps. IXb /**rắmäsk**[ʾä]**/$_e$-**/ [A -, -, ramäṣṣäṃ] *ramäṣṣäṃn-me* ‘let us compare’ (PK-Cp36, 43[Col] [TVS]).

■A denominative of some sort to *ram(t)*, q.v. Otherwise VW (402).

rämer, ►ramer.

räṣapak ~ räṣabhak (n.) ‘cowitch (*Mucuna pruriens* or *Carpopogon pruriens* Roxb.)’ (a medical ingredient)

[räṣabhak ~ räṣapak, -, -//] (W passim[C]). ■From B(H)S *ṛṣabhaka-* (Filliozat).

[1]räs- (vt.) ‘stretch (out) [the arms]’;

Ps. XII /**räsắñ**[ʾä]**/$_e$-**/ [A -, -, rsaṃ//]: */// [ke]ktseñ tusa rsaṃ musnäträ [mäl]kaṣṣäṃ pokaine :* ‘… body; thus he stretches, raises, and folds (?) [his] arms’ (119a2[E]); PP /**räsó-**/ **—rsormeṃ**. ●In TchA also the only object attested is ‘arms.’ The TchB present is usually taken to be a Class V present with *rsaṃ* instead of **rasaṃ* for metrical reasons. However, the attested TchA imperfect *räsñā* pre-supposes a Class VI present **räsnā-*. Since Class VI presents and Class XII presents can co-occur in Tch (cf. B *mäntnā-* and *mäntäññ-*) is is also possible, perhaps preferable, to take *rsaṃ* as a phonologically regular Class XII present.

■ AB *räs-* reflects PTch **räs-* but extra-Tocharian connections are uncertain. VW (403) takes it to be from PIE **dres-* and related to Old Norse *tarra* ‘spread [the arms] in a challenging fashion’ (< **dors-éh$_a$-*), *terra* ‘id.,’ *tyrrinn* ‘irritated,’ dialectal Norwegian *tarra* ‘bristle,’ Middle Dutch *terren* ‘torment, vex,’ Middle Low German *terren* ‘irritate.’ However, the central meaning of the Germanic word seems to be ‘irritate’ rather than ‘spread.’ ►See also **raso**.

²räs- (vt.) '±prompt, remind, admonish'

Ps. IXa /**räsáskˀä/ₑ-**/ [Ger. rsaṣṣälle]: *[wi] tärya rsäṣṣä[lle]* = Pali *dvittikkhattuṃ codetabbo* (316a4$^{E/C}$).

■Probably with VW (1973a:152-3, 1976:403-4) from **h₃er-* '(a)rise.' Particularly we might think of **h₁r-ei-s-* as in English *rise* (and for the semantics, the English idiom 'get a rise out of').

räser, ►rser.

räsk- (vt.) '± increase' (?) or 'make salty or bitter' (?)

Ps. IXa /**räskáskˀä/ₑ-**/ [Ger. räskaṣṣälle]: *toyä saṃtkenta raskäṣlona* [reading after Couvreur, 1954c:84] = B(H)S *bhāgottaraṃ* 'these remedies [are] to be [successively] increased' (Y-1b4$^{C/L}$) (Couvreur) or 'these remedies [are] to be salted' (Carling, 2003b:50-51]).

●For Couvreur's meaning, see the discussion of the analogous Khotanese *byāñä* in Emmerick (1980). Carling rejects this meaning because the Tocharian text has already mentioned the increasing; her meaning is proposed on the basis of a possible connection with *räskare* 'bitter.' However, 'bitter' or 'salty' would be characteristics arrived at by adding some further ingrediant(s), which are not mentioned. If not 'increase,' then perhaps we have a direction about preparation and, if so, there would be the possibility of connecting to *¹räskare* with a verbal meaning, 'beat vigorously,' or the like.

■If the meaning 'increase' is correct, perhaps a Tocharian causative based on the PIE **res-sk̂e/o-* seen in Old Persian *rasatiy* 'comes, obtains' (cf. P:327). Semantically the Tocharian would be *'cause to come up, obtain more.' If the meaning is '±beat vigorously,' one could most tentatively suggest a connection with the otherwise isolated Greek *ereíkō* 'break, bruise, crush, burst' (cf. Beekes, 2010:452-453). Particularly we might point to the latter's derivative *ereikás* 'pounded barley, groats.' ►See perhaps **¹räskare**.

¹räskare* (adj./adv.) 'rough(ly), violent(ly); very much'

[m: -, -, räskare//] */// retke ṣālla Kauṣalets <:> räskre krāsa tu Pra[saṃ]nakeṃ ///* 'he threw down the army of the Koṣalans; it tormeneted Prasannaka very much' (21a7^{C}), ***: 73 laursa eñcwañña tarne räskre tsopyeṃ-ne :*** 'with an iron rod they violently pierced his skull' (22b5^{C}), *[räʃskre yāmu erkatte r•w-attsaik päst snai maiyya :* 'treated badly, [Prasannaka], without strength, despaired' (46a1^{C}), *kärwāṣṣai witsakaisa räskare tsopaṃ-ne* 'they poke him roughly with a cane root' (88a1^{C}), *[• ostmeṃ] lalñeṣṣe akālk räskre tsäṅkā-ne* • 'the wish to leave the house [i.e., become a monk] arose strongly to him' (372b2^{C}), *keṃ miwäṃ räskre* 'the ground shakes violently' (113a4^{L}). ►See discussion next entry.

ˣ²räskare* (adj.) 'bitter' (?)

[m. //räskari, -, -] [f. //räskarona, -, -] *[räʃskari ecce rit[t]o[ṣ]* 'bitter [are] those things that delight' (IT-716a$^{?}$ [Peyrot, 2008b:88]), *räskarona matrona stāna ṣpä mäskenträ* 'the trees become bitter and sharp[-tasting]' (K-8b6/PK-AS-7Hb6^{C}).

●*¹Räskare* and *²räskare* are usually considered to be but a single word (TchA *räskär* would seem to have the same ambiguity). However, the two meanings are quite distant and it is probably safer to separate them at least provisionally.

■For *²räskare* the etymology is unknown. TchA *räskär* and B *¹räskare* reflect PTch **räskäre* which may be from PIE **h₁resk-*, in apophonic relationship with

*$h_1$ersk- seen in Lithuanian *erškẽtis* ‘thorn, thornbush,’ Slovenian *rẹ̑šek* ‘Gänsedistel’ (VW, 1973a:152-3, 1976:404), though the semantic connection is distant. Semantically even less plausible is Normier’s suggestion (1980:256) of a connection (as if from PIE *$h_1$ruĝ-sḱe/o-) with PIE *$h_1$reuĝ- ‘belch, vomit’ [: Greek *ereúgomai* ‘vomit,’ Latin *ērūgō* ‘eructate,’ Lithuanian *riáugmi* ‘belch,’ etc. (P:871-2)].

räskarñe (adj.?) ‘rough’ (?)

tärppāl räskarñe eñcuwañe kentse oṅkolmaññe āṅkär te ṣeme yarm ‘the three myrobalans, rough (?) iron rust, elephant tusk, each the same measure’ (W-31b1^{C}). ■In form this word looks to be a derivative of **¹räskare**.

räss- (vt.) ‘tear out/off (without reaching beneath the surface), pick [of flowers or fruit]’

Ps. IIb /**räss’í(ye)-**/ [A -, -, raṣṣiṃ//; AImpf. //-, -, räṣṣiyeṃ; MPImpf. //-, -, räṣyentär]: *räṣṣiṃ yetse śīlaṣṣe aiśamñeṣṣeṃ mīsa po karsnaṃ lykaśke* ‘it tears off the skin of good behavior; it cuts fine the flesh of wisdom’ (S-4b1/PK-AS-4Ab1^{C}), *[klo]yonträ no ponta räṣyenträ* **:** ‘however they [*scil*. fruit] fall or are plucked off’ (1b3=2a8^{C}); Ko. V /**räśsā-**/ [cf. rassalñe]; Pt. Ia /**rässā́-**/ [A //-, -, rässāre; MP -, -, rässāte//]: *uppālnta rässāre* ‘they picked the lotuses’ (589b2^{C}). ●To be compared semantically are ^{2}*ru-* ‘pull out (from beneath the surface),’ and *mlut-* ‘pluck (as of hair or feathers)’; **—rassalñe** ‘tearing off, plucking (K-3b2/PK-AS-7Cb2^{C}).

■TchA *rsu-* and B *räss-* reflect PTch **rŭsw-* possibly from PIE **(h$_x$)r(e)us-* + *-w-*. One should compare particularly the dialectal Norwegian *rosa* ‘scratch, remove skin’ (Duchesne-Guillemin, 1941:181, and cf. P:870-1). Not with VW:404 (< **dres-*).

riṅk- (vt.) ‘± apply’ (?)

Ko. V /**ríṅkā-**/ [Inf. riṅkatsi]: *malkwersa trīwäṣallya ṣpakīye pilkwersa riṅkatsi sā ṣpakīye* ‘the poultice [is] to be mixed with milk; this poultice to be applied with/over a *pilkwer* (= ‘boil’?)’ (W-39b1^{C}). ■Etymology unknown.

riññäkte* (n.) a meter of 10/11/10/11 syllables (rhythm a/c: 4/6,b/d: 4/7)

[-, -, riññäkte//] (77a5^{C}, 602.3c1^{C}). ●Literally ‘city-god’?

riññe (nm.) ‘city-dweller’

[riññe, -, -//] *[alye]kc[a] riññe śaumoṃ prekṣäṃ* ‘he asks another city-dweller’ (592b1^{C}). ■A derivative of **rīye**, q.v.

rit- (vt.) [active] ‘direct [someone]’ (with the acc.); demand [something of someone]’ (with acc. of thing and ablative); [middle] ‘seek, search for, long for something/someone’ (with acc.); ‘seek/long [to do something]’ (with infinitive); [*akālk rit-* ‘cherish a wish, seek to fulfill a wish’] [*ecce ritau* ‘thing that delights’]

Ps. VI /**ritā́nā-**/ [A -, -, ritanaṃ//; MP -, -, ritanatär//] (in unpublished texts [TVS]); Ko. V /**rítā-**/ [MP rītamar, -, rītatär//-, -, rītantär; MPOpt. -, -, rītoytär//; Inf. rītatsi; Ger. rītalle]: • *alyeṅkäṃts no se yakne k$_u$ce tu ñässa ritanträ* • (231b3$^{C/L}$), *sakwä rītoyträ* = B(H)S *sukham iccheta* (U-3a3), *yopar warttone Dakṣiṇākeṃ ritasi wrocceṃ ṛṣākeṃ* ‘they entered into the forest to seek D., the great wiseman’ (107a7^{L}), *omte tañ klyinaṣäṃ-ś sak lakle ritatsi* ‘there he must seek thee [for] good or [for] ill’ (TEB-74-6/THT-1574^{Col}]); *lānte ritale pärkalle mäsketär* = B(H)S *rājā vaśo bhavati* (M-3a6/PK-AS-8Ca6^{C}); Ipv. I /**prítā-**/ (<

päritā-) : [MPSg. prītar; MPPl. prītat]; Pt. Ia /**ritā́-**/ [MP -, ritātai, ritāte//]: *[69 ri]tāte akālk sorro[mp] k[l]āya poyśintse :* ‘he cherished a wish and fell to the feet of the Buddha’ (22a8^{C}), *ṣamāññe ot rītāte āśc [mä]rtkāt[e]* ‘then he sought monasticism [and] shaved [his] head’ (365a5^{A}), *läklentants · ·rma ritātai kr[$_u$]i kärsatsi* ‘when thou hast sought to know the … of sufferings’ (224a3/b1^{A}) [●Winter (p.c.) would like to reconstruct either *[ṣa]rma[na]* or *[sa]rma[na]* in the lacuna]; but there is no trace or space for the *akṣara na*]; PP /**rito-**/: *ritoṣ wändrentse* ‘of the thing longed for’ (408b3^{C}), /// *[k$_u$se] no reki ecce ritowo /// =* B(H)S *yā hi vācābhinanditā* (IT-228a4^{C}); **—ritormeṃ**; **—ritalñe** ‘requirement; longing (for)’: *po ri[ta]lñ[esa] makā-yäk[ne mant pyām]* ‘do so according to the manifold requirement’ (LP-39a2^{Col}), *kete rītalñe yāmi* = B(H)S *kasya paryeṣaṇāṃ caret* (PK-NS-107a5^{C} [Thomas, 1976b:106]), *ritālñe* (THT-3090a2$^{?}$); **—ritalñetstse*** ‘longing for’: *śkwaryai yoktsi ritalñetsai : :* ‘a liana longing for a drink’ (11a5^{C}).

●Aside from two attested present forms, *ritanaṃ* and *ritanatär* (cf. TchA *rinā-* from **ritnā-*), *rit-* normally forms the suppletive non-present forms of *ñäsk-*, q.v. ■Possible etymological connections unsure. Perhaps with VW (406), AB *rit-* is to be connected with Greek *ereídō* ‘infix, plant, become fixed, be fixed firm, planted.’ The Tch meaning would be from *‘fix oneself on.’ ►Also the next.

-rita (n.) ‘seeker’

[-rita, -, - (voc. -ritai)//-ritañ, -, -] *pontäts saimo kärtse-ritai añmalaṣka :* ‘refuge of all, seeker of good, dear one!’ (229b3/4^{A}), *: k$_u$se yikne-ritañ sosoyoṣ* ‘whoever seeking the [right] way [are] satisfied’ (31a3^{C}). ■A *nomen agentis* from *rit-*, q.v.

ritk-, ►rätk-.

ritt- (vi/t.) **G** ‘be attached/hitched/connected/linked to, persist in [with locative or comitative], be suitable for [with genitive]’; **K** ‘connect, translate; create’

G Ps. III /**ritté-**/ [MP -, -, rittetär//rittemtär, -, -]: • *taiseṃ weweñu tākaṃ ot ka ṣamāntse mant yatsi rittetär* • ‘[if] he has spoken thus, then it is suitable for a monk to go’ (331b3^{L}), *rettetär* [sic] (SHT-1709 [Malzahn, 2007b:309]), *[ya]k wes rittemtär* ‘still we are bound’ (108a7/8^{L}), *k$_u$śalapākṣne rittemtär* ‘we are attached to good conduct’ (PK-DAM.507a4^{Col} [Pinault, 1984a]); Ko. V. /**rittā́-**/ [MP -, -, rittātär//; MPOpt. -, -, rittoytär//]: *se yesi śarāṃ ārttalñe tākaṃ cau yes terine rittāträ caune* ‘this one will love your refuge; in this fashion you will persist in it’ (108a7^{L}); Ipv. I /**prittā́-**/ (< pärittā-) [APl. prittāso; MPSg. rīttar ~ pärrittar (sic); MPPl. pärīttat]: *täryā-yäkne [pri]ttāso* ‘persist in the three-fold [way]!’ (575a6^{C}); Pt. Ia /**rittā-**/ [rittāwa, -, ritta//(stress pattern not assured)]: *rattāwa* [lege: *rittāwa*] (339b1^{A}), */// [ko]ränmasa onolmeṃ pern[e]rñ[e]mpa r[i]t[ta]sta* (203b1$^{E/C}$); PP /**ritto-**/: *su ṣp laklempa rittowo* ‘he [is] bound by pain’ (3b6^{C}), *12 yśelmecce ersnāssonto śaiṣṣempa se rittowo :* ‘he is attached to the world of sensual desire and form’ (41a5^{C}), *yältse yäkweṃśc rerittoṣ cwi [kokale]* ‘his wagon hitched to a thousand horses’ (362b6^{E}), *snai-pelempa rittauwa k$_u$se welñenta* ‘the sayings which [are] linked to lawlessness’ (S-6a1/PK-AS-5Ca1^{C}); **—rittālñe**: (332.2b4^{L}).

K Ps. IXb /**ríttäsk**$^{'ä}$**/$_e$-**/ [A rittäskau, -, rittäṣṣäṃ//-, -, rittäskeṃ; *nt*-Part. rittäṣṣeñca ‘(one who is) persistent’; *m*-Part. rittäskemane; Ger. rittäṣṣälle]: */// ym[e]s[a] rittäṣṣäṃ* (128a1^{E}); *ket krent wāṣmoṃtse meṅki tākaṃ rittaṣṣeñca mā*

tākaṃ-me kärtsene ‘whoever may be lacking a good friend, he is not one [who is] persistent for good for them’ (K-5b1/PK-AS-7Eb1[C]), *mā āyorne rittäṣṣeñca tākan-ne* ‘[if] he is not persistent in giving to him’ (K-6b2/PK-AS-7Fb2[C]); *te warñai makte po rittäṣle* ‘this, etc., [is] itself all to be taken on’ (197b5[L]), *curmpa rittäṣle tälpāllesa aiṣle* ‘with powder to be bound; to be given as a purgative’ (Y-2a1[C/L]); Ko. [= Ps.] [Inf. rittästsi; Ger. rittäṣṣälle]: ***:*** *ce wace śok* [lege: *ślok*] *weña spelkene rittässiś ṣañ ceṃ a[kalṣlyeṃ 68]* ‘this second *śloka* he spoke in order to get his own disciples to persist in zeal’ (27b5[C]); Pt. II /**raittā́-**/ [A -, raittāsta, -//; MP -, -, raittāte//-, -, raittānte]: *onolmeṃ pern(e)rñ(e)mpa r(ai)t(ta)sta* ‘thou hast attached the creatures to splendor’ (203b1[E/C]), *[śau]l r[i]nts[i rai]ttānte* ***:*** ‘they set about to renounce life’ (45a3/4[C]); PP /**rerittu-**/.

■Etymology uncertain. TchA *ritw-* and B *ritt-* reflect PTch **räitw-* from PIE **reitw-* perhaps to be seen outside of Tocharian only in Iranian, e.g., Avestan *raēθwa-* ‘± pervade’ or Khotanese *ā-rīh-* ‘share, participate’ (participle *ā-rsta-* ‘joined, associated’). If so, we have a striking Tocharian-Iranian isogloss (Bailey, 1967 [cf. Bailey, 1979:24], VW:406-7). Cheung (2006:310) doubts the connection on semantic grounds. ►See also **raitwe** and **eraitwe**.

ri-n- (vt.) ‘renounce, give up, abandon, desert’

Ps. X /**rinā́sk**[ˈä]**/ₑ-**/ [MP -, rinastar, rinastär//rinaskemttär, -, rinaskentär; MPImf. -, -, rinasṣitär//; *nt*-Part. rinaṣṣeñca ‘renouncing’; Ger. rinaṣṣälle]: ***:*** *krentaunaṃts ṣarmtsa śaul waipecce po rinasträ* ***:*** ‘because of virtues he renounces all life and possessions’ (23a6[C]), *mkte* [sic] *meñe mā rinasträ swañcaiṃ kroścana* ‘as the moon does not renounce [its] cold beams’ (52b7[C]); *po yśelmeṃ päst rinaṣṣeñca* = B(H)S *sarva kāmaparityāgī* (U-3a4); *śaul ñi lāre päst rinaṣle* ***:*** ‘my dear life [is] to be completely renounced’ (25a8[C]); Ko. I /**rinā́-**/ [MP -, rintar, rintär//; MPOpt. riñīmar, -, riñitär ~ rīñitär//; Inf. ri(n)tsi; Ger. rille*]: *kᵤse po tārkaṃ eṅkalñanta* [lege: *eṅkalñenta*] *po päst rintär wäntarwa pontäṃ* ‘whoever may let go of all passions and give up all things’ (33a3[C]), *pelaiknentse pernesa atyai ram no riñīmar āś* ‘for the sake of the law may I give up [my] head like the grass’ (S-8a4/PK-AS-4Ba4[C]); ***:*** *takarṣkñesa tne pel=ostaṣṣe rintsi yā[taṃ :]* ‘[if] he is capable of giving up out of faith the prison of the house’ (50b2[C]), *śaulne pkwälñe ritsi [pre]ke* ***:*** ‘[it is] the time to abandon trust in life’ (281a1[E]); *Ulkāmukhe weṣṣäṃ rilyi wesṣañ śaul* ‘U. says: we will renounce our own lives’ (589b4[C]); Ipv. III /**prínā-**/ (< pärinä-) [MPSg. pri(n)tsar]; Pt. III /**rínäsā-**/ [MP rintsamai, rintsatai, rintsate ~ rintsāte// rintsāmte, -, rintsante]: *pañäktäṃñe perneṣṣe akālksa rinsāte-ne* ‘he renounced [for the sake of] him all desire for Buddha-rank’ (88b4[C]), *pātär mātär rīntsāmte* ‘we renounced father and mother’ (273a5[A]); PP /**rerínu-**/: *pw eṅkalñenta rerīnoṣ* ‘[those] having renounced all graspings [at worldly things]’ (PK-AS-16.2a6[C] [Pinault, 1989:155]); **—rerinormeṃ**; **—rilläññe** ‘renunciation, abandonment, surrender’: *[po no] klinaṣṣäṃ ṣañ śāmna rintsi mā no nta su ceᵤ rilñememeṃ oko wrocce kälpāṣṣäṃ [:]* ‘one must, however, renounce all his own people, but by such a renunciation one achieves no great result’ (8a2[C]); **—rilyñeṣṣe** ‘prtng to renunciation’: *rilñeṣṣe yātalñe* ‘the capability of renunciation’ (600a4[C]); **—rilyñetstse** ‘renouncing, giving up; generous’: *rilyñetstse* = B(H)S *tyāgavāṃ* (IT-101a3[C], also PK-AS-7Fa1[C] [CEToM]).

■ AB *ri-n-* reflect PTch **räi-n(ŭ)-* from PIE **h$_1$r(e)i-n(e)u-*. The Tocharian forms with *-n-* come from a *-neu-* present, i.e., **h$_1$ri-nu-sḱe/o-*, to which one should compare Sanskrit (ipf.) *ariṇvan* 'released, detached' or Greek *orínō* (< pre-Greek **orinwe/o-*) 'stir, move, excite; incite' (Duchesne-Guillemin, 1941: 144, VW, 1941:107, 1976:405, MA:388; cf. P:330; LIV:306). ►Also next entry.

rīnätstse (n.) 'renouncer'

[rinätstse, -, - (voc. rinäccu)//rinäcci, -, rinäcceṃ] *kwäntsa-pälsko prākre täṅwä rinäcceṃ ra mā rinästār* 'thou dost not renounce the renouncers of firm spirit and strong love' (245a4^{A}). ■A *nomen agentis* from *ri-n-*, q.v.

rinivarttaṃ* a meter [syllables and rhythm unknown]

[-, -, rinivarttaṃ//] (602.3a2^{C}).

rimmākka (n.) a medical ingredient

[rimmākka, -, -//] (W-10a3^{C}, W-10b3^{C}); **—rimmākkaṣṣe***: *rimmākaṣṣa pyāpyo sā ṣpakiye kwersentse* '*rimmākka*-flower, the poultice for *kwerse*' (W-31a6^{C}).

rīye (nf.) 'city, town'

[rīye, rīntse, ri//riñ, -, riṃ] *rīntse yenme ///* 'the gate of the city' (THT-1286b4^{E}), ***:*** *riṃne k$_u$ṣaiṃne ostwane* 'in cities, villages, and houses' (31b6^{C}), *71 Śrāvasti-ri[ne] ... mäskītär* • 'he found himself in the city of Ś.' (22b2/3^{C}), *rīne ṣmemane* 'residing in the city' (PK-AS-17A-b4^{C} [Pinault, 1984:169]); **—riṣṣe*** 'prtng to, inhabiting a city, town- or city-dweller': *12 kameṃ śr[a]ddh[e]ño Śrāvasti-riṣṣi upāsaki käntenmasa* 'believers and laybrothers, inhabitants of Ś., came by the hundreds' (15a3=17a3^{C}), *wasa ... riṣṣeṃ wn[olmeṃts waipecce]* 'she gave the possessions to the people of the city' (519a2^{C}); **—rīye-menāk** 'city-comparison': *rīye-menāk* = B(H)S *nagaropamam* (U-23b3^{E}).

■TchA *ri* and B *rīye* reflect PTch **rīi̯ē* from PIE **wrih$_1$-en-*. Its only sure extra-Tocharian relative is the Thracian *bria* 'city, wall' (< **wrih$_1$-eh$_a$-*) (MA: 210). It is possible that Greek *rhíon* 'mountain peak, promontory' also belongs here (cf. Smith, 1910:43, and particularly Lidén, 1916:143-4, VW:405; cf. Beekes, 2010:239, 1287), though the latter has also been connected to Anatolian **ser(i)-* 'up, high.' ►See also **riññe**.

[1]ru- (vt.) 'open'

Ps. VIII /**rus**$^{'ä}$**/$_e$-**/ [MP //-, -, rusentär]: *kete āñme tākaṃ tweri ruwyenträ ... nassait yāmoṣ ... tweri rusenträ* '[if] someone has the desire [that] doors may open; the spell [is] cast and doors open' (M-3b1/PK-AS-8Cb1^{C}); Ko. I /**réwä- ~ rúwä-**/ [A -, rewät, -//ruwäm, -, -; AOpt. ruwim, -, -//; MPOpt. //-, -, ruwyentär; Inf. rutsi]: *ñ[ä]kcye[ṃ] śāmñeṃ śaiṣṣeṃtso rewät yenme emparkre* 'thou wilt open wide the door of the worlds of gods and men' (PK-AS-17A-b4/5^{C} [Pinault, 1984c:169-170]), *nervāṇäṣṣai rintse ... ruwim yenme* 'may I open the portal of the Nirvana-city' (S-6a5/PK-AS-5Ca5^{C}); (M-3b1/PK-AS-8Cb1^{C} [cf. supra]); ***:*** *yoñiyai Mā[r]-ñaktetse [ru]tsi pre[ke 18]* 'it [is] time to open the way of the god *Māra*' (281b6^{E}); PP /**rerúwe-**/; **—rerūwermeṃ**: (393a3^{C}).

■ AB *ru-* reflect PTch **räu-* from PIE **reu(h$_x$)-* 'be open,' the verbal root underlying Av. *ravah-* 'open space,' Latin *rūs* 'countryside,' Old Irish *róe* (f.) 'field, open land' (< **rōwyeh$_a$-* or **rowesyeh$_a$-*), Gothic *rūm* 'room, space,' *rūm* 'roomy,' *rūmnan* 'enlarge, widen, open wide,' Old English *rȳman* 'leave, make room, go away,' English *room*, etc. (VW, 1941:108, 1976:409, P:874; MA:534;

LIV:510). The Celtic and Tocharian forms are apparently *anit* (otherwise the Tocharian subjunctive would be **rāwā- ~ ruwā-*); the Iranian and Latin forms are ambiguous. Only Proto-Germanic **rūma-* apparently must reflect a *set* form but even that is unclear as cases of secondary, morphological, lengthening of **-u-* are not unknown in Germanic (cf. also *kwaṣo*). ►See also perhaps **[1]räs-**.

[2]ru- (vt.) 'pull out (from under a surface [with violence])'

Ps. V /**ruwā́-**/ [MP -, -, rwātär; Ger. ruwālle*]: *rwātär* = B(H)S *mlacchid* (SHT-5, 1109 [TVS]), *pintsamonta ruwāllona* 'scales [are] to be removed' (W-42a3[C]).

●The single instance of the cognate verb in TchA is similar: the object is 'eyes' and it occurs in a list of bodily tortures. One should compare semantically *räss-* 'tear out/off (without going beneath the surface)' and *mlut-* 'pluck (as of hair or feathers).'

■ AB *ruwā-* reflect PTch **rŭwā-* from a putative PIE **ru(h$_{2/3}$)-eh$_a$-*, a derivative of **reu(h$_{2/3}$)-* 'pull out' [: Sanskrit *ru-* 'dash to pieces,' Latin *ruō* 'fall violently,' Lithuanian *ráuju* 'tear out,' OCS *ryjǫ* (cf. particularly inf. *rъvati*) 'dig,' Old Norse *rýja* 'pluck wool from sheep' (P:868, with many nominal derivatives; MA:567, 570; LIV:510; de Vaan, 2008:530-531)] (VW, 1970b:527, 1976:408, Hackstein, 1995:78).

[3]ru-, ►r•w-.

[1]ruk- (vi.) '± gleam, shine'

Pt. I /**rukā-**/ (?) [A /-, -, rukais/]: *ruk[ai]sä-c läkts[i] eśän[e] täṅwäññene* 'thy brilliant eyes gleamed with love' (224b1[A]). ●For the meaning, see Thomas, 1957:175; for the form see Schmidt, 2000:226, 231. Further discussion in TVS (829-830).

■Etymology uncertain. Melchert (p.c.) cogently suggests the possibility of this being an Iranian loanword where **r(a)uk-* would be from PIE **leuk-*.

[2]ruk- (vi.) 'grow lean (with hunger)'

PP /**rukó-**/: *13 kātso mā [tparya] mā ra rukausa* 'the belly is not high [= fat] but also not grown lean' (73b2[C]). ●The TchA equivalent is also attested but once in the preterite participle (340a2) in a very fragmentary context.

■ AB *ruk-* reflect PTch **räuk-* from a putative PIE **reuK-* 'shrink, become wrinkled' [: Lithuanian *runkù*, Lithuanian *rùkti* 'shrivel, become wrinkled,' Latin *rūga* 'wrinkle' (cf. P:870; MA: 516; de Vaan, 2008:528)] (Krause/Thomas, 1960:58, VW:409). ►See also next entry.

rūki* (n.) '± leanness'

[-, -, rūki//] *ṣlyaṣṣi snai rūki sprāne sesīnauṣ* [lege: *sesīnoṣ*] 'firm, slender heels without leanness' [cf. Hilmarsson's discussion (1989a:75)] (74a5[C]). ■A derivative of *ruk-*, q.v.

rukṣ ([indeclinable] adj.) 'harsh, rough'

ampalakkesar [r]ukṣ 'the rough *ambāṭakakesara*-tree' (115a1[L]); **—rūkṣa-pälsko** 'harsh-spirited': (230b3[A]). ■From B(H)S *rūkṣa-*.

rutir (n.) 'saffron' (a medical ingredient)

[rutir, -, -//] (41a3[C]). ■From B(H)S *rudhira-* (cf. **ratre**).

rutelle (n.) 'ochre' (??), 'saffron' (??) [a medical ingredient and reddening agent?]

[rutelle, -, -//] (W-8a6[C]). ■In form almost certainly a gerund or abstract from an

otherwise unattested verb *rut-* (not in TVS). Perhaps then from PIE **h$_1$reud^h-* 'red' (►see also **ratre**).

rutk- (vt.) 'move; remove, take off'

Ps. VII /**ruttäṅkä-**/ [MP ruttaṅkemar, -, -//; Ko. V /**rautkā- ~ rútkā-**/ [A -, -, rautkaṃ//-, -, rutkaṃ; Inf. rutkatsi]: /// *ly[ku]ññe palskosa ykemeṃ rautkaṃ postaññe prāri* • '[if] he moves [it] away from [its] place with thought of thieving, [even] a finger['s length]' (IT-127a7b1^C), /// *śle pälsko ramtä rutkaṃ paiy[y]e* 'as like the mind they remove the foot' (?) (THT-1309b3^A [TVS]); Pt. III /rautkä- ~ rautkäsā-/: *po kälymint[sa] rotkär-ne* 'they moved it in every direction' (51a5^C), ***:*** *śarye wassi rutkāte kaunäś sark kauc yāmṣate 72* 'he took off his upper garment and placed his back high to the sun' (5b4^C); Pt. Ia /**rutkā́-**/ [A //-, -, rotkär [sic]; MP -, -, rutkāte//]: PP /**rutko-**/; —**rutkalyñe** 'removal': *rutkalyñ= onmi[ntsa]* 'removal by remorse' (290a5^C).

■ AB *rutk-* reflect PTch **räutk-* from PIE **reud^h-ske/o-* from **reud^h-* [: Sanskrit *rudh-* 'check, restrain, hold back,' Avestan *raod-* 'hold at a distance, check, impede,' English *rid* (< Proto-Germanic (**rudjan*) (MA:471; LIV:509)] (VW: 409, though the details differ, for the Indo-Iranian correspondence; and Melchert, 1977:125, for the Germanic). The Tocharian and Germanic, though differing in morphology, reflect "eventive" derivations, '± to push back/ move into a checked state,' from the non-eventive meaning preserved in Indo-Iranian. ►See also possibly **prutk-**.

Rudramukhe (n.) 'Rudramukha' (PN of a brahman)

[Rudramukhe, -, Rudramukheṃ//] (81a2^C).

Rudraśarme (n.) 'Rudraśarman' (PN)

[Rudraśarme, -, -//] (88a3^C).

ˣrudhiharake* (n.) '?'

[//-, rudhiharakeṃts, -] /// *[A]rjune walo rudhiharakeṃts ake///* (IT-205a3^C).

rup (n.[m.sg.]) (a) 'shape, form, outward appearance'; (b) 'face'

[rūp, rupantse, rūp//-, -, rupanma] (a) *īkäṃ[-śtwāra ṣotruna twe śā]mñe rūpsa pkārsa* 'recognize the 24 signs in human form' (127a3^E), *klīye rano treṅksate rūpn=eṅwentse* ***:*** 'the woman however clung to the form of a man' (9b4^C), *eneṅkāññe rū[p]* 'inner form' (PK-NS-255-A-b4[?] [Broomhead]); (b) *makültsa tatrāpparmeṃ rūpsa klāya* 'tripping on a root, he fell on [his] face' (88a2/3^C); —**rupaṣṣe** 'prtng to form, shape, formal': *rupaṣṣe ā[ntse]* 'formal element' (152b3^C), *rūpaṣṣe svābhāpsa* = B(H)S *rūpagatena* 'having corporeal substance' (178b2/3^C). ■From B(H)S *rūpa-*. ►See also next four entries.

rūpadhātu (n.) 'the world of form'

[rūpadhātu, -, rūpadhātu//] (156a3^C); —**rupadhātuṣṣe*** 'prtng to the world of form' (173a6^C, Broomhead) ■From B(H)S *rūpadhātu-*.

rupaśke* (n.) 'little face'

[-, -, rupaśke//] *kenīne lamästär-ne auṃtsate-ne rupaśke kantwas[a] skāwa[tsi]* 'he sets him on [his] knee and began to kiss his little face with [his] tongue' (83a3^C). ■Diminutive of *rūp*, q.v.

rupaskant (n.) 'physical element'

[rupaskant, rupaskantäṃtse, -//] (192b1^C) (= *rupaṣṣe āntse*). ■From B(H)S *rūpaskandha-*.

rūpi ([indeclinable] adj.) ‘having shape, corporeal’
(178b2^{C}). ■From B(H)S *rūpin-*.

ruru (n.[m.sg.]) ‘*ruru*-deer’
[ruru, -, -//] *keṣcye* [sic] *r[ur]u wär ñäṣträ* ‘the hungry deer seeks water’ (139b4^{A}). ■From B(H)S *ruru-*.

ruwe* (n.) ‘± spot, stain’ (?)
[-, -, ruwe//] *snai ruwe āstre āyor se tusa āstre oko yänmātsiśco tusa wnolmi kātkeṃ ṣpä* ‘without *ruwe* and pure [is] the gift; pure [enough] to achieve a result therefrom and creatures enjoy themselves therefrom’ (K-5a3/PK-AS-7Ea3^{C}). ■Etymology unknown.

reki (nnt.) ‘word; command’
[reki, -, reki//rekauna, -, rekauna] *waike-reki lāre [yāmträ]* ‘[if] he loves the lying-word’ (19b2^{C}), *55 kreṃt tarkoy reki mantanta tarko[y yo]lain reki* ‘may he utter a good word; and never utter an evil word’ (19b3^{C}), *reki* = B(H)S *vācā* (20b4^{C}), *[re]kauna plātäṃne* ‘in words and conversations ’(27a4^{C}), *reki ñe[m]* = B(H)S *vāṅnāma-* (199b3^{L}), /// *[k$_{u}$se pelai]kneṣṣe reki kärtse a[kṣoṣ] ///* = B(H)S *ko dharmapadaṃ sudeśitam* ‘whoever having announced the good word of the law’ (IT-52b6^{E}), *katkauñaṣṣana plātäṃ rekauna* ‘joyous speeches and words’ (K-9b6/PK-AS-7Ib6^{C}), *[pelai]kneṣṣe reki* = B(H)S *dharma-padaṃ* ‘dhammapada’ (U-12b5^{E}/IT-52b5]), *ṣe pärkāwtse reki śpā[lmeṃ] ///* ‘one profitable word is better’ (= B(H)S *ekam arthapadaṃ śreyah*) (IT-308a2$^{?}$ [Peyrot, 2008b:105]); —**rekiṣṣe** ‘prtng to a word’: *[yāmornta palsko-]kektseñ-rekiṣṣana krenta :* ‘good deeds of spirit, body, and word’ (7a8^{C}), *rekiṣṣana ... molints[a]* ‘by verbal disputes’ (27a4^{C}); —**rekaunaṣṣe** ‘prtng to words’ (23b5^{C}).
■TchA *rake* and B *reki* reflect PTch **rekä/e-* + *-äi* (for the formation, see Adams, 1990a). Clearly the Tocharian is a nominal derivative of the PIE verb root **rek-* seen most clearly in OCS *rekǫ* ‘say’ [: also Sanskrit *racáyati* ‘produces, fashions, forms; composes [of a book],’ Gothic *rahnjan* ‘reckon’ (P:863; MA:535)] (Pischel, 1908:934, Krause/Thomas, 1960:54, VW:400). Whether the Tocharian word is from **rēk-* (cf. OCS *rěčь* [f.] ‘word’) or **rok-* (cf. OCS *rokъ* [m.] ‘certain time, goal’) is uncertain, though *rěcь* is semantically closer. ►See also next entry.

ˣ**reke** (n.), variant of **reki**, q.v.
/// Atreya weña reke /// (IT-199a2^{C}).

rekwane ‘?’
[re]kwane akappi /// (426a3$^{C/L}$).

recce* (n.) ‘?’
[//recci, -, recceṃ] *///tk· reccenmpa* (307b7^{C}), (423b5$^{C/L}$). ●Often taken as the plural of *retke* ‘army’ but the context is completely unclear and doing so necessitates the acceptance of an otherwise unknown plural formation (*-tke* > *-cci*).

ˣ**ret(k?)-** (vi.) ‘be stored, be kept’ (??)
Ps. IIb /**ret(k^{ʔ})’í(ye)-**/ [//-, -, recciyeṃ]: *simā Kurriṅkāteṃtse yaitkorsa ywārś-ṣmañe pauśyenta aṣkār sasākauwa ṣeyeṃ yāywyeṃ-ykuwe[r]ś recye[ṃ] Cāsāmtse ysāre wsam śak-tärya cakaṃnma piś tom* ‘by the order of marshal K. the mid-summer levies were held back; they [= *pauśyenta*] are *ret(k^{ʔ})-* for the

arrival/departure of the *yāywyeṃ*; we gave wheat to C., 13 *cāk*s and 5 *tom*' (Otani II-12a11/12^{Col} [Ching and Ogihara (CO), 2012:81]).

●The beginning and end of this passage are reasonably transparent, the middle less so. CO have clarified *ywārś-ṣmañe* and Pinault (*apud* CO) *ykuwe[r]ś*. I follow CO in the word division *recye[ṃ] Cāsāmtse*, but see *yāywyeṃ-ykuwe[r]ś recye[ṃ]* as a verb-final sentence constituting a second comment about *pauśyenta* 'the levies.' 'The mid-summer levies were held back (i.e., did not undergo their normal distribution), [and thus] are ready/stored/being held (?) for the arrival/ departure (*ykuwer* can have either meaning) of the *yāywyeṃ*' (very differently translated by CO; where *inter alia recye* is taken as an adjective 'prtng to the army').

■Our single verb form is compatible with a root of the shape *rät-/ret-* or of *rätk-/retk-*. TchA has a verb *rät-* of unknown meaning (TVS). TchB *rätk-* means 'heal, be renewed' which is semantically distant and, in any case, that root would appear to be from a PIE **reidh-*. Nor does *retke* (TchA *ratäk*) 'army' offer any insight. Thus neither language is helpful in establishing either the form or the etymology of *ret(k)-*. [Not in TVS.]

retke (nm.) 'army'

[retke, retkentse, retke//] *ontsoyttñesa alloṅkna retke iyaṃ ypaunane māka wnolmeṃ kauseṃ :* '[if kings] out of insatiableness lead an army in other lands and kill many creatures' (2b8=3a1^{C}), */// retke ṣālla kausalṣets <:>* 'he threw down the army of the Koṣalans' (21a7^{C}), */// istak recci wi /// /// retke yänmā///* (423b5/6$^{C/L}$), *yewe retke wärkṣalyci ṣeṃ* 'weapon and army were powerful' (PK-NS-36A-b2^{C} [Couvreur, 1964:247, CEToM]), *śle retke* = B(H)S *sasainya-* (U-2b4^{C}), *retketse kraupe ārwer yāmormeṃ* 'having prepared the army troop' [*retketse* = B(H)S *balakāya-*] (Or.15009/466$^{?}$ [Tamai 2009:663]).

■TchA *ratäk* and B *retke* reflect a PTch **ret(ä)ke*, usually taken as a borrowing from an assumed Iranian **rataka-* 'line of battle,' cf. Persian *rade* 'series, order' (Schulze, 1932, Hansen, 1940:155, Winter, 1971:217, VW:638, Tremblay, 2005: 426). However, from a reasonably early borrowing from an Iranian **rataka-* one would expect a PTch **retek(e)* (cf. TchB *ekṣinek(e)* 'dove' from Iranian **akṣinaka-*). Nor does any Iranian language attest a meaning 'army' for this word. Moreover, it is unknown in any form in Eastern Iranian. Equally unlikely is my earlier assumption of a PIE **róth$_2$iḱos*, a nominalization with accent retraction from **roth$_2$iḱós* 'prtng to wheel or wagon,' i.e., 'chariotry,' from **roth$_2$os* 'wheel, wagon.' However, there is no evidence, that (pre-) Tocharians ever used chariots as instruments of war.

On the other hand, semantically attractive is a connection with OCS *ratь* 'battle, war' ([archaic/poetic] Russian *ratь* 'host, army; battle, war'), *retь* 'strife,' *retiti* 'contend.' The Tch could be a *tomos*-derivative of **(h$_3$)ret-sḱe/o-* '±give battle' or a simple *o*-stem derivative of **(h$_3$)rot-sḱe/o-* or **(h$_3$)rēt-sḱe/o-*. Certainly there are a number of words ultimately derived from **h$_3$er-* '(a)rise' that have developed meanings like 'strife, conflict.' While there is no positive evidence in Slavic or Tocharian that the words for 'strife, conflict, army' had an initial **h$_3$r-*, nonetheless, an original **h$_3$r-et-* is perfectly possible. (The traditional explanation of the Slavic words as coming from **h$_1$or(h$_x$)ti-/*h$_1$er(h$_x$)ti-* '± arising' will

account phonologically for *ratь,* but not for the forms with *-e-*. Moreover, words for 'strife' seem to readily develop from '(a)rise' [**h₃er-*] but not from 'go, travel' [**h₁er-*]). Cf. P:326-332.

[×]repe (?) (n.) 'music'

[repe, -, -//] */// [re]pe śarka cäñcaṃ-ne takarṣkñetse ///* (IT-116a1[C]). ●Doubtful form; obviously conjectural on Broomhead's part. He would restore *[ra]pe* (as does IDP) in seeing this word the TchB equivalent of TchA *rape*; if he is correct about both meaning and cognacy, one might more readily expect *[re]pe*, as given here.

■Obviously related to TchA *rape* 'music and *rāpant* 'musician.' The latter is clearly an agent noun from a denominative verb **rāpā-* (< PTch **rep-ā-*) 'play music.' Further connections are unknown. VW's suggestion (401) of a connection with Irish words meaning 'play' (from a PIE root otherwise meaning 'move quickly') would be more cogent if the Tocharian noun were derived from the verb rather than vice versa.

reme (n.) 'witness' [*reme yām-* 'make evident; witness' (= B(H)S *sākṣāt kṛ-*)]

[reme, -, reme//] ***:*** *ṣeme reme abhijñä yāmtsiśco* 'the only witness for developing the higher consciousness' [Thomas, 1983:195] (29b3[C]), *reme Sūjate* 'S. [is] the witness' (485a3[Col]), *[täryā]ka-ṣuk pelaiknenta re[me] mastär* [lege: *yamastär*] 'he witnesses to the 37 laws [= 37 *bodhipakika-dharma*s]' (591b5[L]).

■TchA *ram* and B *reme* probably reflect PTch **reme* from PIE **romó-* 'supporter' from **rem-* 'make still, make fast, support' [: Sanskrit *rāmá-* 'pleasing, charming, lovely'] or **romb[h]ó-* from **rem-b[h]-* 'id.' [: Sanskrit *rambhá-* 'staff, support' (P:864)]. Also possible is VW's derivation (400) from a PIE **wrēmén-* 'he of the word,' a hysterokinetic derivative of the neuter **wrḗmn̥* 'word' seen in Greek *rhêma*, though one would expect *wr-* in Tocharian in the latter case (▶cf. **wreme**).

r[e]wa, ▶see s.v. r·w-.

Revatī (n.) 'Revatī' (PN of a yakṣiṇī)

[Revatī, -, -//] (508b2[C/L]).

resk- (vi.) 'flow (together), (e)merge'

Ps. II /**reske**[ä]/[e]**-**/ [A -, -, reṣṣäṃ//-, -, reskeṃ; Impf. //-, -, reṣyeṃ (?); *m*-Part. reskamane (sic! or is it only a missing *e*-diacritic?)]: ***:*** *Gaṅkne kekmu mäkte yaiku nāki ṣesa reṣṣäṃ war • samudrämpa taiknesa ...* 'as the water [that has] come into the Ganges flows together faultlessly with the ocean, so …' (30a4[C]), *reskeṃ-ñ ysāra* 'my blood flows [= I am bleeding]' (90a6[C]), */// peynemeṃ reske<ṃ>-ñ* 'X flow from my feet' (THT-1248a5[E]), *reskam(a)ne* (THT-2243a3[C]), *re[sk]e[ṃ]* (IT-75b3[E]).

■From a putative PIE **rēĝ-sḱe/o-* or **roĝ-sḱe/o-*, a derivative of **reĝ-* [: Latin *rigāre* 'water,' Albanian *rrjedh* 'flow, well up' (or is the Albanian from **wreĝ-*?), Old Norse *raki* 'wetness'] or **reḱ-* [: Germanic, e.g. Gothic, *rign* (< **reknó-*) 'rain,' Lithuanian *rõkti* 'drizzle' (P:857)] (VW:404-5; MA:639).

[1]rai strengthening particle

*///ñc· weskeṃ aṣkār rai **:** pyāmtso säswentse yaitkor* 'they answered right back: 'fulfill the lord's command!' (589b3[C]), *• rai pälskoṣṣu m///* 'O spiritual one!' (IT-

36b2^{C}), *///j·yenmeṃ ṣpä rai miyaśke warpatai* • (294a7$^{C/L}$),. ■*Ra* + *-i*, ► cf. *wai* and *wa*.

²rai* (n.) '?'

[-, -, rai//] *Yurpaṣkaiṣṣi wsar ... raine ailye-semaṣṣe wyaisa [kä]r[n]ā[ts]i ywār[ts]a yaltse [k$_u$śāneṃ]* 'the inhabitants of Y. gave 1,000 [*k$_u$śāne*s] to the *rai* as an expenditure for the fine' (THT-1459-a2/3) [Schmidt, 2001]). ●The equivalent of Kuci-Prakrit *honami* (loc. sg.) in this bilingual text; unfortunately the Kuci-Prakrit noun *hona-* is itself not otherwise attested. Since it is a locative in both languages, it is unlikely to refer to a person. It is more likely that *rai/hona-* refers to a place or institution (e.g., 'treasury'). ■Etymology unknown.

raitwe* (n.) '± application, means; combination, mixture, (medical) preparation'

[-, -, raitwe//raitwenta, -, raitwenta] *alepāṃṣṣeṃ añcāṃṣṣeṃ raitwenta rittau* 'having applied applications of salves and cosmetics' (A-1a6/PK-AS-6Ba5^{C}). ■A derivative of *ritt-* (< **ritw-*), q.v. TchA *retwe* 'id.' and B *raitwe* reflect PTch **reitwe*, (as if) from PIE **(h$_x$)roitwo-* [:Avestan *raēθwa-* 'mix,' Khotanese *ā-rīha-* 'assembly'] (Bailey, 1967:18). ►See also **eraitwe**.

raiwe* (adj.) '± slow' (?)

[m: -, raiwepi, raiweṃ//raiweñ, -, -] *[r]aiwepi memīl[oṣe]pi ysārccepi kosintse* 'of a sluggish, harmful, bloody cough' (497a4^{C}), *kwaräṣ raiweṃ sticce yamaṣṣäṃ* 'it makes the stool sluggish and slow' (ST-a2/IT-305a2^{C}).

■Etymology unknown. For a suggestion, see VW (400) who would like to connect this word with OHG *ruowa* 'repose, peace' and Greek *erṓē* 'cessation (of war), rest' by reconstructing a PIE **h$_1$rē(i)-* ~ **h$_1$rō(i)-*.

Roce (n.) 'Roca' (PN)

[Roce, -, -//] (AMB-a6/b2/PK-NS-32a6/b2^{C}]).

Rohiṇi (n.) 'the asterism/constellation Taurus'

(M-1b5/PK-AS-8Ab5^{C}). ■From B(H)S *rohiṇī-*.

rohinike* (n.) 'inflammation of the throat'

[-, -, rohinike//] (W-15a5^{C}). ■From B(H)S *rohiṇikā-*.

rmamñe (n.[m.sg.]) 'tendency; bow, reverence'

[rmamñe, -, -//] • *ket yarke petiś rmamñe tsäṅkau tne* <•> 'to whomever [has] arisen a tendency to honor and flattery' (33b6^{C}), *po krentauanaṃś ... rmamñe* 'a tendency toward all virtues' (S-5a2/PK-AS-5Ba2^{C}). ■A derivative of *räm-*, q.v., via an unattested **rmamo*.

rmer, ►see ramer.

rṣakāñca (n.) 'female sage, seeress'

[rṣakāñca, -, -//] (354.c2^{C}). ■A derivative of *rṣāke*, q.v., with the feminizing suffix *-āñcā*.

rṣabhak, ►räṣabhak.

rṣap-devadatti* (n.[pl.]) a meter [20/22/10/15 syllables, rhythm a: 5/5/5/5, b: 8/7/7, c: 5/5, d: 8/7]

[//-, -, rṣap-devadatteṃ] (375a2^{L}).

rṣap-pañcagati* (n.) a meter [4x15 syllables, rhythm 7/8]

[-, -, rṣap-pañcagati//] (577a4^{C}).

rṣap-ṣalywe-malkwer* (n.) a meter [4x18 syllables, rhythm 7/7/4]

[-, -, rṣap-ṣalywe-malkwer//] (108b1^{L}).

rṣāke (nm.) ‘sage, (inspired) seer’
[rṣāke, rṣākentse, rṣākeṃ (voc. rṣāka)//rṣāki, rṣākeṃts, rṣākeṃ] *rṣāke śakkeññe* = B(H)S *śākyamuni-* (29a3^{C}); **—rṣākäññe** ‘prtng to an *r̥ṣi*’: *Indre kārpa rṣākäññe weṣ myāskate* ‘Indra descended and changed into the guise of an *r̥ṣi*’ (107a7^{L}); **—rṣākäññeṣṣe*** ‘id.’: *rṣākäññeṣṣu kaurṣu* = B(H)S *r̥ṣipuṅgava-* (251b^{E}). ■From B(H)S **r̥ṣaka-*, a derivative of *r̥ṣi-* (cf. TchA *riṣak*). ►See also **rṣakāñca**.

ˣRṣivadaṃ, ►r̥ṣivadaṃ.

rsīl (n.) a medical ingredient
[rsīl, -, -//] (W-29b2^{C}).

rser* (n.) ‘hate’
[-, -, rser//] *snai räser snai [śc]o[n]ai* ‘without hate, without enmity’ (259b4^{A}), ***:*** *[:] rse[rsa] träṅkonta nke nakanm=ālyaucesa tättāntär māka **:*** ‘[if] out of hate they impute many sins and reproaches to one another’ (27a6^{C}); **—rsertstse** ‘hateful’: *[we]ñ[a] piś toṃ ślo[kanma entse]ṣṣ[eṃ]ts rsercents* ‘he spoke these five *ślok*as to the envious and hateful’ (18a2^{C}).
■TchA *rse* and B *rser* are different derivatives of a PTch verbal root **räs-* from PIE **h$_1$(e)rh$_1$(e)s-* and related to Sanskrit *irasyati* (< **h$_1$r̥h$_1$es-ye/o-*) ‘is angry, behaves violently,’ *irasyā* ‘ill-will,’ *īrṣyā* ‘envy, jealousy,’ Avestan *ərəši-* ‘envy,’ *araska-* ‘envy, jealousy,’ Hittite *arsane-* (< **h$_1$r̥h$_1$s-n-eh$_1$-*) ‘to envy,’ Old English *iersian* (< **h$_1$erh$_1$s-eh$_a$-ye/o-*) ‘wish ill,’ *yrre* ‘angry,’ Homeric *areiẽ* (< **h$_1$r̥h$_1$esyeh$_a$-* = Sanskrit *irasyā-*) ‘threat’ (Duchesne-Guillemin, 1941:155, VW: 408, also Puhvel, 1984:172-173). The Tocharian forms presumably would reflect a putative PIE **-h$_1$rh$_1$es-*.

• L •

lak$_{(u)}$tse (adj.) ‘shining, bright, brilliant’
[m: lak$_u$tse, -, -/lak$_u$tsi, -, -/] [f: lak$_u$tsa (~ lak$_u$ca),-, lak$_u$tsai//] *ruk[ai]sä-c läkts[i] eśän[e tä]ṅwäññene* ‘thy brilliant eyes shone [?] in love’ (224b1^{A}), *mäkte kaunä pärkāträ läk$_u$tse ///* ‘as the sun will rise brightly’ (THT-1321b4^{A}), *kauñäkte laktse* ‘the brilliant sun-god’ (74b4^{C}).
■In Indo-European terms we probably have **lukutyo-* from the same **leuk-* that underlies *luk-*, q.v. The root is suffixed with the same concatenation of morphemes seen in *akwatstse* ‘sharp,’ and *lank$_u$tse* ‘light’ (i.e. ‘not heavy’) (VW: 255). See Hamp, 1989b. ►See also **läk$_u$tsetstse** ‘id.’ and **läk$_u$tsauña**.

lakle (nnt.) ‘pain, suffering, sorrow, grief, distress’
[lakle, läklentse, lakle//läklenta, läklentaṃts, läklenta] *lakle* = B(H)S *duḥkha* (11a5^{C}), */// lakl=empelye wärpnamar* • ‘I suffer terrible pain’ (22b7^{C}), *pwā[rṣ-ṣepi] läklentse sāṃtke* ‘a remedy for the pain of fire’ (497a6^{C}), *piśpikne lakle* = B(H)S *stanarukṣa-* (Y-1a6$^{C/L}$); **—läkleṣṣe** ‘prtng to pain/suffering, painful’: *läkleṣṣana rekaunasa snai keś* ‘with painful words without number’ (100b4^{C}); **—läklentaṣṣe** ‘prtng to sufferings’: ***:*** *sportoträ läklentaṣṣe cākkär wrotse* ‘the great wheel of sufferings revolves’ (11a7^{C}); **—läklessu** ‘unfortunate, unhappy, suffering’: • *skwassu nesau paplāntau yes tallāñc läklessoñc 36* ‘I am happy and

joyful [while] you [are] miserable and suffering' (31a2[C]), • *läkles[su] mäsketrä* = B(H)S *duḥkhito bhavati* (524a2[C]); **—läkle-lyaka*** 'able to see suffering or pain': *entwek läkle-lyakāñ [mäskenträ]* 'then they are looking at suffering' (K-5a6/PK-AS-7Ea6[C]); **—läkle-näkṣi** 'destroying suffering': *läkle-näkṣi säkw-aiṣṣeñcai* 'destroying suffering, giving good-fortune' (229b4[A]).

■From PIE **lugʰlo-* [: Greek *leugaléos* 'unhappy'] or **lugʰro-* (with assimilation of the resonants) [: Greek *lugrós* 'sad, miserable,' and more distantly Sanskrit *ruj-* 'break, make suffer,' Latin *lūgeō* 'mourn, lament,' etc. (P:686; MA:81, 247)] (Lidén, 1916:36-37, VW:254; cf. Beekes, 2010:850-851). De Vaan (2008:351) would separate the Latin word from this etymon. ►See also the next entry.

laklese (adj.) 'painful'

[m: -, -, laklese//] *triwäṣle meleṃne laklese muka pańku krāñi wicukaine* '[it is] to be mixed and [put] in the nose in [cases of] painful dumbness, lameness, sore neck, or jaws' (Y-2a3[C/L]). ■A derivative of *lakle*, q.v. For the formation, see Winter, 1979).

×lakṣ, ►see lākṣ.

lakṣaṇe (n.) 'characteristic, sign of excellence'

[lakṣaṇe, -, -//] (178a2[C]). ●Probably a variant of the following.

lakṣāṃ (n.[m.sg.]) 'characteristic, sign of excellence'

[lakṣāṃ, -, lakṣāṃ/lakṣānäñc, -, -/lakṣā(nä)nta, lakṣanäntants, lakṣā(nä)nta] *lkāntär-c kektsenne täryāka-wī lakṣānänta* 'on thy body are seen 32 *lakṣaṇa*s/ signs of excellence' (76b5[C]), • *wi lakṣānäñc* • 'two characteristics' (IT-247b3[C]).

■From B(H)S *lakṣaṇa-* (cf. TchA *lakṣaṃ*). ►See also previous entry.

lakṣaintse, ►s.v. lākṣo.

laks (n.[m.sg.]) 'fish'

[laks, -, -//läkṣi, -, laksäṃ] *kwri war tākaṃ yolmene wināññenträ omp lwāsa laksäṃ warñai* 'if there is water in the pool, animals, fish, etc., will enjoy themselves there' (11b4[C]), *pupaṃ laksäṃ* = B(H)S *pūti-matsyāṃ* (308b3[C]); **— läksañe*[E-C] ~ läksaiññe*[C]** 'prtng to fish': • *läksäñana mī[sa] ///* 'fish meat' (IT-157a5[E]), *yä[kw]eññe oksaiñe läksañe wästarye tu wikṣalle* 'horse, cow, and fish liver, it [is] to be avoided' (559b4/5[C]), *läksaña klautso* 'a gill' [lit: 'fish ear'] (P-2a6[C]), • *läksaiñai-[klau]tsaiṣṣe [ṣpel] ///* (IT-306b1[C] [cf. Carling, 2003a]).

■From PIE *loḱsi-* 'salmon, salmon-trout' [: OHG *lahs* (m.), Old English *leax* (m.), Old Norse *lax* (m.), all 'salmon' (< Proto-Germanic **lahsa-*), Old Prussian *lasasso* (f.) 'salmon' (< **loḱsoḱyeh$_a$-*), Lithuanian *lašis* (m.), Latvian *lasis* (m.) 'salmon' (< **loḱsi-*), Lithuanian *lašišà* (f.) 'id.' (< **loḱsiḱyeh$_a$-*), Russian *losós'* 'salmon,' Ossetic *læsæg* 'brown trout' (< **loḱsoḱo-*) (P:653; MA:497)] (cf. Schrader/Nehring, 1929:2). In Tocharian we see the zero-grade **l$_e$ḱsi-* of a paradigm whose strong grade was **loḱsi-* (cf. Krause, 1961). We need not assume that this basic word is a borrowing from an unattested TchA **laks* from PIE **loḱso-* as does VW (254-5). For a fuller treatment of the meaning and form of this etymon in Indo-European, see Diebold (1976).

laṅk$_u$tse (adj.) 'easy, light' [i.e., 'not heavy']

[m: laṅk$_u$tse, -, -//laṅk$_u$ci, -, -] [f: laṅk$_u$tsa, -, -//laṅk$_u$tsana, -, -] /// *traṅkonta* • *kälpaskenträ* • *läṅktsana kramartsana* • 'they achieve light and heavy sins' (IT-139a3[C/L]).

■In Indo-European terms we have **h$_1$ln̥g^{wh}utyo-* from **h$_1$leng^{wh}-* [: Greek *elaphrós* 'light,'OHG *lungar* 'quick' (both < **h$_1$ln̥g^{wh}ró-*), Gothic *leihts* 'light' (< **h$_1$leng^{wh}to-*), Lithuanian *leñgvas* 'light,' also English *lung*, etc. (P:660-1; MA: 353; Beekes, 2010:403)] (VW, 1941:54, Lane, 1952:30, fn. 15, VW:255-6). The concatenation of suffixes is the same as is seen in *akwatse* 'sharp' and *lak$_u$tse* 'brilliant.'

lant* (n.) '?'

[-, -, lant//-, -, lantna] */// [śi]ñcäṣṣe meltesa käccillya • mā läntsa taṣä[llya] ///* 'it is to be lowered on a pile of snow; it is not to be placed on a/the *länt*' (IT-7a3^{E}), */// [ypa]r[w]etsane* [lege: *yparwetsana*?] *laṃtnana* [lege: *laṃtnane*?] */// (590b8^{C}).*

^{x}lantaññe* (adj.) 'royal'

[f: -, -, lantaññai//] *amäkṣpänta karpām lantäññai ytārine* 'O wagon-master, we have descended on the royal way' (PK-AS-12K-b3^{A} [Couvreur, 1954c:86]). ■Like the following, a derivative of *walo*, q.v.

^{1}lantuññe* (adj.) 'royal'

[m: -, -, lantuññe//-, -, lantuññeṃ] [f: -, -, lantuñña i//lantuñña na, -, -] *laṃtuñña īke källālñe* 'achievement of a royal position' (128a4^{E}), *lauke tattārmeṃ laṃntuñeṃ yetweṃ* 'having put far the royal jewels' (100b6^{C}). ■A derivative of *walo*, q.v.

^{2}lantuñña (n.) 'royal dignity, royalty'

[lantuñña, -, lantuñña//] */// lyāma-n=asāṃne wteṃtse wsā<-ne> lantuñña :* 'he set him on the throne and gave him a second time [his] royal dignity' (22a5^{C}); — **lantuññeṣṣe** 'prtng to royalty, royal': *laṃtuññeṣṣepi rṣāke[ntse]* 'of a royal seer' (91a4^{C}), *lantuñeṣṣeṃ yetweṃntsa yātamai-ne kektseñ* 'with royal jewels have I his body decorated' (PK-AS-17.6a6^{C} [Couvreur, 1954c:89]). ■A nominalization of the previous entry (cf. TchA *lāntune*).

laṃtnana (n.[pl.]) '?' ►See **lant**.

^{x}laṃtse (adj.) 'smooth'

[m: laṃtse, -, -//] • *räskare koyne • pittaṣṣepi kwärmatse nauṣ ṣotri pkarsaso • laṃtse koyne ṣek mäsketär ///* 'roughness in the mouth: know [it as] an early sign of bile cancer; smoothness in the mouth is always to be found' (IT-306a1^{C} [cf. Carling, 2003a]), *kaklāyaṣ kemi laṃtse wcūkai wäñcintsa* • 'the teeth [are] fallen [out], [it is] smooth over the jaw-gums' (PK-AS-7Ma5^{C} [CEToM, but differently translated]). ■Etymology unknown.

^{x}Lapātrelaruna (n.) 'Lapātrelaruna' (PN on monastic records)

[Lapātrelaruna, -, -//] (THT-4000, col. 4, -a9$^{?}$).

^{x}Laraciwe (n.) 'Laraciwe' (PN in administrative records)

[Laraciwe, -, -//] (SI P/117.5^{Col} [Pinault, 1998:13]).

laraṣke (adj.) 'dear'

[laraṣke, -, -//] *Yaśonakantse soyä laraṣk[e]* 'the dear son of Y.' (Lévi, 1913: 320). ■A diminutive derivative of *lāre*, q.v. ►See also **Lariśka**.

^{x}Larikoṣe (n.) 'Larikoṣe' (PN in monastic records)

[Larikoṣe, -, -//] (THT-4000, col. 2 -a8$^{?}$).

Lariśka* (n.) 'Lariśka' (PN in monastic records)

[-, Lariśkantse, -//] (465a2^{Col}). ■A second diminutive of *lāre*, q.v. ►See also **laraṣke**.

ˣLarutti (n.) ‘Larutti (PN in administrative records)
[Larutti, -, -//] (SI P/117.10^{Col} [Pinault, 1998:15]).

lare, ►see lāre.

larekke* (n.) ‘dear one’ [term of endearment]
[-, -, - (voc. larekka)//] *Uttareṃ m[ñcuṣk]eṃś weṣṣäṃ larekka śāmna caimp skente mā yakṣī* ‘he says to prince Uttara: dear one, these are men, not *yakṣa*s’ (85a3^{C}). ■A derivative of *lāre*, q.v.

lareñ- (vt.) ‘love, hold dear’
Ps. XII /**lāreñ**$^{’ä}$/$_{e}$**-**/ [A //-, -, lareññentär]: *[: wä]ntarwa [no källā]tsiś kā lareññenträ :* ‘why do they love to acquire things?’ (245b3^{A}). ■A denominative verb from *lāre*, q.v.

lareswañ* (n.[pl.]) ‘?’
[//-, -, lareswaṃ] *lareswaṃtsa Kentarśke yamä///* (490a-III-6^{Col}).

ˣLaressale (n.) ‘Laressale’ (PN in administrative records)
[Laressale, -, -//] (SI P/117.10-11^{Col} [Pinault, 1998:15]).

larauñe (n.[m.sg.]) ‘love, affection’ [+ locative = ‘love for, pleasure in’]
[larauñe, -, larauñe//] *snai larauwñe* ‘without affection’ (THT-2377, frgm. s-a1^{E}), *: ṣamāññene larauñe tanmästsiś[c]o :* ‘to engender love for monasticism’ (12b6^{C}), *larauñe śaul kektsenne ... cämpim mussi* ‘may I put aside love of life and body’ (S-3a1^{C}); **—larauñetstse*** ‘having love’: (361b8^{L}). ■A nominal derivative of *lāre*, q.v.

lalaṃṣke (adj.) ‘tender, soft, gentle’
[m: lalaṃṣke, -, lalaṃṣkeṃ/lalaṃṣki ~ lalaṃṣkane, -, *lalaṃṣki ~ lalaṃṣkane/-, -, lalaṃṣkaṃ] [f: lalaṃṣka, -, lalaṃṣkai//lalaṃṣkana, -, -] *[ṣa]r[n]e weweñoṣ [śra]ddhauñeṣṣi tai lalaṃṣki :* ‘these tender hands [are] called the faithful ones’ (23a7^{C}), *cwi soṃśke lalaṃṣkeṃ ainäki caimp brā[hmaṇi yä]rt[t]en-ne* ‘these common brahmans drag his tender son’ (88a5/6^{C}), *śpālmeṃ lalaṃṣkaṃ mtsiṣṣeṃ letseṃ* ‘excellent, soft, hair locks’ (PK-AS-13F-a3^{C} [Couvreur, 1970:178]), *(lalaṃ)[ṣ]käne kreñc eśanesa* ‘with tender, pleasant eyes’ (PK-NS-35a3 [CEToM]), *lalaṃṣkai kektseñä* ‘the soft body’ (THT-1680a4$^{?}$).
■Etymology dubious. TchA *lālaṃṣäk* and B *lalaṃṣke* do not allow reconstruction to a single PTch prototype, a fact which supports VW’s contention (628-9) that we have a borrowing here from Sanskrit *lālana-* with a Tocharian suffix added. However, the meaning of the Sanskrit word, ‘caressing, fondling, coaxing’ (as an adjective) or ‘the act of caressing, fondling, coaxing’ (as a noun), is not very close to the Tocharian one.

laliye (nf.) ‘effort, exertion, striving’
[laliye ~ laleye^{L}, lalyīntse, lālyi//-, -, laliṃ] *tarya asaṃkhyaintaṣṣa lālyi īt[e] yamīyemtär* ‘may we be full of the zeal of three eons’ (184a4^{C}), *epyac kaloytar lali wrotstana [yarponta]* ‘mayest thou remember exertion and great services’ (290b6^{C}), *wikäṣñeṣṣai lalyīntse* = B(H)S *parihāṇadharma-* (591b2^{L}). ■A nominal derivative of *lāl-*, q.v.

lalaukar, ►see discussion s.v. luk-.

lalñe, ►s.v. länt-.

lastāṅk (n.) ‘executioner’s block’ (??)
[lastāṅk, -, lastāṅk//] *mäkte kertte lastāṅkmeṃ ///* (249b2^{C}), (534b1^{C} [●this text is

a Sanskrit-Tocharian B bilingual, but the Sanskrit word being glossed here is lost in a lacuna]). ●Neither these attestations in TchB, or the equally obscure attestation of the obvious TchA cognate, *lāstaṅk*, provides any notion as to the meaning of this word. Krause and Thomas' 'Richtblock' must be on the basis of some unpublished material.

■The preservation of *-s-* in TchA before *-t-* makes it almost certain that we have a borrowing from B to A (so VW:257). Tremblay (2005:436) suggests a connection via borrowing from Bactrian λαστανο 'judgment.' More particularly we might think of λαστανο + αγγο (an adjective forming suffix).

lasto (or **last**?) (n.[m.sg.]) 'root-bark' (?) (a medical ingredient)

[lasto, -, -//] *[ka]ravīräṣṣa witsako* • *karavīräṣṣe lasto* 'oleander root, the *lasto* of an oleander' (497b7^{C}); —**$^{\times}$lästäṣṣe*** 'prtng to root-bark': (IT-106a2^{E}). ●Perhaps the final *-o* is not part of the word, but rather an example of *bewegliches-o*. Oleander (*Nerium indicum* Mill.), B(H)S *karavīra-*, is poisonous, but its roots, beaten into a paste with water, are applied to chancres and ulcers on the penis, a decoction of its leaves may be used to reduce swellings, and its root bark is used for scaly skin diseases and leprosy (Chopra, 1956:175). Clearly *lasto* is not the root but it might be root-bark or 'decoction.' Since this medical formula ends up being cooked (*päkṣalle*), it would seem unlikely that we have a decoction added to a mixture that is itself subsequently decocted, which would mean that *lasto* might be 'root-bark.' (Note that Khotanese also seem to have a monomorphemic word for root-bark, namely *baurkhä-* [Emmerick and Skjærvø, 1982: 94-5].) ►See also the discussion of *enmetre*. ■Etymology unknown.

lāṃs* (nf/nnt.) 'work, effort, service'

[-, -, lāṃs//-, -, laṃsūna] *mā [tw=o]t [ca]mpä[t] toṃ laṃsūna lāṃtsi pelaikneṣṣana* 'canst thou not accomplish the works of the law?' (15b5=17b7^{C}), *mīṣene lāṃs ramt yāmornta* 'deeds like work in the field' (PK-NS-53-a6^{C} [Pinault, 1988]), *t$_{u}$nek ptace pakreṣṣai lāṃ<s>sa spawār* 'in that way the *ptace* by public effort dispersed' (Otani II.13^{Col} [Kagawa, 1915]) .

■TchA *wles* and B *lāṃs* reflect PTch **wlānäsä* but further connections are unknown. Surely to be rejected is VW's suggestion (577) of an old compound of **w(e)l-* 'turn' + **ōmso-* 'shoulder.'

lāṃs- (vt.) 'work, build, accomplish, fulfill, perform'

Ps. II /**lāṃs**$^{'ä}$/$_{e}$$^{'}$**-**/ [MP -, -, lāṃṣtär//-, -, laṃsseṃtär; Ger. laṃsalle]: *lāṃs lāṃṣtär* (551a4^{C}), *śale amokäcci ṣameṃ Śimprayentse patsānkäś skakanma laṃṣṣeṃträ* 'at the same time artisans are present; they are building balconies near Śimprāye's window' (TEB-74-3/THT-1574^{Col}]); Ko. II (= Ps.) [MPOpt. -, -, laṃṣṭär//; Inf. lāṃs(t)si]: *k$_{u}$se ṣamäne aletstsai aśīyantse yākwa lāṃssi aiṣṣäṃ* 'whatever monk gives wool to an unrelated nun to work' (PK-NS-18A-a1^{C} [Thomas, 1978a:238]); Pt. Ib /**lāṃṣá-**/ [MP laṃṣāmai, laṃṣātai, laṃsāte//-, -, laṃsānte]: *lānt* [lege: *lāns*] *laṃṣṣāte poyśiññe* 'he has accomplished the work of the Buddha' (288a2$^{C/L}$), *śtwer komtsa laṣṣāte* 'he has worked for four days' (Otani II-12a14^{Col} Ching and Ogihara, 2012:81]), *kwarsär orocce pat lāṃṣatai* 'thou didst build a great stupa a league [in length]' (Qumtura 34.g3$^{C/Col}$ [Pinault, 1993-94:175]); PP /**lālā́ṃṣu-**/: *cotit yamaṣṣa-me toy aśiyana po lalāṃṣuwa stare* 'he accused them: these nuns have worked everything' (PK-AS-18B-a2^{C} [Pinault,

1984b]), ///*śātre lalāṃṣaṣ* [lege: *-oṣ*; neglect of *o*-diacritic] *tākacer* ‘you will work on the grain’ (PK-LC-XXI, 2[Col]). ■A derivative of *lāṃs*, q.v.

lākṣ (n.) ‘lac’ (a medical ingredient)

[lākṣ -, -//] (W- passim[C]). ■From B(H)S *lākṣā-*. ►Also possibly *patalakṣāṣṣe*.

[x]lākṣo* (or **lakṣiye***?) (n.) ‘?’

[-, lakṣaintse, -//] (THT-1535a5[E]). ●Perhaps a medical ingredient as this would appear to be a medical text.

lāñe (nf.) ‘flood’ (?)

[lāñe, -, lāñ//lāñi, -, -] *mäkte tne lāñe nakṣäṃ sarmana taṃtsäṣṣäṃ pya[py]aiṃ kauṣäṃ okonta* ‘as the flood destroys the seeds, scatters the flowers, and kills the fruits’ (33b7[C]), *swāsäskau keṃtsa tsainwāṣṣai l[ā]ñsa* ‘I rain on the earth with a flood of weapons’ (93b4[C]), [medical ingredients] *lāñi yamaṣṣallona* ‘[medical ingredients] streams [are] to be made’ (W-2a6, W-3a6); **—lāñäññe*** ‘prtng to a flood’: /// *lāññe war keräṣṣeñca* • = B(H)S *(śarat)salilahāsini* (IT-202a5[C] [cf. Couvreur, 1966: 178]).

●On the basis of the Sanskrit equivalence at IT-202a5, Couvreur suggests (followed by VW:257) that *lāñe* means ‘autumn’ (i.e., that it is the translation of B(H)S *śarat-*). However, it seems just as likely that the Tocharian translation of *śarat-* is lost in the lacuna and that *lāññe war* is the translation of *-salila-* ‘water, flood, etc.’ Thus we return to the translation offered by Sieg and Siegling (1949), ‘Hochwasser,’ that allows us to include under this lemma the two attestations in the Weber-McCartney MS.

■If correctly identified as to meaning, we perhaps have a trace of a PIE *leh_2- ‘± fill with water, flood’ seen in Hittite *lahw-* ‘pour’ (< *leh_2-w-*) and maybe Latin *lāma* ‘slough, bog, fen’ (< *‘flooded ground’?) (MA:448). Also possible, though to my mind less likely, is Isebaert’s connection (1987a) with Lithuanian *vilnìs* ‘wave’ from PIE *$w\d{l}h_x ni$- (and thus related to *yolme*, q.v.), despite his insistence on a translation ‘autumn.’ Isebaert would derive the Tocharian from the same form as the Lithuanian, but since PIE *-$\d{r}H$- seems to have given Tocharian *-äR-* (cf. *pärweṣṣe* ‘first’ from *$p\d{r}h_2 wo$- or *pällent-* ‘full (of the moon)’ from PIE *$p\d{l}h_1 no$-), we would probably have to reconstruct *$wle/oh_x ni$- which makes the Lithuanian-Tocharian equation less compelling.

lātk-, ►see letk-.

lāntsa (nf.) ‘queen’

[lāntsa, lāntsoy, lāntso//lantsona (K-T), -, -] *Ylaiñikteṃ* [lege: *Ylaiñikte*] *Śaci lāntsompa* ‘Indra with [his] queen Śaci’ (296b8[L]); **—lantsoṣṣe*** ‘prtng to the queen’: • *tāṃ telkiṣṣe maṇḍālmeṃ ltusai lantsoṣṣai [wertsyai]* ‘the queen’s retinue having emerged from the *maṇḍala* of sacrifice’ (345a2[L]). ■A feminine derivative of *walo*, q.v. (As if) from PIE *$wleh_a ntyeh_a$-.

[x]Lāpar* (n.) ‘Lāpar’ (PN of a place)

[-, -, Lāpar//] *yurpāṣkaṣṣi wsar y lāpar nannañ(e)m(eṃ) śak-kṣunaṣṣe ṣkāraine ailye sesamaṣṣe wai - kesa kärnātsi ywārtsa yaltse* (Bil 3.1/THT 4059[Col] [Schmidt, 2001:22]); **—[x]läparñne** ‘prtng to Lāpar’: *lāpārñne Carśole k_uśāneṃ peri 75* ‘C. From Lāpar owes 75 k_uśane*s*’ (THT-4000, col. 1 -a1[?]), *laparñe* /// (THT-4000, col. 5, -a6[?]).

Lābhasatkār* (n.) the name of a Buddhist work [‘honoring acquisition’]
[-, -, Lābhasatkār//] (S-4a5/PK-AS-4Aa5^{C}); **—lābhasatkārṣṣe** ‘prtng to the honoring of acquisition’ (277a1^{C}). ■From B(H)S **lābhasatkara-* (not in M-W or Edgerton).

ˣlār- (vt.) ‘?’
Ko. IXb /**lārsk**$^{'ä}$/$_{e}$**-**/ [MPOpt lārṣṣīmar, -, -//] */// ṣuk-pikulaṃñe källoymä laṃlñ= ostameṃ /// s[o]motkäṃñe mā ceṃ lārṣṣīmar • klañci[m] ///* ‘may I achieve a seven-year period of monasticism… likewise may I not *lārsk-* them; may I doubt …’ (THT-2251a3$^{?}$). ●/■Meaning and etymology unknown. On formal grounds it is just possible that just as *krāk-s-* is a denominative of *krāke* ‘filth,’ so is *lārsk-* a denominative to *lāre* ‘dear, beloved.’

lāre (adj.) ‘dear, beloved’ [*lāre yām-* ‘to love; keep company with’ (tr.)—takes an accusative object]; (n.) ‘dear one, beloved’
[m: lāre, larepi, lareṃ (voc. lāre)//lareñ, -, larenäṃ ~ lareṃ (voc. lareñ)] [f:-, -, laryai (voc. lariya)//-, -, larona] *empreṃ pilko lāre pyāmtsar* ‘love the true insight!’ (128a5^{E}), *lareṃ śaulä* ‘dear life’ (IT-105a2^{E}), *ṣ[añ] śaults=olypo lareno :* ‘[is] dearer than [your] own lives’ (14b5^{C}), *lareṃ weṃ no mā eñcareṃ* ‘[if] one speaks a friendly [word], and not an unfriendly one’ [*lareṃ* = B(H)S *priyam*] (20a8^{C}), *tsremar lareṃ s$_{ä}$swaśkaṃmeṃ :* ‘I am separated from [my] dear children’ (46a4^{C}), • *kwīpe lāre yamaṣṣeñca ///* = B(H)S *hrīniṣevi* (306a1^{C}), *lāre yamīträ* = B(H)S *bhajeta* (308a3^{C}), *lāre yamaṣälyi* = B(H)S *sevitavyā* (308a4^{C}), *lāre yamasträ* = B(H)S *upasevate* (308b8^{C}), *rṣākeṃts lānte śeśśarsoṣ yänmoym īke kekesoṣ cwī larempa* ‘may I obtain the extinguished place [i.e., nirvana], made known by the king of seers, with his love’ (S-3a6=S-4a1^{C}), *papālaṣ cau aiśaumyeṃts krentaṃts lareṃ* ‘this [thing] praised by the wise and dear to the good’ (S-3b5^{C}); **—lareṣṣe*** ‘dear, beloved’: *pātär-mātär-s$_{ä}$sūwerṣṣe lareṣṣana ñemna* ‘the dear names of father, mother, children’ (266a2/3^{C}); **—lare-yok** ‘lovelike, dear’: *lare-yok karuntsa* ‘with lovelike pity’ (72a2^{C}).
■From a virtual PIE **leh$_{a}$d-ro-* ‘dear’ [: Russian *ladyj* ‘dear,’ *lada* ‘wife,’ Lycian *lada* ‘wife’ (Winter, 1965a:191; MA:358) and also Armenian *ałatem* ‘love, caress,’ Sanskrit *lāḍayati* ‘desires,’ Kashmiri *lāra* ‘husband,’ *löri* ‘wife’ (Witczak, 2003:84-85)]. The Armenian may mean we should reconstruct an initial **h$_{x}$l-*. Otherwise VW (629) or Hilmarsson (1991:124). ►Also **larauñe**, **larekke**, **lareññ-**, and possibly **lārsk-**.

lāl- (vi.) **G** ‘exert oneself, make an effort, be tired’; **K** ‘tire (tr.), subjugate’
G Ps. IXa /**lālā́sk**$^{'ä}$/$_{e}$**-**/ [A -, -, lalaṣṣäṃ//-, lalaścer, lalaskeṃ; Ger, lalaskemane]: *lalaścer mā yes cimpalyi neścer* ‘you are tired and not capable of/// (THT-1554b$^{?}$ [TVS]); Ko. IV /**lālyí(ye)-**/ [A lalyyau,,-, //; Inf. lalyitsi]: */// lalyi lalyitsi ṣkas pāramitänta it[e] yāmtsi* (580a2^{L}); Pt. VII /**lālyíyā**-/ [A -, lal(yi)yasta, lalyīya//]: *pernerñesa l[a]lyasta nette-[sū]trä akalṣlyeśc yamṣa-c perne [poyśiññe]* ‘through glory hast thou exerted thyself; the *Nīti-sūtra* has brought thy Buddha-worth to the disciple’ (203a2$^{E/C}$), *[po]yśiñ=ikeś lalyyasta pernerñenta kraupāt[ai :]* ‘thou hast striven for the position of a Buddha; thou hast gathered distinctions’ (206a3$^{E/C}$=249a1^{C}), */// lalyīya kärsteś śaiṣṣsentse* ‘he worked hard for the good of the world’ (THT-1214b2$^{?}$); PP /**lālā́lo**-/: *pilycalñene lalālu laukito rṣāke tākaṃ* ‘having made much effort in zeal, the guest will be a seer’ (107a6^{L})*, mā lalālu mā*

ṣpä śakets so$_i$ lalaitau ṣamāñememeṃ mäsketär ‘having made no effort and having deviated from monasticism, he is no son of the Śakyas’ (333a5^{C}).

K Ps. IXb /**lā́läsk**$^{'ä}$/$_{e}$**-**/ [A -, -, lāläṣṣäṃ//]: */// kärtse-yamiṃ lāläṣṣäṃ* ‘he tires out the benefactor’ (THT-1340a7$^{?}$).

■Probably (with VW:256-7) we should connect this word with PIE **leh$_1$d-* ‘be fatigued,’ Gothic *letan* ‘allow, let,’ Albanian *lodh* ‘tire (tr.),’ etc. (P:666; MA: 588; cf. LIV:400)] (VW:256-7). VW suggests a denominative origin from a putative **lh$_1$d-l-*, but perhaps we have a special phonetic development of of pre-Tocharian **-ôn-* in a nasal present (**ləðnə- < *lh$_1$d-n(e)h$_a$-*, cf. Albanian *lë* ‘let’ (< **lədnō*). ►See also **lalyiye** and **alālätte** and, more distantly, **ylāre**.

läk- (vt.) **G** ‘see; look at; catch sight of; visit, behold; look forward to’ [(vi.) ‘look’] [*lakle läk-* ‘suffer’]; **G** MP ‘be seen, be(come) visible, appear’; **K**^{4} ‘make see, show’

G Ps. IXa /**läkā́sk**$^{'ä}$/$_{e}$**-**/ [A lkāskau, lkāst, lkāṣṣäṃ//lkāskem, lkāścer, lkāskeṃ; MP -, lkāstar, lkāstär//; AImpf. lkāṣṣim, -, lkāṣṣi//-, -, lkāṣyeṃ; MPImpf. -, -, lkāṣṣītär; *nt*-Part. lkāṣṣeñca; *m*-Part. lkāskemane; Ger. lkāṣṣälle]: */// proskaiṃ lkāṣṣäṃ wrotsana : ... nraine tänmasträ lkāṣṣäṃ lkle[nta] ///* ‘he sees great terrors … he is [re-]born in hell and sees sufferings’ (14b4^{C}), *pilko[s=ā]ñmālaṣkeṃ lkāṣṣän-me* ‘with a compassionate glance he looks at them’ (88a6^{C}), *eśanetstse no mā lkāṣṣäṃ* = B(H)S *cakṣuṣmān vā na paśyati* (IT-70^{C}), *k$_u$ce lkāścer-ne* ‘when you see him’ (THT-1680a2$^{?}$); *lkāsträ ṣäñ āñmä* ‘he sees himself’ (121a5^{E}); *Puttisene ce saṅkrām lkāṣi taiseṃ terisa cowai carka* ‘whatever monastery P. visited, he robbed in the same fashion’ (PK-DAM.507a8^{Col} [Pinault, 1984a]), *kälymiṃ läkāṣyeṃ cey* ‘they looked [in every] direction’ (108b5^{L}); *ekäṣ saimacce yak vijñāṃ lkāṣeñca se* [*lkāṣeñca* = B(H)S *darśanaṃ*?] (194b6$^{C/L}$), *etsarkällecci cmelle ktsaitsäññentse āke lkāṣṣeñcañ* = B(H)S *ātāpino jātijarāntadarśinaḥ* (U-2a4), */// [te]lki yāmi yarpo lk[āṣṣe]ñca* ‘[if] he sacrificed [for a year], looking for merit’ (= B(H)S *saṃvatsaraṃ yajeta puṇyaprekṣī*) (IT-884a1$^{?}$+B-307b4^{C} [Peyrot, 2008b:107]); Ko. V /**läkā́-**/ (in the middle also = Ps.) [A lakau, lkāt, lakaṃ (lkāṃ-ne)/ /lkām, lkācer, lakaṃ MP -, -, lkātär//-, -, lkāntär; AOpt. lkoym, -, lakoy//-, lkoycer, lkoyeṃ; MPOpt. //-, -, lkoyentär; Inf. lkātsi; Ger. lkälle* ‘visible’]: *lakaṃ* [sg.] *klyauṣäṃ wat yark=alyekepi* ‘he sees or hears of the honor [paid] to another’ (33b4/5^{C}), */// pelkiñä lka<ṃ> tsälp[at]sisa saṃsārmeṃ* ‘on account of … he/they will look to being saved from the *saṃsāra* (THT-1860b6^{A}), *śwālyai ālyine naumyeṣṣe kṣātre l[k]ā[t]* ‘thou wilt see a jeweled umbrella on the right palm’ (567a2$^{C/L}$); *su lkāträ ñyatsene* ‘he is seen in danger’ (255a3^{A}), *73 kautaläñe yetsentse misāṃts lkāntär-c īlārñe :* ‘the fissuredness in thy skin [i.e., wrinkledness] and flaccidity of thy flesh will be visible’ (5b6^{C}); • *lkoym-c kr$_u$i ynemane ypauna kwṣainne* ‘whenever I would see thee going among lands and villages’ (246a1^{E}); *lkātsiśc* = B(H)S *darśanāya* (PK-NS-12a3^{C} [Couvreur, 1967 [1969]:153]), [in Manichean script] *[l]k'sy* (Gabain/Winter [1958:11]); *cwī lkāllona läklenta* ‘his sufferings [are] visible’ (81a6^{C}), *mā ṣ pāträ [lkā]lle nest* ‘thou wilt not be able to see [thy] father’ (85b6^{C}); Ipv., see **pälk-**; Pt. Ib /**lyākā́-**/ [A lyakāwa, lyakāsta, lyāka (lyakā-ne)//lyakām, lyakās(o), lyakāre (lyakār-ne); MP -, lyakātai, lyakāte/ /-, -, lyakānte]: *Indre kārpa rṣākäññe weṣ myāskate stām ñor cau lmoṣ lyakāre* ‘Indra

descended and changed into the guise of an *ṛṣi* and they saw him seated under a tree' (107a7[L]), *kälymiṃ läkāṣyeṃ ... ṣ lyakār-ne* 'they were looking [in all] directions and they caught sight of him' (108b5[L]); PP /**lyelyáku-**/ (and rarely /**leláku-**/ [see the absolute]): *lyelyaku* = B(H)S *dṛṣṭaṃ* (IT-202a1[C]); **—lyelyakor** 'perception, observation': *lyelyako[r]* = B(H)S *dṛṣṭaṃ* (196b6[C/L]); **—lyelykormeṃ**: *läklessont lyelyäkormeṃ* 'having seen the suffering one' (123a7[E]), *[Ā]nandeṃ lelkormeṃ* 'having seen Ānanda (A-2a1/PK-AS-6Ca1[C]); **—lkälläññe** 'sight, insight; contemplation; gaze, look': */// kly[omo] lkälñesa kᵤse kekenu tākaṃ tne :* 'the noble one who will be provided with insight' (14a7[C]), *lkälläñesa tañ ersna späntälñe wes yainmoṣo* 'by contemplation of thy form we [have] obtained confidence' (PK-AS-17A-b3[C] [Pinault, 1984:169]); *ontsoyce lkälñe* 'insatiable gaze' (IT-164b5[E]); **—lkälñe-yärm** 'visible dimension, visible sphere' (PK-AS-17A-a2/3[C] [Pinault, 1984:168]).

K Ps. IXb /**lákäsk**ᵃ**/**ₑ**-**/ [MP lakäskemar (?), -, -//; *nt*-Part. lakäṣṣeña; *m*-Part. lakäskemane]; Ipv. II /**pälyákā-**/ [Asg. pälyaka]: *walo weṣṣäṃ snai nerke pälyaka-me* 'the king says: "let us see/show us without delay!" ' (PK-NS-31b4[?]); Ipv. IV /**pälákäsk-**/ [APl. plakäskes] *plakäskes* 'show yourselves!' (PK-AS-17Da5[C]); Pt. IV /**lákäṣṣā-**/ [A -, -, lakäṣṣa//]: *raddhi ceyknesa lakäṣṣa-me* 'he showed them in this fashion the magical power' (108b4[L]); **—lakäṣñe** 'proof, manifestation': *[tu-]yknesāk kekamoṣepi raddhi lakäṣñe ste* 'magical power is the proof of the one thus come [*scil*. the Buddha]' (108b7[L]); **—lakäṣñeṣṣe** 'prtng to proof or manifestation' (108b4[L]); **—lelakäṣṣor** '?': */// l[e]lakäṣṣor tāka* (178b1[C]).

●The paradigm is completed by **pälk-**, q.v. ■ AB *läk-* reflect PTch **läk-*, probably from PIE **leĝ-* 'gather' [: Greek *légō* 'pick up; count, tell,' (later) 'say,' Latin *legō* 'pick up, gather; pick out (sounds, sights), scan, read, peruse,' Albanian *mbledh* (< **hₐembʰi-leĝe/o-*) 'gather, collect, pick' (P:658)]. The Tch meaning reflects 'gather with the eyes' or the like and is partially paralleled in Latin. In West Germanic we have Old English *lōcian*, Old Saxon *lōcōn* 'look,' in origin an iterative-intensive of this root (PIE **lōĝehₐye/o-*), exactly matched morphologically by (Doric) Greek *lōgáō* (in turn semantically equivalent of *légō*). Other semantic parallels are OHG *lesen* 'gather; read' and Spanish *catar* 'look' from Latin *captāre* 'lay hold of, snatch, chase.' The Tch present *läkā-* corresponds to Latin **legā-* seen in *ēlegans*, etc. The TchB preterite *lyāka* (= A imperfect) from **l̥i̯ēk-ā-* matches Latin *lēgī* and Albanian *mblodha* (< **hₐembʰi-lēĝ-*). Holthausen (1932-34:205) compared the Tocharian words with *look*, etc. (cf. also Anreiter, l987b:100-106); Lane (1948:307- 308) compared the Tocharian words with Latin *legere*, etc. No one has heretofore brought the Tocharian, Germanic and Latin-Albanian-Greek forms together.

Not likely, because the change of PIE **-u-* to Tch *-ä-* appears to be quite late (late enough to affect the outcome of Sanskrit borowings, *buddha* > *pat*, *sukha* > *sakw*), is a derivation from the zero-grade of PIE **leuk-* (the analogical zero-grade is seen in *luk-*), as preferred by Meillet and Lévi, 1911:462, VW:258. Under this hypothesis, the preterit/imperfect *lyākā-* from PTch **l̥i̯ēkā-* would be a neological vr̥ddhi to the zero-grade *läk-*. ►See also **lkātsi**.

läkᵤtsetstse (adj.) 'shining, bright, brilliant'

[läkᵤtsetstse, -, läkᵤtsecce//läkᵤtsecci, -, läkᵤtseccem] [f: //läkᵤtsetstsana, -, -]

[kauṃ] pärkasta läktsetse ‘thou didst rise [like] the brilliant sun’ (207a1$^{E/C}$), *sū[rya]kāṃtṣi kerci ramt läktseci 14* ‘like bright swords of sun-crystal’ (73b4^{C}). ■A derivative of **lak$_u$tse**, q.v., with the same meaning.

läk$_u$tsauña (nf.) ‘light, radiance, brilliance’

[läk$_u$tsauña, -, läk$_u$tsauñai//] *cpī kaunänts[e pudñä]kteṣṣepī läk$_u$tsewña ste* ‘it is his light of the Buddha-sun’ (135a6^{A}), *meñantse ściriṃts läktsauña* ‘the light of moon and stars’ (154b2/IT-4b2^{C}), *läktsauña* = B(H)S *prabhayā* (311a3^{C}). ■An abstract noun derived from *lak$_u$tse*, q.v.

läkleṣṣe, **läklessu**, ►s.v. lakle.

läksañ̈ñe ~ läksaiñ̈ñe, ►s.v. laks.

läṅk- (vt.) **G** ‘hang’; **K^2** ‘let hang, dangle’ [N-ś *läṅk-* ‘hang on to/be attached to’]

G Ps. I /**läṅkä-**/ [*m*-Part. läṅkamane] /// *läṅkamane ma lkātsi nta* /// hanging down [were the breasts which] no one is to see’ (IT-132b2^{C}); Ps. VIII /**läṅks$^{'ä}$/$_e$-**$^{'}$/ [//-, -, läṅksentär]: *22 okoś wnolmi läṅksenträ* /// ‘beings hang on to success’ (IT-156a1^{C}); Ko. I /**leṅkä-* ~ lā́ṅkä-**/: *kampāl mā päst kalatar matsisa kauc laṅkämc* ‘[if] you thou dost not bring the garment, we will hang thee high by [thy head]hair’ (PK-AS-18A-b3^{C} [Thomas, 1978:239]); Pt. I /**lāṅkā́-**/ [//-, -, laṅkārne)] (THT-1428a3^{E}).

K^2 Ps. IXb /**lā́ṅkäsk$^{'ä}$/$_e$-**/ [*m*-Part. laṅkäskemane]: *mā wätsitse* [lege: *wästsitse*] *kepec ette laṅkaskemane yanmaṣṣälle 21 mā kepec ette läṅkäskemane osne ṣmalle* ‘one [is] not to enter dangling the border of the garment 21; one [is] not to sit in a house dangling the border’ [= B(H)S *vikṣiptika-* or *vinyastika-*, neither of whose meanings is clearly known] 322a4/5$^{E/C}$); Ipv. I /**p(ä)lā́ṅk-**/: [APl. pälaṅkso]: /// *särkameṃ plaṅso-ne* ‘let him dangle from the back’ (?) (THT-1507a3^{L}).

■ AB *läṅk-* (cf. also TchA *ylaṅkaṃ* ‘in suspense’) reflect PTch **läṅk-* from PIE **leng-* [: Sanskrit *raṅgati* ‘moves (intr.) back and forth,’ Lithuanian *lingúoti* ‘swing, move back and forth,’ and other nominal derivatives in Baltic, Slavic, and Albanian (P:676; MA:62)] (VW, 1941:55, VW:260). The semantic develop-ment is from ‘swing’ to ‘hang.’ Less likely is a connection with **lenk-* ‘bend’ (Couvreur, 1950:129). ►See also **leṅke** and the following entry.

läṅkamo* (adj.) ‘hanging, pendulous’

[f: /läṅkamñane, -, -/] *läṅkamñane päścane* ‘pendulous breasts’ (PK-NS-102b3$^{?}$ [Hilmarsson, 1989a:98]). ■An adjectival derivative of *läṅk-*, q.v.

lät- (vi.) **G** ‘go out, emerge’ [often in the phrase *ostmeṃ lät-* ‘leave home’ > ‘become a monk’; *wrantsai lät-* ‘go towards’], ‘be distributed’ [as of stores from a warehouse]; **K** ‘let go out’

G Ps. X /**lätnā́sk$^{'ä}$/$_e$-**/ [A lnaskau, -, lnaṣṣäṃ//lnaskem, -, lnaskeṃ; AImpf. lnaṣṣi//-, lnaṣyeṃ ~ lännaṣyeṃ; *m*-Part. lnaskemane]: *: n[e]rvā[n]äś po aiwolyci mäskentär lnask[eṃ] ostmeṃ :* ‘they are all directed to nirvana and go out from [their] house [i.e., become monks]’ (30b1^{C}); *[ka]ntwo koynameṃ parna lnaṣṣi-ne* ‘his tongue emerged from [his] mouth’ (88a1^{C}); *: lnaskemane mokocmeṃ yenteṃ lkāṣṣäṃ :* ‘he sees the winds emerging from the big toe’ (41b4^{C}); Ko. I /**lā́tnā́-**/ [A lannu, lant, laṃ//-, -, laṃ; AOpt. läññim, lyñit, lañ̈ñi//-, -, lañyeṃ; Ger. lalle*; Inf. lantsi]: *tumeṃ ñīś lannu* ‘then I will emerge’ (PK-AS-17D-a4^{C} [Pinault, 1991]), *18 lan<t> twe ostameṃ* ‘thou wilt leave home [= become a monk]’

(384a4[C]), *läṃ saṃsārṣṣe pelemeṃ* ‘he will emerge from the prison of the *saṃsāra*’ (274b5[A]); /// *ente läññam* [lege: *läññim* (*i*-diacritic missing)] *ostameṃ mā śāl yamīm* /// ‘if I become a monk, I will not make a *śāl* [i.e., house],’ with word-play, ‘I will leave my house, but not make a house’ (IT-44a2[E]), *lyñit [t]ve läklemeṃ* ‘mayest thou emerge from pain’ (295b6[A]), *waiyke-reki mantanta läññi-ñ koynmeṃ* ‘may never a lying word emerge from my mouth’ (S-3a6[C]), *[ono]lmi ostameṃ laññeṃ* [sic < **läññyeṃ*] • (391b6[C]); *ostmeṃ lantsi camñcer* ‘you can leave home’ (108a5[L]); Ipv. VI /**pälät-**/ [APl. platstso]: (DA-2b3/PK-NS-398b3[C] [K]); Pt. VI /**lät**ʾ[ä]**/**[e]ˈ-/ [latau, lac, lac (lca-ne)/-, -, ltais/-, latso, lateṃ]: *latau ostmeṃ* ‘I left home’ (400b3[L]), *kr$_u$i twe pärweṣṣa* [lege: *pärweṣṣe* (*e*-diacritic missing)] *läc mātri kektseñmeṃ* ‘if thou hast first emerged from [thy] mother’s body’ (224a2/3[A]), *Sudarśaneṃ pañäkte wrantsai lac* ‘thou didst go towards the buddha S.’ (Qumtura 34.g7[C/Col] [Pinault, 1993-94:175]), *pūdñäkte lac lenameṃ [tso]ṅkaiko :* ‘the Buddha emerged from [his] cell at dawn’ (5b3[C]), *wace meṃne Puñcaiyśe aṣkār lac* ‘in the second month P. went back’ (G-Su26[Col]), /// *warttoṣca läco* ‘went towards the forest’ (THT-1248b2[E]), *pärweṣe kṣu<ṃ>tsa rapaṃñe menne triyākane* [sic] ... *[yo]kalle mot lac* ‘in the first regnal year, on the thirtieth day of the month of *rāp*, wine to be drunk was distributed’ (Ohigara and Pinault, 2010:176]), ‖ *te weweñ[o]rmeṃ ltais ñaktene* ‘having said this the two gods went out’ (88b5[C]), *latso ñk=ostameṃ kselñeṣṣ=akālksa* ‘you left your homes because of the wish for nirvana’ (33a8[C]); PP /**lätú(we)-**/ (most commonly in the quasi-compound *ostmeṃ ltu* ‘monk’ [< *‘one who has left home’]); — **lalñe** ‘emergence, going out, departure, exit’: *[ostmeṃ] lalyñe ṣamāññe* ‘leaving the house for monasticism’ (35a6[C]), *lalñe* = B(H)S *niryāṇaṃ* (543a6[C]); — **lalñeṣṣe** ‘prtng to emergence, etc.’: *[• ostmeṃ] lalñeṣṣe akālk räskre tsäṅkā-ne* • ‘a strong wish to leave home arose to him’ (372b2[C]).

K Ps. IXb /**lántäsk**ʾ[ä]**/**[e]**-**/ [A //-, -, lantäskeṃ]: *läntäs[k]eṃ[n]e* /// (522b8[C]); Ipv. VI /**pälyátsā-**/ (< pälyätsā-) [MPSg. plyatstar]: *[ostmeṃ] plyatstsar-me tsalpäṣ-ṣar-me [lklemeṃ]* ‘call us out of the house; free us from suffering!’ (108a9[L]).

●For details of the paradigm, see TVS.

■ AB *lät-* reflect PTch **lŭt-* from PIE **$h_1$leud^h-* [: Greek *eleússomai* ‘I will come, go,’ *éluthen* ‘he went,’ Old Irish *luid* ‘he went,’ Tocharian *lut-* ‘drive out’ (P:306-307; MA:228; LIV:248f.)]. The TchB preterite *latau*, *lac* presents a remarkable correspondence with both Greek and Celtic: Greek *éluthon*/*éluthen*, Old Irish *lod*/*luid*. All reflect PIE **$h_1$lud^h-óm*/*$h_1$lud^h-ét*. The rest of the Tocharian paradigm is mostly from a PIE **$h_1$lud^h-nu-*. This explanation goes back to Cardona (1960) and, independently, to Cowgill (reported by Winter) and Lane (both 1962) and is wrongly rejected by VW:259-60 (with previous literature). The present in *-näsk-* and the subjunctive in *-n-* are an iterative-intensive in **-nu-sḱe/o-* and present **-nu-* respectively. While **$h_1$leud^h-* shows no evidence of a *nu*-present in Indo-European, both similarly conjugated verbs, *rin-* and *sin-*, do [: Sanskrit *áriṇvan*, Sanskrit *asinvat*]. The *länt-* of TchA is probably to be derived by metathesis from **lät^{ʾ}ñä-*, the morphologically expected outcome of the strong grade **$h_1$lud^h-neu-* (cf. the third person plural *läñceñc* rather than the **länteñc* we would expect if we were dealing with an originally infixed verb (Jasanoff, p.c.).) The assimilation of *-tn-* to *-nn-* is probably the regular outcome of this cluster in

TchB. One should compare *sänmetstse* ‘entranced’ reflecting **sŭmne-* < **supno-*. Where found, the attested cluster *-tn-* (e.g. *kätnā-*) would appear to be the result of analogical restoration. ►See also **lut-**.

länt-, ►see lät-.

ˣläṅ(·)e- (n.) ‘?’

[-, -, läṅ(·)e- //] *[ono]lmi läṅ(·)e - meṃ tsälponträ ///* ‘may creatures be saved from the …’ (THT-1179 frgm. a-a5^{E}).

ˣläntaṣṣe* (adj.) ‘leaden, prtng to lead’

[f: läntaṣṣa, -, -//] (PK-NS-25b4^{C} [Pinault, 2000:82]). ●This word occurs as one of a list of materials of which bowls may be made. It corresponds either to Pāli *tipu-* ‘tin’ ([BH]S *trapu-*) or *sisa-* ‘lead’ ([BH]S *sīsa-*), or both (Pinault, 2000:97-98). (It would be much healthier for the user of the bowl if it is made of tin, rather than lead.) The adjective *läntaṣṣe* presupposes an underlying noun **lant* ‘lead/tin’ which may or may not be identical with *lant*, q.v., of otherwise unknown meaning (the fragmentary attestation, */// mā läntsa taṣällya ///*, might mean ‘it is not to be placed on lead’ but, then again, it might not). ■Etymology unknown. It shares certain phonological characteristics with other IE words for ‘lead,’ e.g., Latin *plumbum*, or English *lead*, but matches none.

läm-, ►s.v. ṣäm-.

läṣṭanta (npl.) part of a plant

[//läṣṭanta, -, -] */// pippäläṣṣana läṣṭanta wat śär taṣallona* (W-12a6^{C}).

ˣläs-, ►see s.v. āl-.

li- (vt.) ‘wipe away (♦tears), cleanse oneself, ♦sweep’

Ps. IXa /**liyā́sk**$^{'ä}_{e}$**-**/ [MP -, -, l(i)yāstär//]: */// [e]nte lyyastär-ne* • (IT-262a3^{C}); Ko. I /**li-**/(*?): ►see s.v. *lyat*; PP /**leleyu-**/: *$k_u$se po tārkaṃ eṅkalñanta* [lege: *-enta*] *po päst rintär wäntarwa pontäṃ krāstäṃ* [sic] *kerketseṃ : palsko leleyu po wäntarwameṃ* ‘whoever releases all passions, gives up all things, cuts off all fetters, [one who has] cleansed [his] spirit from all things’ (33a3^{C}).

●On the basis of the TchA present stem *lyās-*, I read TchB *lyyastär* as a defective spelling (neglect of the *ā*-diacritic) for **lyyāstär*. (The TchA initial *ly-* has been restructured from expected **lyy-* as *yā-* is for (B) *iyā-*.) The meaning in TchA seems to be quite clearly ‘wipe away, sweep.’ In the active it takes as a direct object *tkaṃ* ‘earth, dirt’ (e.g., on a road) while in the middle we have as direct objects ‘blood’ and, especially ‘tear(s).’ The context of B-107b4 allows the same sort of meaning. Morphologically parallel to *li-ā-* and *leli-u-* are *läk-ā-* ‘see’ and *lyelyäk-u-*/*leläk-u-* (though the latter usually has palatalization and the former does not).

■ AB *li-ā-* reflect PTch **läi(-ā)-* from PIE **leih$_x$(-eh$_d$)-*, otherwise seen only in Sanskrit *lī́yate* ‘disappear, vanish’ (VW:271). ►See further s.v. **lyat**.

lik- (vt.) **G** (always middle) ‘wash’ [object: one’s own body or part thereof]; wash away, rid oneself by washing’ [object: ‘dirt,’ etc.]; **K^{3}** (active) ‘wash’ [object: another person], (MP) ‘wash oneself,’ ‘be washed’ [*lau lik-* ‘wash away’]

G Ps. VIb /**lāikā́nā-**/ [MP -, -, laikanatär//]: *: laikanaträ krā[ke] ///* ‘he washes away filth’ (IT-262b4^{C}); Ko. V /**lā́ikā-**/ [MP //-, -, laikontär; Inf. laikatsi]: *: ce yāmorsa laikontär-ñ käntwaṣṣana yāmornta :* ‘by this deed may my deeds of the tongue wash away/be washed away’ (241b5/6^{E}); Pt. Ib /**lāikā́-**/ [MP -, -, laikāte// -,

-, laikānte]: *kārpa nāṣṣa lyyāsa wrenta po laikāte* ‘he descended, bathed, and washed all his limbs and bodily surfaces’ (107b4^{L}), *48 k$_u$se ksa llaikān[t]e* [sic] *yāmorṣṣana krakenta [:]* ‘whoever wash away the filths of deeds’ (244a4^{C}); PP /**lālā́ikā-**/; **—laikarmeṃ**: *[pi]ntwāt ykuwermeṃ lalaikarmeṃ ṣarne 70* ‘having gone begging and having washed [his] hands’ (1a5^{C}); **—laikalyñe** ‘washing away’: *po tserekwa : tuntse ñake laikalñe po saṃsārṣṣeṃ wnolmeṃmpa se ka ṣp tāko-ñ :* ‘all deceptions, may there be a washing away from me of them with all *saṃsāra*-beings’ [?] (271b2/3^{C}).

K^{3} Ps. VIII /**liks**$^{\text{'ä}}$**/$_{e}$-**/ [A -, -, likṣäṃ (likṣan-me)//; AImpf //-, -, likṣyeṃ; MP -, -, l(y)ikṣtär//; MPImpf. -, -, likṣītär//; Ger. l(y)ikṣalle]: *: näskäṣyeṃ lyikṣ[y]e[ṃ-ne] ///* ‘they bathed and washed him’ (42b7^{C}), *sonopitär līkṣītär wästsanma krenta yäṣṣitär* ‘he anointed himself, washed himself and put on good clothes’ (A-1a6/PK-AS-6Ba6^{C}); *taka śämña kwrāṣe malkwersa lyikṣalya* ‘then a human skeleton [is] to be washed with milk’ (M-3b6/PK-AS-8Cb6^{C}).

■ AB *lik*- reflect PTch **läik*- probably from PIE **wleik^{w}*- ‘liquid’ [: Latin *liquēre* ‘be clear, liquid,’ Latin *liquāre* ‘clarify, filter, liquify,’ Old Irish *fliuch* ‘humid’] (Lane, 1938:23, VW:262-263; cf. also de Vaan, 2008:345). Watkins (1962:62, fn.3) suggests the semantically far more satisfying equation of PTch **läik*- with PIE **neig(^{w})*- ‘wash’[: Greek *nízō* ‘I wash,’ Old Irish *nigid* ‘washes,’ Latin *pollingō* (< **por-ningō*)]. Watkins talks of “an assimilation of *n*- to *l*-” but there appears to be nothing to assimilate to here. Perhaps, however, we have some sort of conflation of PTch **läik*- and ***näik*-. ►See also **laike** and **laiko**.

lit- (vi.) ‘pass on, move; fall down’

Pt. Ia /**litā-**/ [A -, -, lita//]: *6 te ṣarmtsa lita su Hetubālike bhavāggrä postäññe yai* ‘for that reason H. passed on and went at last to the highest existence’ (282b7^{A}); PP /**lito-**/: *: somonaṃts no aṃtsanemeṃ litau aṃ[śuk] ///* ‘the *aṃśuka*-garment slipped off the shoulders of some [of them]’ (IT-132b3^{C}).

■ AB *lit*- reflect PTch **läit*- from PIE *leit(h$_x$)*- ‘go (away)’ [:Avestan *raēθ*- ‘die,’ Gothic *galeiþan* ‘go,’ Old English *līþan* ‘go, travel,’etc. (other Germanic cognates, P:672; MA:228; LIV:410)] (Lane, 1938:23, VW:263, Cheung, 2006: 309). De Vaan (2008:346) would add Latin *lītus* ‘sea-shore, coast’ and Beekes (2010: 870) *loítos* ‘tomb’ (Hesychius). ►See also **lait**- and the next entry.

litk- (vt.) ‘remove, avert, eliminate’

G PP /**litku-**/: */// pilko litku rano käṣṣīññe* ‘the teacher’s gaze [was] withdrawn/ averted’ (587a5^{A}).

^{1}K Ps. II /**lyeitk**$^{\text{'ä}}$**/$_{e}$-**/ [A //-, -, lyaitkeṃ]: *81 ket ait yoktsi sātk=onwañña pelaiyk-neṣṣe lyaitkeṃ teki mantanta ṣäp srukentär cai* • ‘to whomever thou givest to drink the immortal remedy of the law, they will avoid sickness and never die’ (212b3/4$^{E/C}$). ●Conjoined with a certain present (*srukentär*), it is far more likely that *lyaitkeṃ* is a present too rather than the subjunctive usually assumed. For *lyecciṃ* usually put here, see s.v. *letk*-.

^{2}K Ps. IXb /**lyítkäsk**$^{\text{'ä}}$**/$_{e}$-**/ [A -, -, lyitkäṣṣäṃ (?)//; AImpf. -, -, lyitkäṣṣi//]: */// cau ykemeṃ ly[i]tkäṣ[ṣi] ///* (108b2^{L}); Pt. III /**leitkä- ~ leitkäsā-***/ [A //-, -, laitkar]: *soyāre laitkär tekī* ‘they were satiated and avoided sickness’ (IT-163a2^{E}). ●At least partially overlapping in meaning with the first causative of *wik*-, q.v. ●The preterite may belong to the first causative rather than the second.

■ AB *litk-* reflect PTch **läitk-* from a putative PIE **leit-sḱe/o-*, the derived causative of **leit-* 'go (away)' (Pisani, 1942-43a:26-27, VW:263-4). ►See also **lit-** and **lyitkw**.

li(n)- (vt.) '± place' [?]

Ps. V. /**linā́-**/ [Ger. linālle]: *t[aka] erkaune lyinālle* 'then [the skeleton] is to be placed in the grave' (M-3a7/PK-AS-8Ca7^{C}), *sanatse twerene lyinālle sāṃ nakṣträ* 'it [is] to be placed in the door of the enemy; the enemy is destroyed' (M-3a8/PK-AS-8Ca8^{C}). ●The reading with *-n-* rather than *-t-* is that of Filliozat (1948) and is insisted upon by Couvreur (1954c). Sieg (1954) reads *-t-* and, with Krause (1952), would combine this entry with *lit-*, q.v. The fact that this word is clearly transitive makes the latter combination very unlikely.

■From PIE **li-n(e)h$_a$-* [: Hesychian *línamai* 'trépomai' ('turn one's steps, turn in a certain direction; be turned in a certain direction'), Gothic *aflinnan* 'go away,' Old English *linnan* 'stop,' etc. (P:661; MA:528)]. The Tocharian form shows a rebuilt zero-grade (see Adams, 1978), i.e., **läinā-*.

lip- (vi.) 'remain, be left over'

Ps. III /**lípe-**/ (sic!) [MP -, -, l(y)īpetär//-, -, l(y)ipentär; MPImpf. -, -, līpitär//]: *[traidhā]tuk saṃsār tsakṣträ yke-postäṃ pwārs=ānityātṣe mā lipeträ ksa* 'the threefold *saṃsāra* burns step by step through the fire of inconstancy; nothing remains left over' (46b3^{C}); Ko. V /**lipā́-**/ [MP -, -, l(y)ipātär//; Inf. l(y)ipātsi]: • *malkwer ... päkṣalle ywārtsa lipāträ* • 'milk [is] to be cooked, half will remain' (IT-306a5^{C} [cf. Carling, 2003a]); Pt. Ia /**lipā́-**/ [A -, -, lipa//-, -, lyipāre]: *mā su ksa l[i]pa* 'nothing remained' (46b5^{C}); PP /**lipo-**/.

■ AB *lip-* reflects PTch **läip-* from PIE **leip-* 'remain' [: Gothic *bileiban* 'remain,' Old English *belīfan* 'id.,' Old Norse *leifa* 'remain over,' etc. (P:670; MA:528; LIV:408)] (Meillet, 1911:633, VW:263). Whether or not this **leip-* is ultimately the same as **leip-* 'smear with oil or fat' attested widely in Indo-European (cf. Greek *lípos* (nt.) 'fat, lard,' Lithuanian *lipaĩ* (pl.) 'glue'), Tch *lip-*, Gothic *bileiban* show that we have a remarkable Tocharo-Germanic correspondence. ►See also next entry.

l(y)ipär* (n.) 'remainder, residue, remnant' [usually found as part of quasi-compound *snai-l(y)ipär* 'without remainder, thorough, completely']

[lipär, -, lipär//] *kektseñṣe indri cpi k$_u$se lyīprä tākaṃ* 'bodily sense which will be a remainder [= will be left]' (119b3^{E}), *snai-lyipär* = B(H)S *aśeṣa-* (U-23a5^{E}), *[aknātsañ̃ñe]ṣṣ=orkamñe wīkäṣṣeñca snai-lyīpär* 'destroying the darkness of ignorance [to the point that there is] no remainder' (99b2^{C}), *peri lyipär* = B(H)S *p̣ṛṇaśeṣaṃ* (IT-187a5^{C}). ■A derivative of *lip-*, q.v.; (as if) from PIE **leip̣r̥*.

litsāve* (adj.) '?'

[//litsāvi, -, -] *kete tverene kātaṃ ceu osne śāmna litsāvi mäskeṃträ* '[if] one strews [it] in the door of whomever; the people are *litsāvi*' (M-2/PK-AS-8Ba4^{C}).

lu- (vt.) 'send'

Ps. III /**lyewé-**/ [MP lyewemar, -, lyewetär//-, -, lyewentär; MPImpf. -, -, lyewītär//; *m*-Part. lyewemane]: *śāmna • wī • Yurpāṣkaine • lyewetär • ṣe Waśampile ñem* 'he sends two people to Y., one [is] W. [by] name' (LP-3a3^{Col}), *lyewentär ṣemi* = B(H)S ///*[pra]sthāpayanty eke* (543a4^{C}), *Mahāsaṃmati [lā]nte [e]piyacäñ̃ñe lyewītär caumpa ṣesa waṣamñe eṅkaṣṣitär* 'he sent a memento to

king M. [in order that] he could make a friendship with him' (PK-AS-16.3b6[C] [Pinault, 1989:157]); Ko. V /**lāwā-**/ [A -, -, lāwaṃ//]: *[pī]to wat lāwä* [lege: *lāwaṃ*] *su pī[to]* (316a2[E/C]); Ipv. I /**p(ä)ĺáwā- ~ p(ä)lúwā-**/ [ASg. plāwa; APl. pluwas]: *parso ette paiyka śka plāwa* 'he wrote a letter; send [a reply]' (492a2[Col]); Pt. Ia /**lyuwā́-**/ [A lywāwa, lywāsta, lyuwa//]: *parso lywāwa-ś plāś aṣkār mā lywāsta* 'I sent thee a letter [but] thou hast sent no [answer] back' (492a3/4[Col]), *[5]7 lyuwa ṣ parkāsaṃ walo śtwāra kälymintsa [:]* 'and the king sent a explanation in four directions' (21b2[C]), */// tāy papaikar lyuwa ///* 'he sent a document to her' (THT-1321a5[A]); PP /**lyäwó-**/: *lypaṣ* [lege: *lywoṣ*] (492a2/3[Col]), *wi dhatuṣṣa[na] lypauwa* [lege: *lywauwa*] *kleśanma ṣkas eṣemeṃ mäskentär-ne* 'the *kleśa*s belonging to the two *dhātu*s, altogether six [in number], have been sent by him' [?] (591a3[L]).

●The attested shape of the past participle, only attested in Late Tocharian B, would appear to be an "umgekehrter Schreibung" for the expected **ly(ä)wo-* in a variety of TchB where intervocalic *-p-* often fell together with intervocalic *-w-* (K. T. Schmidt, 1986:640). See also Peyrot (2008:150-151).

■ AB *lu-* reflect PTch **läu-* from PIE **leu(h$_x$)-* 'cut off, separate' [: Sanskrit *lunā́ti* 'cuts (off),' Greek *lúō* 'loose, free,' Latin *luō* 'loose, free, pay off,' etc. (P: 681-2; MA:481; LIV:417; de Vaan, 2008:353)] (VW, 1941:54, VW:268; Beekes, 2010:881-882 recontructs a very unlikely **lh$_1$u-*).

[1]luk- (vi/t.) **G** 'grow light, light up [of the night as dawn approaches] (intr.) ' [*luk-yṣīye* '± 'dawn']; (figr.) 'to get clarity' (?); **K[2]** 'light (up), bring light to, enlighten' (tr.)

G Ps. VIII (see below); Ko. III /**lyuke-**/ [MP -, -, lyuketär//; Inf. lyuketsi]: *mäkte lwasāntso auṣuwaṃts ṣesa lyuketrä yṣīye* 'as, the animals dwelling together, the night will grow light' (46a7[C]), *naimañ̈ñe ṣkasne lyukesiś paikāwa .e ///* 'on the sixth of the first month I wrote to him/them/you to get clarity' (?) (THT-2706a3[?]); Pt. III /**leukä-* ~ leukäsā-**/ [MP -, -, lauksāte//]: *lauksāte yṣīye* 'it dawned' (ST-42.2.1-b1[A] [Broomhead, 1962, 312; Hackstein, 1995:124]) [●this preterite III, with fixed vowel *-au-* and no palatalization is not to be confused with the palatalized and ablauting preterite III of the causative (below); *lauksāte* comes from an Archaic text and is therefore no witness to second-syllable stress]; **—lalaukar*** 'light, illumination': *[yṣi]ntse lalaukarne* 'at dawn' (568a4[C/L]) [●the shape of the abstract noun derived from the preterite participle implies the (prior) existence of a preterite ***lāukā-**, but the fragmentary context invites caution as to its inclusion here at all].

K Ps. VIII /**luks$^{'ä}$/$_e$-**/ [A -, -, lukṣäṃ//-, -, lukseṃ; MP -, lukṣtar, -//-, -, luksentär; AImpf. -, -, lukṣi//; *m*-Part. luksemane]: */// po śaiṣṣe lukṣäṃ tumeṃ ar·///* 'he brings light to/illuminates the whole world. Therefore …' (IT-282[C]), • *aiyśam-ñeṣṣai läk$_u$tsauwñaiysa lukṣtar śaiyṣṣeṃ* 'thou dost illuminate worlds by the light of knowledge' (214a1/2[E/C]), */// luksentr=eśne :* 'the eyes light up' (IT-166a2[C]); Ko. II /**lyuk$^{'ä}$/$_e$-**/ [MP -, -, lyuśtär//; Inf. lyuś(t)si]: *///rne lyuśtär wes su* 'he illuminated us in…' (PK-AS-16B-a2[C] [Hackstein, 1995:124]), *///epastyu śaiṣṣe lyuśsi ñakremeṃ :* '[thou], adept at bringing the world from darkness into light' (244b3[C]); Pt. III /**lyeukä- ~ lyéukäsā- ~ lyúkäsā-** / [A -, -, lyauksa ~ lye$_u$ksa//-, -, lyaukar; MP //lyuksamte, -, -]: *swañcaintsa lyauksa śaiṣṣe* 'with rays he

illuminated the world (PK-AS-13A-a4[C] [Hackstein, 1995:124]), *pudñäkte gaṅgavāluk nauṣaṃñi läktsauñaisa ... lyaukar śaiṣṣeṃ* 'the earlier buddhas, [as numerous as] Ganges-sand, illuminated worlds through [their] brilliance' (PK-NS-34b1[C] [cf. Couvreur, 1954c:90]), *pelaikneṣṣai läktsauñaisa lyuksamtte* 'we were enlightened through the light of the law' (PK-AS-14B-a5[C/L] [ibid.]); PP /**lyelyúku-**/: *14 dhyananmaṣṣana swañcaints=enenmeṃ lyelyūkusa sū[rya]kāṃtṣi kerci ramt läktseci* **:** 'illuminated from within by *dhyana*-rays like bright swords of sun-crystal' (73b3/4[C]); **—lyuśilñe*** '±illumination, brilliance': perhaps *ly$_u$śilñesa* is to be seen in Manichean script as *lšylyn'sh* in Man. Bil 17 (Gabain/ Winter, 1958:25; Couvreur, 1961a:101).

●The independence of paradigmatic form and valance in Tocharian is nowhere better seen perhaps than with this word. Semantically, it is clear that the forms of this verb should be divided between an intransitive meaning 'lights up, grows light' (both Tocharian A and B have the idiom 'the night lights up'for 'dawns'; cf. A *lyokät wṣe* (A-340b3)—an inherited idiom shared by Hittite) and a transitive meaning, 'bring light to, illuminate, enlighten' which can be either active or passive. Note that all meanings of this verb are eventive and not stative (for the latter, see [2]*pälk*-). Note, too, that two forms often put here (so TVS), a Class V infinitive, *lukatsi*, and a Class I preterite, *lyuka* of inderminable meaning are gathered under [2]*luk*-, q.v. The intersection of form and meaning for [1]*luk*- can be outlined as in the following chart:

	Intransitive	Transitive	
		Active	Passive
Ko	*lyuketär* *lyuke(t)si* (inf.)	*lyuśtär*	*lyuśsi*
Ps.	*luksentär*	*lukṣäṃ* *lukṣtar*	*lukṣtär*
Pt.	*lauksāte*	*lyauksa*	*lyuksāmnte*
PP	*lalaukar* (vbl noun) (??)	*lyelyuku*	*lyelyuku*

One should note that medio-passive forms used with active (and passive) meanings in the transitive subjunctive and present. Note that the medio-passive present forms can be used in all three ways: as active and passive of the transitive verb and as the intransitive verb. This kind of morphological overlap is quite unexpected in the paradigms of verbs.

■ AB *luk*- reflect PTch **läuk*- (with rebuilt zero-grade *–äu*-) from the widespread PIE **leuk*- [: Sanskrit *rócate* 'illuminates, shines,' *lókate*/*lócate* 'sees,' Avestan *raok*- 'shines,' Khotanese *rrutc*- 'id.,' Greek *leússō* 'see,' Old Latin *lūceō* 'let (a light) shine,' Latin *lūceō* 'be bright, shine,' Hittite *lukk*- 'be bright; dawn,' and many nominal derivatives (P:687-690; MA:505; IV:418f.; Cheung, 2006:316)] (Meillet and Lévi, 1911:462-3, VW:269). The Tocharian and Latin are particularly close. The original zero-grade gives *läk*- in *lak$_u$tse* and its derivatives. ►See next entry, **lyukemo**, and **lyūke**; more distantly, compare **lak$_u$tse**, **läk$_u$tsetse**, **läk$_u$tsauña**, and **[1]ruk-** and **[2]luk-**.

ˣ²luk- (vb.) '?'

Ko. V /**lúkā-**/ [Inf. lukatsi]: [newly ordained monk's concluding words to the ordination service] *[ra]ktsi-yaṣṣi arkañ lukatsi täktsi oktacce klyommoṃ paṣ[-ṣ]ā[mai yakne aṣanikeṃts] yaitkor wärpanamar pāsi astare paskemar* 'seeking shelter (?) by what is fitting I observed the noble eight-fold way even unto/up to X; I receive the command of the arhats and I observe the pure observance' (PK-Cp-40b4/5/PK-DAM.507.40-42^{Col}[Pinault, 1994b:102 and Pinault, p.c.]) [●The X here equals *lukatsi*; it is an infinitive used as a noun. The newly ordained monk would seem to be reflecting on his past, that he has followed the noble eight-fold way up to some point, and now he vows to follow the arhats' command and observe purity. Is *lukatsi täktsi* 'up to the ceremony' *vel sim*.?]; Pt. I /**lyukā́-**/ [A -, -, lyuka* (lyukā-me)//]: */// ṣäṃ lyukā-me [:] śtwāra kacenmeṃ lyaka tsälpelyen mäkte cey mā ///* '…from the four directions (?) he saw those who were to be saved …' (365a7^{A}) [●This phrase comes at the end of a brief retelling of the jātaka about Dīpankara and Sumati (aka Sumedha) where the former, a buddha, has showered the latter, the future buddha Śakyamuni, with lotuses and the latter in turn has unbound his hair and laid it on the muddy ground so that the former can walk on it and not get his feet soiled. What follows after a lacuna in the text at 365a7 is presumably part of Dīpaṅkara's prediction about the future buddhahood of Sumati.]

●Both *lukatsi* and *lyuka* have been taken as parts of the *[1]luk-* paradigms (so TVS), there is no obvious spot for either as parts of *[1]luk-*'s paradigm and neither passage in which they occur demands the meaning 'give/shed light.' *Non liquet*.

ˣlukṣiye* (n.) '±brilliance'

[-, lukṣaintse, -//] */// [yā]talñesa lukṣaintse wätkāltse ///* '…by effort; distinct in brilliance…' (405a6^{C}). ■A nominal derivative from the present stem of **[1]luk-**, q.v. See Hilmarsson's discussion (1991:126).

lut- (vi/t.) [active] 'drive out, expel, banish,' [middle] 'go beyond, cross, leave [with ablative]' (*ypoyntse salyai lut-* 'cross the borders of, leave a country')

Ps. IXa /**l(y)utáskˈäₑ-**/ [A lyutaskau, -, lutaṣṣäṃ//-, -, lyutaskeṃ; MP -, -, lutastär//-, -, lutaskentär; *nt*-Part. lutaṣṣeñca]: *ṣeske yolo lyutaskau* 'I by myself drive evil out' (TEB-63-02/IT-5$^{C/L}$]), *ātstse lutäṣṣäṃ* 'it drives out thickness [of wits]' (W-36a6^{C}), *ṣuktañce kauṃ lyutasken-ne* 'on the seventh day they drive them out' (M-3b1/PK-AS-8Cb1^{C}); *lutas[k]entr ostmeṃ* 'they are driven from [their] homes' (15b5=17b7^{C}); *smāṃ yāmoṣ ātstse lutaṣṣeñca* '[the treatment] repeated, banishing thickness [of wits]' (W-22b2^{C}); Ko. II /**lyutˈäₑˈ-**/ [A //lyutem, lyuccer, -; MP -, -, lyutätär//; AOpt. -, -, lyūci (lyucī-ne)//; Inf. lyutsi]: *kampāl mā päst kalatar temeñce pästä lyutem-cä* '[if] thou dost not bring the garment, then we will drive thee out' (337b1^{C}); *lyutätär* =? B(H)S *prakramiṣyati* (328a1^{L} [●*lyutätär* probably by dittography for **lyutär*]); • *walo cew eṅkormeṃ* • *pyāśi-ne śanmäṣṣi-ne wat ypoymeṃ wat lyucī-ne* • 'the king having seized him, beat him, bound him, or drove him from the country' [*lyucī-ne* = B(H)S *pravāsayed* (●optative used as an imperfect)] (IT-127a5^{C}), *26 yātka-me walo lyutsi po ypoymeṃ* 'the king ordered all of them to leave the country' (18a2^{C}); Pt. III /**lyeutä- (~ leutä-) ~ léutäsā-** ~ **l(y)útäsā-**/ [A lyautwa, -, lyautsa//-, lautso, lyautar; MP lyutsāmai, lyutsatai, -//-, -, lyutsante]: *kᵤce ñiś śtwer sₐsūwa ypoymeṃ lyautwa snai träṅko* 'that I have

driven [my] four sinless sons from the land' (PK-AS-13E-a2[C] [Couvreur, 1954c:89]) *yāmṣate ñiśś erkatte lyautsa-ñ päst ṣañ ypoymeṃ* 'he treated me evilly; he drove me out of his land' (81a3[C]); *[awā]sikeṃ päst lyautär tumeṃ caiy pälskāre wes yes lautso weś ///* 'they removed the *āvāsika*s and then they thought, "you removed us …"' (431b2[C]); *peprutkoṣ lyutstsatai tallāñc ce [śaiṣ]ṣ[e] 7* 'thou hast gone beyond this suffering world' (520a3[C]), *[A]raṇemiṃ lānte ypoy[n]tse salyai lyutstsante* 'they went beyond the border of king A.'s land' (86a5[C]) [●*lyutsāmai* is found in an Archaic text (334.3) and thus the *-ā-* is not a witness to stress on the second syllable]; —[×]**-lyucalyñe** 'shedding, bringing forth, production': *yasar-lyucalyñe* 'shedding of blood' [= B(H)S *rudhirotpādada-*] (KVāc-24a2/THT-1115a2[C] [Schmidt, 1986]).

■TchA *lut-* and B *lut-* reflect PTch **läut-* (with rebuilt zero-grade: cf. Adams, 1978) from PIE **h_1l(e)ud^h-* [: Greek *eleússomai* 'I will come, go,' *éluthen* 'he came, went,' Old Irish *luid* 'went' < **$h_1$lud^{h}et*) (P:306-307; MA:228; LIV:248f.)] (VW, 1941:59, 1976:269-270). See also **lät-**, generalized from **$h_1$lud^h-* with no rebuilt zero-grade.

[1]lup- (vt.) 'rub lightly with a liquid, smear' [neutral]; 'besmirch, defile, sully' [*in malam partem*] (MP = passive)

Ps. VIII /**lups**[ˈä]/$_e$**-**ˈ/ [MP -, -, lupṣtär//; Ger. lupṣalle]: *kwri sū krauptär waipec-centa wrocce lupṣtär nākimpa* 'if he accumulates possessions, he is sullied with a great fault' (33a6/7[C]), *śāmñe pitke /// eśane epiṅkte pärwāne wat no lupṣale* 'human spittle [is] to be smeared between the eyes or the eyebrows' (M-3b5/PK-AS-8Cb5[C]); Ko. V /**lā́upā-**/ [A laupau, -, laupaṃ//; AOpt. -, -, laupoy//; Inf. laupatsi]: *pelaikneṣṣe wars=āstreṃ kleśanmaṣṣe krāke ceṃts po päst lau[pau]* 'I will rub away the *kleśa*-filth with the pure water of the law' (408b6[C]), *wace ṣarsa [saṃ]tkenta laupoy-ne āñu yamī-ne* 'may he smear him with remedies with the second hand and give him peace' (154b1[C]); Pt. Ib /**lāupā́-**/ [A //-, -, laupāre; MP -, -, laupāte//]: */// samak laupāre ///* (260a3[A]), (109a5[L]); PP /**lālā́upā-**/: *76 padum ramtä lalaupau krāke[sa] ///* 'as if a lotus sullied by filth' (388a6[E]); — **laupalñe** 'anointing; unguent': *pilene sāṃtke laupalñe ra eṅkalñe* (PK-NS-53b6[C] [Pinault, 1988]), *lauwalñe* = NHS *lepa-* (Y-3a5[C/L]).

■ AB *lup-* reflect PTch **läup-* from PIE **(s)leub$^{(h)}$-* 'slip, glide' [: Latin *lūbricus* 'slippery,' Gothic *sliupan* 'slink, crawl,' Old English *slūpan* 'glide, slide,' Old English *slīepan* 'slip on or off,'Old English *slīefan* 'put on (clothes)' (P:963-4)] (Duchesne-Guillemin, 1941:152, VW:269), possibly crossed semantically with a PTch **läip-* from PIE **leip-* 'smear fat or oil' (P:670, ►see also **lip-**). ►See also **laupe**.

[×2]lup- (vt.) 'throw'

Ps. VIII /**lups**[ˈä]/$_e$**-**/ [MP -, -, lupṣtär//]: • *ceṃ ksa yāmtär appamāt wrocce lupṣtär nraisa 41* '[if] this one acts badly to another, he will be thrown into a great hell' (31b1=32a4[C]). ●Universally taken as just another instance of *[1]lup-*, but the semantic distance seems altogether too great.

luwo (nnt.) 'animal; animal/bird' [birds are *lwāsa ṣlyamñana* while animals *sensu stricto* are *lwāsa ynamñana*]

[luwo, lwāntse, luwa (lwāmeṃ)//lwāsa, lwasāṃts, lwāsa] *lūwampa* 'with an animal' (THT-2373, frgm. f-b2[E]), *salamo luwo* 'a flying animal' (404a3[C]), ///

kowän lwäsa ṣlyamñana ynamñana /// '[if] he kills flying and running animals [= birds and animals]' (29b8[C]), *lwäsa ṣñär wṣeññ[aṃne]* 'the animals each in its own lair' (518b2[C]), *wsets[a]na lwäsane* 'among poisonous animals' (575b1[C]), *wärttoṣṣeṃ luwäsa* 'forest animals' (PK-NS-12a4[C] [Couvreur, 1967[1969]: 153]); **—lwāññe** 'prtng to an animal/animals': *lwāññai śco[nai]* 'fear of animals' (THT-3597b3[A]), *kete ā[ñm]e [tsä]lpātsi lwāññe cmeṃlmeṃ* [sic] 'to whomever [is] the desire to be freed from an animal birth' (575a5/6[C]); **—lwasāṣṣe** 'prtng to animals' (574b2[C]), (= B(H)S *tīryag-*) (THT-1579b2[C] [Ogihara, 2012:171]); **—lwasātstse*** 'containing animals': *lwasāce war* = B(H)S *saprāṇakenodakena* (unpubl. Berlin fragm. [Thomas, 1987:169]).

●TchA has singular *lu*, plural *lwā*/*lwāk-* corresponding to B singular *luwā-*, plural *lwāsā-*. The singular forms reconstruct to a PTch **lŭwā-* (cf. the TchA gen. sg. *lwes* which is the exact equivalent of B *lwāntse*) but the plural forms are more difficult. Similarly to VW (267-8), I take TchA *lwāk-* to be from another, derived, paradigm, PTch **lŭwāke-* 'animal' with the same suffix we see in TchA *śiśäk*/B *ṣecake* 'lion,' q.v. (VW would see in the **-ke-* an adjectival suffix).

■The singular forms reflect a PIE **luh$_x$eh$_a$-* 'animal of the chase' most closely related to OCS *lovъ* 'the chase' (< **louh$_x$o-*; cf. particularly Serbo-Croatian *lôv* 'chase; game animal') and Greek *léōn* 'lion' (< *'predator') (MA:23, 284). This etymon may reflect a remarkable shared semantic development of general Indo-European **leu(h$_x$)-* 'separate, cut off' (see further discussion at *lu-* 'send.' Cf. VW (1941:57, 1976:268) who reconstructs **lh$_x$w-* for the Tocharian and Slavic; he does not include *léōn* (Beekes, 2010:804, too takes the Greek word to be a borrowing from an unknown source). The TchB plural formation (which, as the *morphologia difficilior*, may reflect the PTch state of affairs), may result from a cross of this etymon with a PTch **tsäuwā* 'animal,' reflecting PIE **d^{h}éuh$_x$ōs* 'animal' [: Gothic *dius* 'wild animal' (< **d^{h}eusó-*), OCS *duxъ* 'spirit,' Albanian *dash* 'ram' (< **d^{h}ouso-* 'animal'), and perhaps Hittite *antuhsa-* 'person,' if that represents **h$_1$en-d^{h}uh$_2$so-* 'having breath inside' (P:268-70, with other, semantically more distant, cognates; MA:82)]. ►See also perhaps **lu-**.

lek* (n.[m.sg.]) 'movement, gesture'

[-, -, lek//-, -, lekanma] *iryāpathänta śwāra yāmṣate lyama śama mas=orkäntai lek yamaṣṣa lyśalñeṣṣe* 'he practiced the four bodily postures/movements: he sat, he stood, he went to and fro, and he made the gesture of lying down' (108b5[L]).

■The TchB word may be a borrowing from TchA *lek* 'id.' and the latter may represent a PIE **loigo-* [: Gothic *galeiks* '(dead) body,' Lithuanian *lýgus* 'resembling'] or **loiko-* [: OCS *lice* 'face,' Russian *lik* 'id.'] (VW:260).

leki* (n.[m.sg.]) 'bed, resting place; rest'

[-, -, leki//] *[swañc]ain[ts]ā lyelyukoṣne lekine* 'in [his] bed illuminated by rays' (514a6[A]), *śwātsi yoktsi leki sāṃtke :* 'food, drink, (bed)rest, and medicine' (50b3[C]), *tswoṣ ka=ṣ läkleñ leki[ne] ///* 'and bound to their beds by pain' (IT-1b1[C]). ■TchA *lake* 'id.' and B *leki* reflect PTch **lekäi*, a derivative of **leke*. For the formation, see Adams, 1990a. ►Next entry.

[1]leke* (n.) 'bed, resting place'

[-, -, leke//-, -, lekeṃ] *leke asā[n]* = B(H)S *śayanāsanam* (U-24a3[A]/IT-39a3]), *lekenne r=eṅwañ//* 'as if in the beds of men' [?] (119a1[E]).

■TchA *lak* ‘bottom (of a river)’ (attested once in the perlative *lakā* at A-15a6) and B *leke* reflect PTch **leke* from PIE **lógʰo-* (m.) [: Greek *lókhos* ‘ambush; place for lying in wait,’ Old Norse *lag* ‘layer, place,’ Serbo-Croatian *lôg* ‘lair, den; riverbed,’ Russian *log* ‘ravine,’ etc. (P:658-9; MA:57, 352)] (Lidén, 1916: 36-7, VW:254, Winter, 1983:324-5). ►See also **leki**, **lyäk- lyak-**.

×²leke (n.) ‘?’

[leke, -, -//] */// yente • s[e]kw[e] • yasar leke nt///* ‘wind, pus, blood, and *leke* …’ (IT-30a1^{C} [cf. Thomas, 1972b:446]; reading per IDP; Thomas read *laike*).

×³leke* (adj.) ‘?’

[m. /-, -, leki/] */// kete lleki eśänene* ‘in whose (two) *leki* eyes’ (IT-234a5^{E}).

lekhāke (n.) ‘copyist, scribe’

[lekhāke, -, -//] *Muṅkare lekhāke paiyk[āmai]* ‘[I], M. the copyist, have written [this]’ (PK-NS-14a2^{C} [Couvreur, 1970:179]). ■From B(H)S *lekhaka-*.

leṅke (n.[m.sg.]) ‘± valley; cleft’

[leṅke, -, leṅke//] *läc leṅe* ‘he emerged from the valley’ (IT-80b4^{A}), */// ṣai ṣlīye leṅke :* ‘there was a mountain valley’ (12a3^{C}). ●For a discussion of the meaning, see Bailey, 1967:304. ■A derivative of **läṅk-**, q.v. (cf. also Derksen, 2008, 276, 288). ►One should note also TchA *ylaṅkaṃ* ‘pending, hanging loose’ (**yn-* + **leṅke *-ne*, see Hilmarsson’s discussion, 1991:185) and also, isolated within Iranian, Ossetic *lænk* ‘gully, valley’ (Proto-Iranian **lanka-*).

letk- (vt.) ‘cut off’

Ps. VIb /**lātkā́nā-**/ [AImpf. //-, -, latkanoyeṃ]: • *yetse tsäkṣyeñ-c kektseñmeṃ latkanoyeñ-c misa po* • ‘they flayed [or burned?] thy skin, they cut off all thy flesh from [thy] body’ (231a5$^{C/L}$); Ps. IIb /**lyetk’i(ye)-**/ [-, -, lyecciṃ//]: *mäkte śaumo cintäni-wamer kallaṃ po-yäknene - - - - - (snai)tsäñenta lyecciṃ po akälkänta knaskentär* ‘as [when] a person finds the *cintänami*-jewel, in every way he cuts of the effects of poverty and ,,,,, and fulfills all wishes’ (KVāc-20b4/THT-1112b4^{C}); Ko. V /**lā́tkā-**/ [Inf. lātkatsi]: *käryortantäṃts lātkatsi kektseñ wsā[sta :]* ‘thou didst give [thy] body to be cut up by the merchants’ (239b3^{C}); Pt. I /**lātkā́**-/ [MP -, lātkātai, -//-, -, latkānte]: *lātkātai* (334, frgm. 4$^{E/C}$), *latkānte* (THT-3597b7^{A}). ●The Class II present given here is usually considered a Class II subjunctive to *litk-* ‘remove.’ However, it is coordinated with an undoubted present, and in a MS that shows no other sign of confusing *e/ai* or *o/au*, so it seems preferable on both formal and syntactic grounds to put it here. The meaning causes no difficulty in the context.

■Etymology unknown. AB *letk-* reflect PTch **letk-* but extra-Tocharian connections, if any, are unknown. Not likely is VW’s suggestion (1941:55, 1976: 257-8) that sees in it a PIE **wlōd-* from PIE **wled-* seen in Middle High German *letzen* ‘wound.’ Otherwise Couvreur (1947:61, fn. 40).

leṃ* (n.[m.sg.]) ‘(monastic) cell, resting place’

[-, lenantse, leṃ//lenma, -, -] *pūdñäkte lac lename[ṃ tso]ṅkaiko :* ‘the Buddha emerged from [his] cell at dawn’ (5b3^{C}), *omte leṃ paryāṃ yamasträ* ‘there he makes [his] resting-place and [his] circuit’ (559a2^{C}). ■From B(H)S *layana-* or, more probably, from a Prakrit descendent, e.g. Pali *leṇa-*.

ley-, ►li-.

leyīk (n.) a medical ingredient
[leyīk, -, -//] (W-5b1^{C}).

ˣleśamāträr* (n.) ‘pretext, pretense, excuse, plea’
[-, -, leśamāträr//] (IT-139a2$^{C/L}$). ●Probably a scribal error for expected *leśamātär*. ■From B(H)S *leśamātra-*.

leśp* (n.) ‘phlegm’ [one of three humors]; ‘froth, foam’
[-, leśpantse, leśp//] • *päścane leśpsa mäsketär* • ‘on the breast it becomes [covered] with froth’ (IT-306b6^{C} [cf. Carling, 2003a]), *leśpantse* = B(H)S *kaphasya* (Y-3a5$^{C/L}$); **—leśpaṣṣe** ‘prtng to phlegm’: *ṣotri pkarsaso kwärmatse leśpaṣṣepi* ‖ ‘recognize the symptom of a phlegm-growth’ (IT-306a4^{C}).
■Borrowed from some Prakrit descendant of Sanskrit *śleṣman-* (VW:629). The treatment of the internal consonant cluster is similar to that seen in the Aśokan inscriptions of Shahbazgarhi and in Khowar (*ispa* ‘we’ < *asmān*, *grīṣp* ‘summer’ < *grīṣmá-*).

ˣlest (nf.) ‘±heap, pile’
[lest, -, -//] *kektseñe toṃts sā ikāṃṣe[ntaṃ]ts lest* ‘their bodies [Tch singular] [are] a heap of concupiscence’ (PK-AS-12H-a5^{A}) (Pinault, 2000b:150). ■Surely related to *lesto* ‘nest,’ q.v.

ˣlestāññe* (adj.) ‘prtng to Lesta’ (?)
[m: -, -, lestāñe//] *Saṅkatāse lestāñe* [sic] *Camiläṃntse aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘S. sold to C. from Lesta an ovicaprid, a twice-combed goat male’ (SI B Toch. 9.5^{Col} [Pinault, 1998:4])

lesto (nf.) ‘nest, den, lair’
[lesto, -, lestai//] *sn[ai] parwā lestaimeṃ tsāṅkaṃ* ‘he will rise from the nest without feathers’ (282b1^{A}), *waiptār wloṣäṃ letseṃne po kälymintsa lwāsa ñi lestai yāmwa* ‘the animals having made a nest everywhere in my disheveled locks’ (89a2^{C}), *[rū]paṣṣe ātse taisa lkāṣṣälle mäkte wärmīya lesto* ‘the element of form thus [is] to be seen as an ant’s nest’ (154a5^{C}).
■The primary comparandum here is Old Prussian *lasto* ‘bed’ (Schmalstieg, 1976:266). The Balto-Tocharian correspondence presupposes a PIE **lo(C)steh$_a$-*. Whether (with VW:261) we assume **log^h-steh$_a$-* with **leg^h-* ‘lie (down)’ is dubious. On the basis of VW’s own examples, it would appear that old compounds with **-sth$_2$-o/eh$_a$-* consist of a locative adverb (e.g. Avestan *paiti-štā-* ‘stay, sojourn’) or a nominal stem (e.g., OHG *ewi-st* ‘Schafstall’). A deverbative root noun **log^h-* appears not to occur (cf. **leg^h-* which does occur in B *lyak* ‘thief,’ q.v.). ►See also **lest**.

leswi (n.[pl.]) ‘attacks of weakness’
[//leswi, -, -] • *tāy no trite kauṃ ṣai* • *eśuwacca mäskīträ* • *tumeṃ leswi eṅsantane* [lege: *eṅsante- ne*] • *yaka ynemane nauntaine klāya* • ‘now it was the third day that she had gone without eating; attacks of weakness seized her and still walking in the street, she fell’ (IT-248a4^{C}).
■The exact equivalent of Gothic *lasiws* ‘weak.’ One should compare also Middle High German *erleswen* ‘grow weak’ and Old Norse *lasinn* ‘weak.’ The Gothic and Tocharian forms presuppose a late Indo-European **lósiwo-*. In Tocharian the **-i-* has become first **-ä-* in the environment of both **-s-* and **-w-* and then disappeared in an open syllable (VW, 1972[74]:145, 1976:261, though

the details differ; MA:637). The relationship, if any, to the words grouped by Pokorny (680) under the lemma **lē(i)-*, is distant.

letse (n.[m.sg.]) 'lock (of hair)'

[letse, -,-//-, -, letseṃ] *waiptār wloṣäṃ letseṃne po kälymintsa lwāsa ñi lestai yāmwa* 'the animals having made a nest everywhere in my disheveled locks' (89a2^{C}), *śpālmeṃ lalaṃṣkaṃ mtsiṣṣeṃ letseṃ* 'excellent, soft, locks of hair' (PK-AS-13F-a3^{C} [Couvreur, 1970:178]). ■From PIE **wlotyo-* by an early metathesis (cf. *sleme* < **solmo-*) from **woltyo-* [: Old Irish *folt* 'hair' (< **wolto-*), Greek *lásios* 'thick with wool or hair' (< **wl̥tyo-*) (P:1139ff, with many more, more distant, cognates)] (Isebaert, 1977:139-40).

ˣLaikar* (n.) 'Laikar' ('the Bath'?) (PN of a place)

[-, -, Laikar//] *e[nd]re[tst]se[ñ]ñ[e] kṣemakule wasa y laikar mallantsasmeṃ ñu-kṣunaṣṣe-motaṣṣeṃ tarya käṃnte* (Bil 1.1/SI P/141^{Col}, Schmidt, 2001:17).

laike, ►^{2}leke.

laiko (n.[m.sg.]) 'bath, washing' (?) or 'lotion' (?)

[laiko, -, -//] *se laiko yetse astare yamaṣäṃ* 'this bath/lotion makes the skin pure' (W-11b1^{C}), */// laiko tuceṃ ere nakṣäṃ* 'the bath/lotion destroys a yellow appearance' (W-11b4^{C}). ■In either case a derivative of *lik-*, q.v.

lait- (vi.) 'depart, pass away, deviate'

Ps. IV /**laito-**/ [MP -, -, laitotär//-, -, laitontär; *m*-Part. laitomane]: *nraimeṃ laitonträ lwāsane wat no pretenne wat tänmaskenträ* 'they move from hell and are [re-]born among animals or ghosts' (K-7a5/PK-AS-7Ga5^{C}); Ko. V /**lāitā-**/ [A //-, -, laitaṃ]: *mandra* [lege: *mant ra*] *lwāsameṃ pretenmeṃ laitaṃ śāmnāmeṃ wat laitaṃ wtentse tänmaskenträ nnok yśāmna ñäkteṃmeṃ wat no laitaṃ nnok yñakteṃ tänmaskenträ* 'so too [if] they pass from the animals or *preta*s or [if] they pass from men, they are born again among men; or [if] they pass from men, they are born again among men; or [if] they pass from the gods, they are born again among the gods' (K-7a2/PK-AS-7Ga2^{C}); Pt. Ib /**lāitā-**/ [A -, -, laita//]; PP /**lālā́itā-**/: *su mā ṣpä ṣamāne mäsketär mā lalālu mā ṣpä śakets so$_{i}$ lalaitau ṣamāñememeṃ mäsketär* 'he is not a monk; he has made no effort, and having deviated from the monks, he is no son of the Śākyas' (333a5/6$^{E/C}$); **—laitalñe** 'falling/moving away': ***:*** *mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe* ***:*** 'perchance will there be a falling on my part from the great royal throne?' (5a4^{C}).

■Possibly an old denominative **leit-ā-* to a PTch **leite*, in turn a deverbative noun from *lit-* 'avert,' q.v., (cf. *klutk-* [vb.] > *kleutke* [n.] > *klāutkā-* [vb.]). ►See also **alaitatte**.

laitke* (nm.) 'creeper, vine, liana'

[-, -, laitke//laitki, -, laitkeṃ] • *laitki atsi karakna* 'thick lianas and branches' (554a4^{E}), *laitke* = B(H)S *lātam* (532a1^{C}), *laitkeṃ kautaṃ pyapyaiṃ taṃtsäskeṃ* 'they cut down lianas and scatter flowers' (589a3^{C}).

■TchA *letke* and B *laitke* reflect PTch **leitke*/*leitkäi*. They look like a regular *tomos*-derivative of a verb **litk-* (cf. *klautke* from *klutk-*). There is, of course, *litk-* 'avoid' which would form a phonologically appropriate base form. VW (262) rejects any connection with *litk-* because of the difference in meaning.

laiwo* (n.) '± lassitude'

[-, -, laiwo//] *snai laiwo ṣpane* = B(H)S *atandrita-* (31a5^{C}). ■Etymology uncertain.

VW (253-4) connects it with Latin *laevus* 'left,' etc. (also MA:349). Blažek (1995) more cogently suggest a connection with Slavic **lěviti* (e.g., Serbo-Croatian *léviti* 'lose time,' Ukrainian *livyty* 'slacken, diminish.' Both the Slavic (a possible denominative verb) and Tocharian would reflect PIE **loiw-*.

lokadhātu* (n.) 'region or part of the world'
[//-, -, lokdhātunta] (567b2$^{C/L}$). ■From B(H)S *lokadhātu-*.

loke, ►lauke.

ˣlokekyak* (n.) (a kind of) insect or snake (??) or '*yakṣa* from afar' (??)
[//lokekyaka, -, -] /// *[wert]sīyamne lokekyaka parskäskeṃ* • 'within the retinue the *lokekyaka* caused fear' (PK-AS-7Aa4 [CEToM]). ●/■Thought by CEToM to be from B(H)S *lohitaka-* 'a kind of insect' or *lohitākṣa* 'a kind of snake.' However, plurals in *-a* were moribund in TchB and unlikely to be formed to borrowings. So perhaps the akshara <ka> was an unfinished <kṣi> which formed the last syllable of a compound *lokek-yakṣi* '*yakṣa*s from afar.' Either way quite speculative.

loträ (n.) '(variety of) the lodh tree (*Symplocos racemosa* Roxb.)' (MI)
[loträ, -, -//] (P-2a3^{C}). ■From B(H)S *lodhra-*.

lope, ►laupe.

loharaje (n.) 'iron-rust'
[loharaje, -, -//] {326b3^{L}}. ■From B(H)S *loharajas-*.

lau (adv.) (a) 'afar' [with verbs of rest]; (b) 'far' [with verbs of motion]; 'very'; (c) *lau tärk-* 'relinquish, release'
(a) ***:*** *wajrasansā lo lmoṣ ci rṣarkets* [lege: *rṣakets*] *lant ñaś winaskau 19* 'I honor thee [as] the king of the seers, seated afar on the diamond throne' (241a2^{E}), *lo lmau tākoy mā keś wāyoy pāyalyñe* 'he is to sit afar and not pay attention [to] the singing' (PK-AS-15Db2^{C} [Couvreur, 1954c:88]); (b) *lau mā ṣ masa* 'and he did not go far' (107a2^{L}), *nano nano preksemane tanāpatentse palsko lau wäksetär träṅkossu mäsketär* ‖ 'again [while there is] questioning again and again by the donor, the thought wanders far; he becomes guilty' (331b1/2^{L}); (c) *ṣañ wrat lau tärkanacer* 'you release your own vow' (107a8^{L}), *ceyna cāneṃ lau c[ä]rkāwa-ś po* 'I have relinquished to thee all these *cāne*s' (495b1^{Col}).
■Etymology dubious. TchA *lo* and B *lau* are presumably related in some fashion to *lauke* (TchA *lok*), q.v., but whether it is, with Lane (1938:25), an enclitic-ally shortened form of *lauke* or whether *lauke* is somehow a derivative of *lau* remains to be seen. VW (1941:54, 1976:265) sees this word as related in some fashion to PIE **leu(hx)-* 'cut, detach' (further s.v. *lu-*). The meaning would be from 'detached' or the like. ►See also **lauke** and possibly **lu-**.

laukañ̃ñe (adv.) 'for a long time'
*/// pwārane **:** saṃsārṣṣe stām laukañ̃ñe* 'the *saṃsāra*-tree burns (?) long in the fires' (11b3^{C}), *kos laukañ̃ñe ce wartton[e] ///* 'as long as [thou art] in the forest' (363a6^{C}), *2 aknā[tsa]ñ̃ñ[e] surmesa kᵤse cey tākaṃ laukañ̃ñe eś lämoṣo **:*** 'whoever will be blind for a long time by the cataract of ignorance' (408b5^{C}). ■A derivative of lauke, q.v.

laukar (adv.) 'for a long time' [Krause and Thomas] or 'after a long time, finally' [K. T. Schmidt, 1980:407]
/// olyapotse māka śeśu ... laukar kwaräṣ • raiweṃ sticce yamaṣṣäṃ śireṃ •

prakreṃ ‘eating too much makes the stool for a longtime sluggish and slow, hard and stiff’ (ST-a1/IT-305a1^{C}). ■Sieg (1954:70) suggests that *laukar* is a mistake for *lauke*. That is a possibility, but it would seem an unlikely sort of mistake and it is better to assume that we have here a rarer derivative of *lauke*, q.v., parallel to the more common *laukaññe*.

laukito (n.[m.sg.]) ‘stranger; guest’

[laukito, -, -//] *pilycalñene lalālu laukito rṣāke tākaṃ* ‘[if] there is a stranger/ guest, an *ṛṣi*, [who has] striven in zeal’ (107a6^{L}). ■TchA *lokit* ‘id.’ and B *laukito* reflect a PTch **leukitā*-, a derivative of *lauke*, q.v. (VW:266).

lauke (adv.) ‘far (off), remote; away’ [*lauke tā*- ‘put aside’]

natknaṃ lauke aiśamñe yarke peti ñaṣtär ‘he pushes wisdom away and seeks honor and flattery’ (33b2/3^{C}), ***:*** *prāri raso pokai wat lauke ykuwa 19* ‘they [have] come out a finger’s [length], or a span, or an arm’s [length]’ (41b4/5^{C}), *lauke tattārmeṃ laṃntuñeṃ yetweṃ* ‘having put aside the royal jewels’ (100b6^{C}), *mā lauke stāna ñor lymāre* ‘they sat, not far away, under the trees’ (107b2^{L}), ***:*** *wāya {ci} lauke* ‘he has led thee afar’ (496a6^{L}).

■TchA *lok* ‘distant’ and B *lauke* reflect PTch **leuke*. Perhaps this **leuke* was originally an adjectival derivative (PIE **-ko*-) from *lau*, q.v. (cf. VW:265-6). Otherwise Fraenkel (1932:16-7), Lane (1938:25), etc., who take it to reflect PIE **leuko*- [: Sanskrit *loká*- ‘empty space, world,’ Latin *lūcus* ‘forest’]. ►See also **lau**, **laukaññe**, **laukar**, **laukito**, and **elauke**.

laute (nm.) ‘moment, instantaneous point in time; opportunity’

[laute, -, laute//lauti, -, -] ***:*** *wsāsta laute lälñeṣṣe säkwaśc* ‘thou gavest the opportunity for the good fortune of emergence’ (261b3^{A}), *laute* = B(H)S *kṣaṇa*- (11a4^{C}), *laute aiṣṣäṃ welñentse* ***:*** ‘he gives a moment for speech’ (17b3^{C}), *sanaṃts laute [aiścer]* ‘you give an opportunity to the enemies’ (32b6^{C}), *manta laute ///* = B(H)S *ciracirasya* /// (541a3$^{C/L}$).

■Phonologically possible is VW’s derivation (256) from PIE **louto*- ‘that which is cut off, Abschnitt’ from **leu(h$_x$)*-. More likely, because of the wider array of extra-Tocharian support, is Hilmarsson’s (1986a:242) connection of this word and the phonologically identical but semantically distant TchA *lot* ‘hole’ with Old Norse *laut* ‘depression in the ground’ (< **loudeh$_a$*-) and *leyti* (nt.) ‘moment, period’ (< **loudiyo*-). This is presumably the same equation ultimately as Naert’s (1965b:544) with Faeroese *løta* ‘short span of time, instant.’ Probably unrelated is B *lyauto* ‘hole, opening,’ q.v.

laupe (n.[m.sg.]) ‘salve, unguent’ [*laupe yām*- ‘apply salve, unguent’]

[laupe, -, -//] *kwärmatse laupe* ‘a salve for a tumor’ (IT-306b1^{C} [cf. Carling, 2003a]), *kātsasa laupe yāmusai* ‘over the belly to which salve has been applied’ (W-37b2^{C}), *kräṅkaññe yotsa laupe kātsa<sa> yāmusai tesa kātsī* [lege: *kātso*] *prakar<y>a* ‘a salve with chicken broth over the treated belly [is applied]; thus the belly [becomes] taut’ (W-39b3^{C}). ●There seems to be something missing in the passage; the emendations are mine. ■A derivative of *lup*-, q.v. As if from PIE **(s)loub$^{(h)}$o*-.

laur* (n.[m.sg.]) ‘± spike’

[-, -, laur//] *73 laursa eñcwaññe tarne räskre tsopyeṃ-ne* ***:*** ‘with an iron spike they pierced violently his skull’ (22b5^{C}). ■From PIE **lóu(h$_x$)-ro*- (nt.) as the

'thing cut off' from *$leu(h_x)$- (Couvreur, 1950:130, VW:256, though details differ). ►See also **lu**-.

lauwalñe, ►s.v. lup-.

ˣlkātsi* (n.) 'vision'

Only in the derived adjective, **ˣlkātsiṣṣe** 'prtng to (a) vision' [= B(H)S *darśana*-] (PK-AS-6Bb7^{C} [CEToM]). ■The infinitive of *läk*-, q.v., used as a noun.

lmor, ►s.v. ṣäm-.

lwaksātsaika (n.[m.sg.]) 'potter'

[lwaksātsaika, lwaksātsaikantse, -///] ***:*** *[mäkte] kos tsaikaṃ lwaksātsaika= śce-maṣṣeṃ bhājanta* 'as many earthen vessels as the potter makes' (3a2^{C}), *yamorṣṣe lwaksā-tsaikantse śaul* 'the life of the *karma*- potter' (3a2/3^{C}). ■A compound of the plural of *lwāke* + *tsaika*, qq.v.

lwāke (n.) (a) 'pot, vessel'; (b) measure of liquid volume

[lwāke, -, lwāke//lwāksa, -, -] (a) *lwāke tatākau mäsketär su cmelane kreṃt pelaiknentse* 'he has become a vessel of good law in [this] birth' (K-10b1/PK-AS-7Jb1^{C}), *lwāksa bhājanta snai meṅki mäskentär cpi* 'pots and vessels are his without lack' (K-10b2/PK-AS-7Jb2^{C}); (b) *mot tāka piś lwāṅksa* [sic] *ttsere* /// 'the wine was: five jars, [one] *tsere* …' (Cp. 37+36, 78^{Col} [Ching, 2011:68]). ■Etymology unknown. For a suggestion, VW (270), who connects it with *luwo* 'animal.' ►See also previous entry.

lwāññe, lwāṣṣe, lwāsa, and lwātstse, ►s.v. luwo.

• LY •

lyak (nm.) 'thief'

[lyak, lykantse, lykaṃ//lyśi, lykaṃts, lykaṃ ~ lyakäṃ] *yärponta lykaṃtsä pos=amāskai karkats[i]* 'meritorious services [are] the most difficult to be stolen by thieves' [*lykaṃtsä* = B(H)S *coraiḥ*] (14b8^{C}), *yāmor ṣemeṃtsa sompastr ekñenta lyśi no alyeṅkäṃs cowai tärkanaṃ* '*karma* takes the possessions of some; thieves, however, take [them] away from others' (33a4^{C}), *70 se ṣamāne lykaṃ wārṣeṃmpa plākisa ytāri yaṃ 71* 'whatever monk walks the way, by agreement, with thieves or robbers' [*lyak* = B(H)S *cora*-, while *wārṣṣe* = B(H)S *steya*-] (IT-246a1$^{C/L}$).

■TchA *lyäk* and B *lyak* reflect PTch **ḷiäk* which is probably from a PIE *leg^h-, a root noun from leg^h- 'lie (down)' (> B *lyäk*-, q.v.), thus 'one who lies (in wait)' (for the morphology, cf. Latin *dux* 'leader' from **deuk*- 'lead;' for the semantic development, cf. Greek *lókhos* 'ambush, place to lie in wait' also from *leg^h-). Possible phonologically and semantically is VW's derivation (271) from a PIE **lek*- 'fly' seen in Lithuanian *lekiù* 'fly, run' (*'cause to fly' > *'fly off with' > 'steal,' cf. French *voler*) but the lack of any other reflex of PIE **lek*- in Tocharian argues against such a derivation. ►See also **leki/leke**, **lyäk**-, **lykuññe**, and possibly **lykūna** and **tanaulyko**.

ˣlyakace* (n.) a container of some sort, a 'bowl' (?)

[-, -, lyakace//-, -, lykaceṃ] *//lykacenne* [sic] *nauṣañi pañikti piṃtwāt wärpānte*

lyakace pātraiyne cene ompostäṃ tsaṅkalyi warpananträ [sic] ‘from bowls did earlier buddhas enjoy [their] alms; in a bowl or alms-bowl, in it those later to arise enjoy [their alms]’ (KVāc-16a1/2/THT-1108a1^{C} [Schmidt, 1986]). ■Etymology unknown.

lyakur* (n.[f.pl.]) ‘time, occasion’

[-, -, lyakur//-, -, lykwarwa] *ṣukt lykwarwa* ‘seven times’ (THT-2377, frgm. i-a2^{E}), *54 tarya lkwarwa śem Pra[saṃnake] ///* ‘three times P. came’ (21a6^{C}), <•> *satāṣṣäṃ wat piś lykwarwa tuk ṣiś* [lege: *piś*] *ṣaṃṣtär 17* ‘he exhales five [times], [so] he counts five times’ (41b2^{C}).

■Etymology obscure. TchA *lkwär* and B *lyakur* suggest a PTch or **ḷi̯äkwär*. In PIE terms this looks like a verb root **leK-* + the abstract noun forming suffix **-wr̥*. VW (264-5) would connect this word with Lithuanian *lekiù* ‘run, fly’ but the semantics are not compelling.

lyake, ►see lyāṣke.

lyakwaññe* (adj.) ‘± brilliant, shining’ (??) or ‘flat’ (??)

[f: -, -, lyakwañña//] /// *maka lyakwäña ///* (THT-1309a2^{A}), *13 kātso ...• wlaśka lyakwañña ṣlyaṣṣ[a] prakarya* ‘a stomach, smooth, shining?/flat?, firm, and taut’ (73b2^{C}). ■Meaning dubious. If ‘shining’ presumably related to *läk-* ‘see’; if ‘flat,’ then to *lyāk* ‘flat.’.

lyat ‘thou wilt wipe away’ (??)

/// [p]y[ā]mtsar calle walke lyat ‖ mäntak srukau mā waskāte ‖ tumeṃ cai ṣañä śamna cau wäntaresa /// (606a1^{C}). ●The common supposition that *lyat* is a second person singular verb (e.g., Krause, 1952) is given some appropriate color by the juxtaposition of the undoubted second person singular imperative *pyāmtsar*. One can imagine a translation, ‘do X [X being lost in the preceding lacuna] [and] thou wilt *lyat* the burden/hinderance for a long time; just so, the dead [one] did not move; thus [thy] own people by this affair ….’ Either ‘free onself of’ or ‘suffer’ the burden would be equally possible. The only formally similar verb form is *yat* ‘thou goest/wilt go.’ As *yat* is to *i-*, so *lyat* would be to **li-*. Therefore, perhaps a second person singular Class I subjunctive to *li-* ‘wipe away.’ ►See further s.v. **li-**.

lyam (n.[m.sg.]) ‘lake’

[lyam, -, lyam//lymanta, lymantaṃts, -] *[mä]kte orocce lyamne orkamotsai yaṣine meñantse ściriṃts läktsauña* ‘like the light of the moon and stars in a great lake’ (154b2^{C}), *lyam samudrä yaitu preṅke[n n]aum[y]e[ntasa]* ‘lake and ocean decorated with islands and jewels’ (242a5^{C}).

■TchA *lyäm* and B *lyam* reflect PTch **ḷi̯ämä* from PIE **limn̥*, the neuter equivalent to the animate **limén-* seen in Greek *limḗn* (m.) ‘harbor’or the derived *límnē* (f.) ‘sea; pool of standing water, mere’ and more distantly *leimṓn* ‘watery meadow’ (Duchesne-Guillemin, 1941:144). In TchA there is also *lyom* ‘morass, marsh’ which reflects a vr̥ddhied **lē(i)m-* (much as OE has Old English *mōr* ‘morass, marsh’ beside Old English *mere* ‘lake’). We have here a striking Greco-Tocharian isogloss. This etymology is wrongly rejected by VW (271-272) in favor of a connection with Lithuanian *lãma* ‘place in a field, marsh, ditch,’ etc.

ˣlyarya ‘?’

/// wñā-ne : k„ce te lyaryā twe ekä/// (IT-301a2[A]). ●Certainly not from *lāre*; perhaps for *ylarya*, the feminine singular nominative of *ylāre*.

(ˣ)lyāk ([indeclinable] adj.) ‘flat’

wartsa wlaś[k]a l[y]āk pratsā[k]o ‘a broad, soft, flat chest’ (73a6[C]), • *lyāk sauke tańki ///* ‘a flat, thick streamer’ (?) (74a4[C]).

■If the meaning is correct, it may represent a TchB borrowing from TchA *lyāk* (YQ-1.8-1/1), where the meaning is certain, from PTch **ḷi̯ēkā́-*. However, it is a rather unlikely candidate for borrowing from A > B so perhaps *lyāk* is phonologically regular in both languages and reflects a “breaking” of **-i̯ē-* before **-k-* at least (cf. *pyāk-* and *yāk-*, the preterite stem of *yok-*). The “broken” **-i̯ā-* would in most places, e.g., in most preterite stems where it might be expected to occur, subject to analogical restoration of **-i̯ē-*. In either case the word reflects a putative PIE **lēg^{h}-* from **leg^{h}-* ‘lie’ (cf. ON *lágr* ‘low, flat’).

-lyāka (adj.) ‘seeing, looking at,’ only in the compound: **läkle-lyāka*** ‘able to see suffering or pain’:

entwek läkle-lyakāñ [mäskenträ] ‘then they are looking at suffering’ (K-5a6/PK-AS-7Ea6[C]). ■From PTch **ḷi̯ēkā-*, a derivative of *läk-*, q.v.

ˣlyāṣke (or **lyārṣke**?) (n.) ‘?’

[//-, -, lyarṣkeṃ]. *[• sa]salyu lyarṣkeṃ yops=āttsāna wa[r]śaiṃne* • ‘having *sāl*’ed the *lyarṣkes*, he entered into the thick groves’ (338a1[A]). ●The shape of what is written here as *lya(r)ṣkeṃ* is not clear. Only <lya> and <k> are reasonably certain. This is a MS, however, where in all certain examples /ä/ appears as <ä> and /ā/ appears as <a> in closed syllables or <ā> in stressed open syllables (or unstressed syllables followed by a resonant); therefore Sieg and Siegling’s reading *lyakeṃ* is quite unlikely.

lyäk- (vi.) ‘lie, lie down’

Ps. II /**lyäk**$^{\text{'ä}}$/$_{\text{e}}^{\text{'}}$-/ [A -, -, lyaśäṃ//-, -, lyakeṃ; *m*-Part. lykemane]: *: ñumeṃ śak kauṃ lyaśäṃ ///* ‘from nine to ten days he lies [still]’ (9a5[C]), */// lo - - ntse lyakeṃ w· - k·k·ñ̃· :* (516b2[C]); *[täʃ]ttāw pältsi taurne wat lykemāne • srukoṣämp=eṣe* (118a2[E]); Ko. II (= Ps.) [A lyakau, -, -//; AOpt. +-, -, lyaśi]: */// lāntämpa seṃ lyakau cintāmaṇi ṣarkästär* • [for the identification, see Winter, 1983:324]) (345a4[L]), *lyaśi lamoy atyaisa śuwoy pintwāt* ‘he should lie down [i.e., assume a non-standing posture], sit on the grass and eat alms’ (K-1b6/PK-AS-7Ab6[C] [Couvreur, 1954c]); **—lyśalñe,*** only in the derived adjective’: **lyśalyñeṣṣe** ‘prtng to lying’: *lek yamaṣṣa lyśalyñeṣṣe* ‘he assumed the lying posture’ (108b5[L]).

■From PIE **leg^{h}-* ‘lie (down)’ [: Greek (Hesychian) *lékhetai* ‘he sleeps,’ Gothic *ligan* ‘lie,’ OCS *ležǫ* ‘lie,’ etc. (P:658-659; MA:352; LIV:398f.; Beekes, 2010: 853)] (VW:271). ►See also **elykatte**, **lyak**, **lyāk**, **leke/leki**.

lyikaśke, ►lykaśke.

lyitkw* (n.) ‘± tube’

[//lyitkwanma, -,] *auloñ cpī sätk[e]ntär-ne lyitkwänmā srukemāne* ‘dying, his vessels and tubes spread out (or swell?)’ [?] (139a3[A]). ■Possibly a verbal noun from *litk-*, q.v., as ‘that which something passes through’ (VW:273). Hilmarsson (1991b:172) cogently adds the semantic parallel of German *Leitung* ‘conduit, tube’ as a derivative of *leiten* ‘lead, conduct.’

lyi(n)-, ►li(n)-.

lyipär, ►lipär.

lyiyo* (n.) ‘member’

[//-, lyyāsaṃts, lyyāsa] *śak-wi lyyāsasa* = B(H)S *dvādaśānga-* (PK-NS-53a4^{C}), *kārpa nāṣṣa lyyāsa wrenta po laikāte* ‘he descended, bathed, and washed his members and *wrenta*’ (107b4^{L}).

■TchA (plural) *lyyā* and B *lyiyo* reflect a PTch **l̤iyā-*, possibly from PIE **wlidyeh$_a$-* [: Gothic *wlits* ‘aspect, form, body,’ Old Norse *litr* ‘color, aspect, form, body, beauty’ (< **wlidi-*] (VW:273). If so, we have an substantivized adjective, ‘that which pertains to the body.’

ˣLyiwo* (or **Lyiwa***?) (n.) ‘Lyiwo’ (PN in monastic records)

[-, Lyiwāntse, -//] *Saṅkatāse Lyiwāntse aiyye alaṃ pkuweṣ śaiyye wasa* ‘S. gave to Ly. an ovicaprid, a twice-combed ovine male’ (SI B Toch. 9.14^{Col} [Pinault, 1998:4]).

lyu- (vt.) ‘rub’

Pt. I /**lyāwā-**/ [A -, -, lyāwa//]: *[ā]lyinesa antapi* **:** *pudñäktentse kektseño klawāte-ne lyawā-ne* **:** ‘with both palms [of his hands] he massaged the Buddha’s body and rubbed him’ (5b5^{C}); **—lyelyúwormeṃ**: *akruna pest lyelyuwormeṃ* • ‘having wiped away [his] tears’ (514a8^{A}).

■TchA *lu-* (attested only in the imperative *pälwār* [A 433a8]) and B *lyu-* reflect PTch **l̤iäu-*. Etymology uncertain. For a suggestion, VW (275) who connects this word with *li-*, q.v. Malzahn (TVS) suggests a connection with **leuh$_3$-* ‘wash.’

lyūke* (n.[m.sg.]) ‘light, splendor’

[-, -, lyuke//] *//ṣṣa śetko lyūke-wmer [r]a 63* ‘… like a light-jewel’ (242b3^{C}), */// [la]laṃṣka lyuke-wmerṣṣe mahū[r]* ‘tender … and a light-jewel crown’ (617a6^{C}).

■From PIE **leuko-* [: Sanskrit *roká-* ‘light,’ Armenian *lois* ‘id.,’ Welsh *llug* ‘id.’] or **leukos-* [: Sanskrit *rócas-*, Avestan *raocah-* ‘light’ (P:687 for both lemmata; MA:352, 505)]. VW (274) picks the former alternative because in his view *lyūke* is a masculine. However, as only the singular is attested, it is impossible to tell whether the Tocharian noun is masculine or neuter and so both possibilities remain. ►See also **luk-** and **lyoko**.

lyukemo (adj.) ‘shining, brilliant’

[m: lyukemo, -, -//] */// lyu[ke]mo yaipu ramt menne urṇaṣṣe tañ la[k]ṣāṃ* ‘brilliant as if thy *ūrṇa*-mark [is] entered in the moon’ (71a6^{C}), *[s]w[a]ñcaiṃ ko[yne ta]ñ ścirye ram no lyukemo* ‘thy rays in thy mouth like a shining star’ (74a1^{C}). ■A regular adjectival derivative from the present stem of *luk-*, q.v. (cf. *weñmo*, *waskāmo*, *aiśamo*, *ynamo*, *pälkamo*, etc.).

-lyekṣiye* ~ lyekśiye (nf.) ‘millet’ (?) (only [?] in the compound *āka-lyekśye* ‘millet’)

[lyekṣiye* ~ lyekśye, -, lyeksai//] *saṅkantse śeśusa āka-lyekśye cakanma 4 towä 8* ‘consumed by the community [is] *āka-lyekśye*, 4 *cāk*s, 8 *tau*’ (PK-DAM. 507.8a2^{Col} [Pinault, 1994b:106]).

●*Āka* and *āka-lyekśye* are used interchangeably in this text to refer to a particular grain that is probably ‘millet’ (for the semantic identification see Ching Chao-jung *apud* Pinault, 2008:370). It is difficult to determine the exact meaning

of *-lyekṣiye*. It might be a word for grain, thus *āka-lyekṣiye* meant 'millet-grain' or it might be a general term for 'millet' as opposed to *āka*, a more particular term, thus *āka-lyekṣiye* would be '*āka*-millet,' or *-lyekṣiye* might be a millet product, such as flour. The interchange of nominative *-kṣiye* and accusative *-ksai* (provided by Pinault, 2008:370 from unpublished Paris texts) is paralleled in *yäkṣiye/yaksai* 'flour.' The *-ś-* for expected *-ṣ-* is the result of a Late Tocharian tendency to replace *-ṣ-* by *-ś-*, especially after *k*. ■Etymology unknown. ►See also **āka**.

lyoko* (n.) 'light' (?) or 'flaw' (?) [Broomhead]

[-, -, lyokai//] *tumeṃ snai lyokai māśäkänta śak ///* 'then, without light (?), beans for ten …' or 'then flawless beans…' (W-12b2[C]). ■If correctly identified semantically as 'light,' we would have a PIE **leukeh$_a$-h$_1$en-*. ►Compare **lyūke**, q.v., from **leuko-* or **leukos-*.

lyauto (nf.) 'hole, opening; cleft, rift'

[lyauto, -, lyautai//] <•> *eśnesa meṅkitse tākoy kacāp ompä pärkre śäyeñca* <•> *pyorye ṣäp tākoy cew warne somo-lyautai läṅktsa mā kly[e]ñca 24* '[suppose] there was a long-lived tortoise there, lacking eyes, and [suppose] there was a yoke in the water, light and [having but] a single opening' (407a6/7[E]), *ṣalenne mā no mäskīträ omp lyauto tsrorye wa[t]* 'there was there in the mountains neither hole nor cleft' (404a5[C]).

■As if from PIE **lēuteh$_a$-* (for the vṛddhi, cf. *ṣārtto*) and related to the otherwise isolated Hittite *luttāi* 'window,' itself from **le/outoi-*.

lykaśke (~ **lyäkäśke**[A] ~ **lyikaśke**[Col]) (adj.) (a) 'small, lesser'; (b) 'fine' [adv. = 'finely']

[m: lykaśke, -, lykaśkeṃ//] [f: //lykaśkana, -, -] (a) ***:*** *käskañ̇ñītär-ne waiptār āśce po lykaśke* <***:***> 'his head was scattered far and wide in little pieces' (22b5[C]), *[kos] lykaśke aknātsañ̇ñe tsaṅkan-me tot lykaśkana lwāsane cmelñe mäsketär-me* '[if] however little, ignorance arises to them, so their birth is among little animals' (575b4/5[C]), *lykaśkana śikṣapātänta* 'the lesser precepts'[*lykaśkana* = B(H)S *kṣudrakānuk ṣudraka-*] (PK-AS-18B-b1[C] [Pinault, 1984b]); (b) *lyäkäśka* (THT-1474b3[E]), *lyäkäśke* (IT-234a2[E]), : *oṅkolm=eñcwañ̇ña waltsanoy-n=āsta lykaśke **:*** 'an iron she-elephant ground his bones fine' (22b4[C]), *aśāwe lykiśke rūp* 'a form rough and fine' (192b3[C]), *läksañana misa lykaśke kekarśwa* 'fish meat finely chopped' (P-1a1[C]), *śāwe lyīkaśke* 'coarse and fine' (PK-Cp39-43a3[Col] [Peyrot, 2008:140 fn. 230]), *[ly]kä[ś]ke-śaweṃ* (THT-2374iib3[?] [Peyrot, 2008b: 122]).

■TchA *lykäly* 'id.' and B *lykaśke* show the same PTch **l̥i̯äk-* extended by different diminutive suffixes (*-ly* from PIE **-li-* or **-lyo*; *-śke* from **-ḱiko-*). VW (1941:59, 1976:273) connects **l̥i̯äk-* with PIE **leg^{wh}-* 'light (of weight)' but the absence of a *-w-* in Tocharian (e.g. **lykwaśke*) is hard to explain. Better, with Duchesne-Guillemin (1941:160), to connect this word with Greek *olígos* 'few, small,' Albanian *lig* 'bad, evil; thin,' Lithuanian *ligà* 'illness,' Latvian *liga* 'severe illness, pestilence.' Cf. also Old Irish *líach* 'suffering, unfortunate,' Lithuanian *nu-líegti* 'fall ill' (cf. P:667; MA:516).

[1]lykuñ̇ñe* (adj.) 'prtng to a thief'

[m: -, -, lykuñ̇ñe//] *lykuñ̇ñe ṣaṃṣäl* = B(H)S *steyasaṃkhyātam* (IT-127a3f.[C]), ///

ly[ku]ññe palskosa ykemeṃ rautkaṃ postaññe prāri • '[if] he moves [it] away from [its] place with thought of thieving, [even] a finger['s length]' (IT-127a7b1^{C} [cf. Broomhead, 96, Thomas, 1954:761]). ■A derivative of *lyak*, q.v. ►Compare *lantuññe* from *walo* or *sanuññe* from *sāṃ*.

²lykuññe (n.) 'theft'

[lykuññe, -, -//] *mā lykuññe [pra]le* 'theft [is] not to be borne' (404b6^{C}). ■A nominalization of the previous entry.

ˣlykūna (n.?) '?'

mäkte ñke wetanne yänmaskeṃ lykūna /// (IT-92a2^{C}). An alternative plural of *lyak* 'thief'? ●Thus, 'as now thieves attain … through battles'? or 'things stolen' so that we have, 'so now they attain loot though battles'? ►See perhaps **lyak** and previous two entries.

ˣlykwarwa, ►see lyakur.

lyñā-* (n.) '(turtle's) shell'

[-, -, lyñā-//] *kaccāp ram no ṣañ lyñā///* 'as a turtle [in] his own shell' (243b4^{C}). ■Full form and etymology unknown.

lypakwa (n.[pl.]) '?'

ṣaraiṃ lypakwa sroṅkiṃ/// (522a6^{C}).

lymine (n.dual) 'lips'

[/lymine, -, -/] *lymin· ·///* = B(H)S *oṣṭha-* (543b7^{C}), *: aswa* [lege: *aswi*?] *lymine yokaisa* 'lips parched with thirst' (IT-1b1^{C}).

■TchA *lymeṃ* 'lips' and B *lymine* reflect PTch **ḷiämäi-* perhaps from PIE **lemb-* [: Sanskrit *lámbate* 'hang, be suspended,' English *limp*] (cf. Lane, 1945: 24, VW:273-4).

lyyā-, ►li-.

• V •

vaṃśavāttär* (n.) a meter of 4x17 syllables (rhythm 5/7/5)

[-, -, vaṃśavāttär//] (517a6^{C}).

vakal- '?'

vakal·/// (405a3^{C}).

vaca (n.) 'sweet flag (*Acorus calamus* Linn.)' (a medical ingredient)

[vaca, -, -//] (W-33a3^{C}). ●Synonymous with the native *okaro*. ■From B(H)S *vacā-*.

Vajrapāṇi* (n.) 'Vajrapāṇi' (PN of a bodhisatva)

[-, -, vajrapāṇi//] (406a5^{C}).

vajrāsaṃ, ►wajrasaṃ.

ˣvajrä, ►waśir.

vajropam ~ vajropame (n.) 'a particular kind of trance'

(591a4^{L}), (SHT-2250 [Malzahn, 2007b]); **—vajropämo-samādhiṣṣe** 'prtng to the *vajropama*-trance': (214a5$^{E/C}$). ■From B(H)S *vajropama-*.

vanapraveś* (n.) the name of a meter

[-, -, vanapraveś//] (602-3b1^{C}, 615a1^{C}). Cf. TchA *vanapreveś*.

vapa(-) '?'
In a list of medical ingredients (W-18b3^{C}).
vayastä (n.) the name of some medicinal plant
[vayastä, -, -//] (P-2b4^{C}). ■From B(H)S *vayaḥsthā-*.
varaṅkatvacä ~ varaṅgatvacä (n.) 'bark of the golden shower tree' [Filliozat] (a medical ingredient)
[varaṅkatvacä, -, -//] (W passim^{C}). ■From B(H)S *varāṅgatvaca-*.
Varddhane (n.) 'Varddhana' (PN)
[Varddhane, -, Varddhaneṃ//] (375a2^{L}).
vaśirṣe, ►s.v. waśir.
vasaṃpaṃ, ►see wasaṃpaṃ.
vatsak (n.) '(seed of) the bitter oleander (*Holarrhena antidysenterica* Wall or *Wrightia antidysenterica* J. Grah.)' (a medical ingredient)
[vatsak, -, -//] (P-1b5^{C}). ■From B(H)S *vatsaka-*. ►See next entry.
vatsakabīja (n.) 'bitter oleander (*Holarrhena antidysenterica* Wall or *Wrightia antidysenterica* J. Grah.)' (a medical ingredient)
[vatsakabīja, -, -//] (497a7^{C}, P-1b2^{C}). ■From B(H)S *vatsakabīja-*. ►See previous entry.
ˣ**Vākkarm** (n.) 'verbal deed/action'
[vākkarm, -, -//] (IT-50b2^{C}). ●The equivalent of native Tocharian B *rekiṣṣe yāmor*. ■From B(H)S *vākkarma-*.
Vācavārg* (n.) 'Vācavarga' (a chapter of the Udānavarga)
[-, -, Vācavārg//] (S-3a6^{C}).
vājr, ►wājrä.
vādasthānäṣṣe (adj.) 'prtng to an object of discussion' (?)
(425b3$^{C/L}$). ■An adjective derived from a noun from B(H)S **vādasthāna-* (not in M-W or Edgerton).
vādai '?'
[Nālaṃ]dagrām kwaṣai vādai bhok kälpau /// (110a6^{L}).
-vārg (n.) 'chapter, section (of a work)'
(59b4^{C}). ■From B(H)S *varga-*. ►See also **mārgavārg**, **śramaṇavārg**, etc.
Vāsiṣṭhe* (n.) 'Vāsiṣṭha' (PN)
[-, Vāsiṣṭhentse ~ Vāsiṣṭhi, -//] (350b3^{C}).
vāstu, ►wāstu.
viciträ ([indeclinable] adj.) 'variegated'
viciträ-pyāpyai maṇḍālne taṣale 'it [is] to be placed in a *maṇḍala* of variegated flowers' (M-3a5/PK-AS-8Ca5^{C}). ■From B(H)S *vicitra-*. ►See also next entry.
vicitrapuṣp-werpiśke* (n.) 'garden of variegated flowers'
[-, -, vicitrapuṣp-werpiśke//] (589a2^{C}). ■From B(H)S **vicitrapuṣpa-* (not in M-W or Edgerton) + *werpiśke*, q.v. ►See previous entry.
viciprawāt '?'
waiptesa wat śauśtär-ne alyeṅkäṃ kwri mā cimpem viciprawāt śaukemar (331a4^{L}).
ˣ**vij**, ►wic.

vijñāṃ (n.) ‘practical or applied knowledge’
[vijñāṃ, vijñānäntse, vijñāṃ//-, -, vijñā(nä)nta] *vijñāṃ wriyeṣṣe pälta[k ra]* ‘practical knowledge is like a droplet of dew’ (152b1^{C}). ■From B(H)S *vijñāna-*.

vijñānabhavāṅk* (n.) ‘± element of practical knowledge’
[-, vijñānabhavāṅkäntse, vijñānanabhavāṅk//] (153b2^{C}, 153b5^{C}). ■From B(H)S **vijñānabhavāṅga-* (not in M-W or Edgerton). ►See also previous entry.

viḍaṅgä (n.) ‘(fruit of) false black pepper (*Embelia ribes* Burm. f.)’ (MI)
[viḍaṅgä, -, -//] (497b8^{C}). ■From B(H)S *viḍaṅga-*.

Vitaśake* (n.) ‘Vitaśaka’ (PN)
[Vitaśake, -, -//] (363a2^{C}).

vitarāg ([indeclinable] adj.) ‘free of suffering’
(197a4^{L}). ■From B(H)S *vītarāga-*.

ˣvitark (n.) ‘conjecture, supposition, guess, speculation’
[vitark, -, -//-, vitarkäntaṃts, -] (PK-AS-6Eb5, -b6^{C} [CEToM], PK-AS-6Ha6^{C} [CEToM]). ■From B(H)S *vitarka-*.

ˣVitaśoke (n.) ‘Vitaśoka’ (PN)
[Vitaśoke, -, //] (383a2, -a8^{C}, Broomhead).

vidūṣake (n.) ‘jester’
[Vidūṣake, -, -//] (78a3^{C}, 514a9^{A}). ■From B(H)S *vidūṣaka-*.

vidyādhare (n.) ‘a kind of supernatural being’
[vidyādhare, -, -//] *vidyādhare entesa paiyne etswai piṅkalle* ‘a *vidyādhara* [is] to be painted right up against [their] feet’ (M-3a4/PK-AS-8Ca4^{C}). ■From B(H)S *vidyādhara-*.

vidyāsaṃsparś (n.) ‘± perception of (magical) knowledge’
[vidyāsaṃsparś, -, -//] (171a2^{C}). ■From B(H)S **vidyāsaṃsparśa-* (not in M-W or Edgerton).

vidyāsthāntaṣṣe* (adj.) ‘prtng to subjects/domains of knowledge’
[m: -, -, vidyāsthāntaṣṣe//] (429a2^{L}). ■An adjectival derivative from the plural of **vidyāsthāṃ* ‘subject/domain of knowledge’ from B(H)S *vidyāsthāna-* (cf. TchA *vidyasthāṃ*).

vinäntsä(-) ‘?’
///mt vinäntsä/// (571b5^{A}).

vinai, ►winai.

Vinaiśe (n.) ‘Vinayaśa’ (PN in monastic records)
[Vinaiśe, Vinaiśentse, -//] (433a11^{Col}).

ˣVipaśyi (n.) ‘Vipaśya’ (PN of a buddha)
[Vipaśyi, Vipaśintse, -///] (Broomhead). ■B(H)S *Vipaśyin-* (cf. TchA *Vipaśyi*).

viparyāsäṣṣe (adj.) ‘prtng to error/delusion’
[m: -, -, viparyāsäṣṣe//] (S-6b2/PK-AS-5Cb2^{C}). ■An adjective derived from **viparyās* from B(H)S *viparyāsa-*.

vipāk (n.) ‘maturation, coming to fruition (of action)’
[vipāk, -, -//] (174b7^{C}); **—vipākätstse** ‘having maturation, etc.’ (174b5^{C}). ■From B(H)S *vipāka-*.

vipākak (n.) ‘that established by the coming to fruition of deeds’
[vipākak, -, -//] (41a4^{C}). ■From B(H)S *vipākaja-*. ►See next entry.

vipākajä* (n.) ‘id.’
[-, -, vipākajä//] (200a1$^{C/L}$). ■From B(H)S *vipākaja-*. ►See previous entry.
ˣvipratyanīke (n.) ‘on who contradicts’
[vipratyanīke, -, -//] (PK-AS-6Db2 [CEToM]). ■From B(H)S *vipratyanika-*.
vibhakti* (n.) ‘case-ending’
[//vibhaktinta, -, -] (551a3$^{C?}$). ●For the meaning, see Malzahn, 2007. ■From B(H)S *vibhakti-*.
vibhaṅkäṣṣe* (adj.) ‘prtng to a commentary’
[f: //vibhaṅkäṣṣana, -, -] (325b3^{L}). ■An adjective derived from a noun **vibhaṅk* ‘commentary’ from B(H)S *vibhaṅga-*.
vibhāṣ* (n.) ‘detailed explanation/commentary’
[-, -, vibhāṣ//] (374a1^{C}); **—vibhāṣṣe** ‘prtng to a detailed explanation or commentary’ (361a8^{L}). ■From B(H)S *vibhāṣā-*.
Vibhuṣṇaprabhe (n.) ‘Vibhuṣṇaprabha’ (PN)
[Vibhuṣṇaprabhe, -, Vibhuṣṇaprabheṃ//] (99a3^{C}).
Vimalapuṣpe (n.) ‘Vimalapuṣpa’ (PN)
{383a3^{C}}.
ˣVimale (n.) ‘Vimala’ (PN of a buddha)
[Vimale, -, -//] (IT-128b4^{C}).
vimāṃ, ►wimāṃ.
vimukti, ►wimukti.
vimuktimārg* (n.) ‘the way toward release (from existence)’
[-, -, vimuktimārg//] (185a4^{L}), (SHT-1708 [Malzahn, 2007b:309]). ■From B(H)S *vimuktimārga-* (not in M-W or Edgerton).
vimokṣ, ►wimokṣ.
viraṅk (n.) ‘medicinal earth’ (a medical ingredient)
[viraṅk, -, -//] (W passim^{C}). ■From B(H)S **viraṅga-* (Filliozat); not in M-W or Edgerton.
Vīrabhadre* (n.) ‘Vīrabhadra’ (PN of a gandharva)
[-, -, Vīrabhadre//] (294a11$^{C/L}$).
vilumpagatiṃ* (n.) a meter, perhaps of 4x18 syllables (rhythm 7/7/4)
[-, -, vilumpagatiṃ//] (585a3^{C}). Cf. TchA *vilumpagati*).
vilom ([indeclinable] adj.) ‘against the grain, contrary’
(179b5^{C}). ■From B(H)S *viloma-*.
Viśale* (n.) ‘Viśala’ (PN of a man?)
[-, Viśali, -//] (133b3^{A}).
viśīr (n.) ‘sea-salt’ [Filliozat] or ‘devil’s horsewhip (*Achyrantes aspera* Linn. or *Scindapsus officinalis* Schott.)’ [Filliozat and M-W] (a medical ingredient)
[viśīr, -, -//] (W-6a6^{C}). ■From B(H)S *vaśīra-* (Filliozat).
viśuddhi* (n.) ‘complete purification, purity, holiness’
[-, -, viśuddhi//] {583a1^{L}}. ■From B(H)S *viśuddhi-*.
Viśvakarme* (n.) ‘Viśvakarman’ (PN of a god)
[-, Viśvakarmi, -//] (48a7^{C}). ■From B(H)S *Viśvakarman-* (cf. TchA *Viśvakārm*).
ˣViśvabhū (n.) ‘Viśvabhu’ (PN of a buddha)
[Viśvabhū, -, -//] (IT-48b2^{C}).

ˣviṣucikänta* [npl.] ‘cholera’
[//-, -, viṣucikänta] (Carling, 2003b). ■From B(H)S *viṣūcikā-*. ►Also **wiṣucik**.
viṣe (n.[m.sg.]) ‘servant, attendant’ (?)
[viṣe, -, -//] *[mā su e]kantse viṣe ste mā eksa wärñai rūp[i i]ndrintaṃts aspharaṇīyaṃ* (178b2^{C}), */// päls[k]ontse [vi]ṣ[e] ste* (178b5^{C}). ■B(H)S *viṣa-*.
viṣai, ►wiṣai.
Viṣṇu (n.) ‘Viṣṇu’ (PN of (a class of) gods’)
[Viṣṇu, -, Viṣṇuṃ//-, viṣṇuntaṃts, -] (74b5^{C}, 88a5^{C}, 267a1^{C}, 388b8^{E}). ►See also **Wikṣṇu**.
vitsakabijä, ►vatsakabīja.
Vr̥kṣavāsike (n.) ‘Vr̥kṣavāsika’ (PN of a god)
[Vr̥kṣavāsike, -, -//] (88a4^{C}).
vr̥tti (n.) ‘± mode of moral behavior’
[vr̥tti, -, -//-, -, vr̥ttinma] (549b2^{C}). ■From B(H)S *vr̥tti-*.
vr̥ddhi* (n.) ‘growth’
[-, -, vr̥dhhi//] (34a1^{C}). ■From B(H)S *vr̥ddhi-*.
vr̥jiṣṣe* (adj.) ‘prtng to Vr̥ji or Vaji [the name of a country]’
[m: //vr̥jiṣṣi, -, -] *vr̥jiṣṣi tsaṣkaṃ* = B(H)S *vr̥jimahallakā* ‘the elders of Vaji’ (542a5^{C}). ■An adjectival derivation of a noun **Vr̥ji*, itself a borrowing from B(H)S *Vr̥ji-*.
vr̥ṣe* (n.) ‘steer’
[-, -, vr̥ṣe//] (511b4^{L}[ftn], Broomhead). ■From B(H)S *vr̥ṣan-*.
veteni, ►see wetene.
ved* (n.) ‘veda’
[//-, -, vedamna] *mant cai ksa vedanma śānmyare or[ot]stse-cämpamñecci ñakti anumod[i]t yamaṣṣare-me* ‘thus certain they knew thoroughly the vedas and the great-powered gods gave them approbation’ (PK-AS-16.3a5^{C} [Pinault, 1989: 156]). ■From B(H)S *veda-* (cf. TchA *ved*).
vedaṃ* (n.) ‘feeling, sensation’
[-, veda(nä)ntse, -//veda(nä)nta, veda(nä)ntaṃts, -] (149b4^{C}). ■From B(H)S *vedanā-*. Partially overlapping semantically with the inherited *warpalñe*, q.v.
vedanākāy(i)* (n.) ‘sensation-body’
[//vedanākāyinta, -, -] (170b5^{C}). ■From B(H)S **vedanākāya-* (not in M-W or Edgerton).
ˣvedänasi* (n.) ‘?’
[-, -, vedänasi//] Word of unknown meaning used as gloss in SHT-1704 (Malzahn, 2007b). Obviously related in some fashion to B(H)S *vedana-*.
ˣvedene ~ vetene ~ veteni, ►wetene.
¹Vemacitre, ►Wemacitre.
²vemacitre* (n.) a meter of 4x18 syllables (rhythm 7/7/4)
[-, -, vemacitreṃ//] (375b3^{L}).
Vaijayanto* (n.) ‘Vaijayanta’ (PN of Indra’s palace)
[-, -, Vaijayanto//] (76a2^{C}).
Vaitike (n.) ‘Vaitika’ (PN in monastic records)
[Vaitike, -, -//] (460a3^{Col}).
Vaideh* (n.) ‘Videha’ (PN of a mountain)
[-, -, Vaideh//] (294a9$^{C/L}$).

vaineye* (n.) ‘those who are to be (religiously) trained, converted; catechumen’
[//vaineyi, vaineyeṃts, vaineyeṃ] (214a1$^{E/C}$). ■From B(H)S *vaineya-*.
vaibhāṣike* (n.) ‘member of the *vaibhāṣika*-sect of Buddhism’
[//-, vaibhāṣikaṃts, -] (199a5^{L}). ■From B(H)S *vaibhāṣika-*.
Vaimānuke* (n.) ‘Vaimānuka’ (PN of a god)
[-, -, Vaimānukeṃ//] (617b2^{C}).
vairāk (n.) ‘absence of worldly desires’ (?)
[vairāk, -, -//] (185b1^{L}, 198b4^{L}). ■If from B(H)S *vairāga-*.
vairāgya (n.) ‘absence of worldly desires’
{177b7^{C}}. ■From B(H)S *vairāgya-*.
vairudyi-yokäṃ (adj.) ‘like one of the world-guardians’ (?)
(571a2^{A}). ■If from B(H)S *vairūḍhya-* (not in M-W or Edgerton), an adjectival derivative of *virūḍha-* ‘world-guardian’ + *-yok*.
vairuḍiṣṣe ~ vairurişşe (adj.) ‘prtng to a world-guardian’ (?)
[f: //vairurişşana, -, -] (388a4^{E}, 565b1^{C}). With *vairuri-* from **vairuḍhi-*. ►See previous entry.
vaiśaṣike* (n.) ‘attribute, distinction; philosophy’
[-, vaiśaṣikentse, -/vaiśaṣikene, -, -/] (191a5^{L}, 202a1^{L}). ■From B(H)S **vaiśeṣika-*, a derivative (not in M-W or Edgerton) of *viśeṣa-* (cf. TchA *vaiśeṣik*).
Vaiśāli* (n.) ‘Vaiśāli’ (PN of a city)
[-, -, Vaiśāli//] (20a4^{C}); —**ˣvaiśālişṣe*** ‘prtng to Vaiśāli’ (Broomhead).
vaiśye* (n.) ‘vaiśya’ [the third of the major caste divisions of the Hindus]
[//vaiśyi, -, -] *kṣatri [• b]r[ā]hmaṇi • vaiśyi* ‘*kṣatriya*s, *brahman*s, and *vaiśya*s’ (PK-AS-16.3b3^{C} [Pinault, 1989:157]). ■From B(H)S *vaiśya-*.
vaiśra(-) ‘?’
vaiśra/// (571b7^{A}).
vaiśramañña (n.) ‘banyan (*Ficus indicus*)’ (a medical ingredient)
[vaiśramañña, -, -//] (W-38a4^{C}). ■Related in some fashion to B(H)S *vaiśravaṇālaya-* (Filliozat).
Vaiśravaṇe (n.) ‘Vaiśravaṇa’ (PN of a world-guardian)
[Vaiśravaṇe, -, -//] (PK-AS-12Ga1^{A} [Thomas, 1979:9]). ■Cf. TchA *Vaiśravaṃ*.
vaisarp (n.) ‘erysipelas’
[vaisarp, -, -//] (ST-b4/IT-305b4^{C}). ■From B(H)S *visarpa-*.
vyakṣep, ►see wyakṣep.
vyañjaṃ* (n.) ‘expression’
[-, -, vyañjaṃ//-, -, vjañjanta] *pudñäkte ce weña śloko Ānandeṃśco kreṃnt ārth vyañjantsa 24* ‘the Buddha spoke this *śloka* to Ānanda with good sense and expression’ (23b7^{C}). ■From B(H)S *vyañjanā-*.
ˣvyavaropaṃ* (n.) ‘theft, robbery; removal, deprivation’
[-, -, vyavaropaṃ//] (IT-139a1$^{C/L}$). ■From B(H)S *vyavaropana-*.
vyākaraṃ* (n.) ‘grammar’
[-, -, vyākaraṃ//] *hor vyākaram saṃvatsarajñāṃtsa wa[rñ]ai śas[ta]rma śānmyare* ‘they gathered the treatises concerning the science of the year, grammar, the horoscope, etc.’ (PK-AS-16.3a4^{C} [Pinault, 1989:156]). ■From B(H)S *vyākaraṇa-* (cf. TchA *vyākaraṃ*). ►See also the next entry.

vyākarit* (n.) ‘prophecy’ [*vyākarit kälp-* ‘prophesy’]
[-, -, vyākarit//] *[: yāmṣa]-ne poyśi vyākārito ce$_u$* ‘the Buddha made him this prophecy’ (22b2^{C}); —**vyākaritäṣṣe** ‘prtng to prophecy, prophetic’ (112a1^{L}). ■Related to B(H)S *vyākaraṇa-*. ►See also previous entry.

vyākhyāṃ* (n.) ‘explanation, exposition’ [*vyākhyāṃ yām-* ‘explain’]
[-, -, vyākhyāṃ//] (175a2^{C}). ■From B(H)S *vyākhyāna-*. ►See also next entry.

vyākhyānapadak (n.) ‘word of explanation’
(197b1^{L}). ■From B(H)S *vyākhyānapadaka-*. ►See also previous entry.

vyutkrāntik (n.) ‘a kind of *samāpatti*’
(591b1^{L}). ■From B(H)S *vyutkrāntaka-*.

vyeñune ‘?’
6 kṣuntsa tricce kocce [?] *teṃ śka vyeñune wai tsyakune ///* [●the whole passage is most obscure] (G-Qm12.1^{Col}). ●A proper name?

vräka (n.) a kind of plant (M-W and Filliozat) or ‘the resin of the chir pine (*Pinus longifolia* Roxb or *P. roxburghii* Sargent’)’ (Filliozat) (a medical ingredient)
[vräka, -, -//] (W-33a7^{C}). ■From B(H)S *vṛkā-*.

• W •

¹wa (conj.) ‘therefore, nevertheless’ [unstressed]
ñäś ykāk wa śāyau ‘still I live nevertheless’ (246b4^{E}), *cai wa ñakti toṣitṣṣi k$_u$se tañ ṣeyeṃ ṣañ śamna* ‘these therefore [are] Tuṣita-gods who were thy own people’ (231a1$^{C/L}$), *lantsi wa auṃntsante* ‘nevertheless they began to emerge’ (G-Qa1.2^{Col}).
■Etymology uncertain. Perhaps from PIE **wē* [: Sanskrit *vā* ‘or,’ Avestan *vā* ‘id.,’ Latin *-ve* ‘id.,’ etc. (P:75)] (Couvreur, 1950:130) with regular change of PIE absolutely final *-*ē* to Tocharian *-ā* (which appears unstressed as *-a*). Compare the development of *mā* ‘not’ from **mē*. VW (540) gives the same ultimate etymology but takes *wa* to be a borrowing from an unattested Tocharian A form. There is a vanishingly small chance that TchB speakers would have borrowed such a word from TchA; however, it is still surprising that the form in B is not **yā* with palatalization. Since the underlying form is /wā/ with a long vowel, Normier’s suggestion (1980:261) of an equation with Greek *aû* ‘again, anew; on the other hand’ is phonologically impossible. ►See also **wat** and **wai**.

²wa (in the locative **wane**), ►**gu**.

ˣWaṃṣṣi* (n.) ‘Waṃṣṣi’ (PN in monastic records)
[-, Wäṃṣṣintse, -//] (SI B Toch. 9.7^{Col} [Pinault, 1998:4]).

wakītse, ►s.v. wāki.

wakṣālle, ►s.v. wāk-.

wajrāsaṃ* (n.) ‘diamond seat’
[-, -, wajrāsaṃ//] *: wajrasansā lo lmoṣ ci rṣarkets* [lege: *rṣakets*] *lant ñaś winaskau 19* ‘I honor thee, king of the seers, seated afar on [thy] diamond seat’ (241a2^{E}). ■From B(H)S *vajrāsana-* (cf. TchA *vajrāsāṃ*).

wañenta (nm.sg.) ‘speaker, intercessor’

[wañenta, -, -//] */// [pre]kṣiyeṃ tesa po wañenta aiśaumyi ///* ‘…they were asking; thus the wise, ech one a speaker …’ (110b3^{L}), */// kauś śānmyate • se wañenta ñiś ///* (110b4^{L}). ●Only attested in this form in this text, either a special dialect development of *weñenta*, q.v., or repeated misspellings thereof (neglect of the *e*-diacritic).

ˣwañce* (n.) ‘nestling’ (?)

[//wäñci, -, -] */// klāyaṃ wäñci ///* ‘the nestlings will fall/[if] the nestlings fall’ (IT-957b2$^{?}$). ●In form at least this would appear to be the nominative plural of the noun lying behind the adjective *wincaññe*, q.v. This passage may even reflect the same story that houses the sole occurrence of *wiñcaññe*. Further discussion is found under *wiñcaññe*.

¹wat (conjunction) ‘or; rather than’

: *mai ñi tākaṃ laitalñe wrocc=asānmeṃ laṃntuññe **:** epe wat no śaulantse ñyātse ñi ste nesalle **:*** ‘perchance will there be a falling on my part from the great royal throne or is there to be a danger to my life?’ (5a4^{C}), *yare krāke wat kärweñi* ‘gravel, dirt, or stones’ (7a7^{C}), *lakaṃ klyauṣäṃ wat* ‘he will see or hear’ (33b4/5^{C}), *ṣamānenne wat aśiyainne wat* ‘among monks or nuns’ (522a2^{C}), • *walo cew eṅkormeṃ • pyāśi-ne śanmäṣṣi-ne wat ypoymeṃ wat lyucī-ne* • [*wat* = B(H)S *vā*] (IT-127a4f.^{C}), *mā cpī taurä mā tweye kektseñäśc ma wat tswetär nta* ‘never does dust nor dirt stick to his body’ (K-10a3/PK-AS-7Ja3^{C}).

■Etymology unclear. That there must be a relationship with TchA *pat* ‘id.’ seems clear, but it is unlikely that we have a borrowing from A to B (so VW: 540). It seems probable that we should take B back to PIE **wē + tu* (*vel sim*.) (cf. P:75; MA:410) but such a preform explains neither the vowel nor the initial *p*- of the Tocharian A equivalent. ►See also **wa** and **wai**.

²wat* (n.) ‘± cloth’ (??)

[-, -, wat//] *tu yā[mo]rmeṃ weyaṃ ṣukt kontsa te tättārmeṃ wa[tst]sa särwāna sonopälle* ‘having done this, it steeps (?) and having let it set for seven days, one [is] to rub the face with the *wat*’ (W-40b1^{C}).

ˣwatäṃ* (n.) ‘story’ (??)

[-, -, watäṃ//] *yaltse pik<w>ala watäṃ we[ṃ]t no* ‘[for] a thousand years, however, thou wilt tell the story’ (?) (496a1). ■Meaning doubtful, etymology unknown.

watām* (n.) ‘almond’ (a medical ingredient)

[//watāmänta, -, -] (W-9a6^{C}, W-31a5^{C}). ■From B(H)S *vādāma*- or *vadāma*-.

wate (a) (adj.) ‘second; other’ [when one of two]; (b) [*watesa* and *wtentse* = ‘again, for a second time’]

[m.: wate, wcepi, wace//-, -, waceṃ] [nt.: wate, wtentse, wate//] ***:*** *wate lyama keṃ[tsa] ///* ‘a second sat on the ground’ (4b6^{C}), *māka kakraupau watesa ///* ‘having gathered much for a second time’ (44a8^{C}), *[ṣeme] ṣarsa ceṃ pre[re sä]lkoy-ne wace ṣarsa [saṃ]tkenta laupoy-ne* ‘with one hand he pulls the arrow out of him; with the other hand he smears medicines [on] him’ (154b1^{C}), *wace* = B(H)S *dvitīya* (198a2^{L}), */// pikulne wace meṃñe* [sic] *ikäṃ-piśne* ‘on the fifth of the second month, in the … year’ (Dd-4^{Col}); (b) *ptanma w[t]entse eränträ* • ‘the shrines will appear again’ (522b8^{C}), *omteṃ wteṃtstse eṅkwe ta[kāwa]* ‘then was I

again a man' (400b2[L]), *wtetstse [= wteṃtse] lmāte* 'it has newly re-established itself' (PK-DAM.507-a4[Col] [Pinault, 1984b:24]).

■TchA *wät* and B *wate* reflect PTch **wäte*, (as if) from PIE **dwito-* [: Sanskrit *dvitiya-* 'second' and *dvitā* 'doubly' (P:229; MA:399), and Khotanese *śäta-*, Parthian *byd*, Zorastrian Pahlavi *did*, and probably Pashto *bəl* (Emmerick, 1991:320)] (Winter, 1962a, Normier, 1980:258, Winter, 1991:133). Not with VW (566) from an unparalleled **dweto-*. ►See also **wato**, **wasto**, **wteṣṣe**, and **ālyauce**.

wato (adv.) 'again' (?)

: *pelaikneṣṣai tañ kektseñ wato winäskau-c 47* 'I honor again thy righteous body' (244a2[C]), *sā$_u$ tweresa wäto kälyi[tär]* 'she stood by the door again' (570b1[C/L]). ■The frozen feminine accusative singular of *wate*, q.v., used adverbially. (As if) from PIE **dwiteh$_a$m* [: Sanskrit *dvitā* 'doubly, two-fold'].

ˣwatkal (n.) 'decision'; (adv.) 'decisively'

[watkal, -, -//] (n.) *wätkal lantsi ostameṃ* 'the decision to leave the house [i.e., to become a monk]' (THT-1324, frgm. 1-b3[A]); (adv.) ***:*** *po pelaiknats ṣä[rm oko kä]rsoym wätkal aräṃntsä* [lege: *aräñcsa*] ***:*** 'may I know decisively and by heart cause and effect of all laws' (229a5[A]), *watkal weṣṣeñca pañäkteṃtse reki* 'one speaking decisively the Buddha's word' (IT-131a3[C]); **—wätkāltse** 'different; forceful, decided, resolute': *watkāltsa täne atānesa wärñai śänmāṃn-māsa kektseñe śeśänmusa* 'different here [is the case of] the body bound with bonds on its wrists' (PK-AS-12Ib6[A] [Thomas, 1979:12]), *wätkālyci śāmna* = B(H)S *gṛddhā narā* (308a4[C]), *mā wätkāltsana yuṣona yndrinta mäskentär-me* 'their senses are not distinguished and dull/ squinting' (K-7b6/PK-AS-7Gb6[C]), */// eśn=āṃtpi toṃ winäskau ***:*** 5...///... wätkāltsana ... mā rano kläṅkarṣkana ***:*** 'I honor both of the eyes … resolute and not wavering' (IT-166b2/3[C]), *kuśal wäntre wätkālye aiśaumyeṃpa tākoy ñi eṣe śmalyñe* 'with a wise man decided upon a good cause, may I have company!' (S-6a4/PK-AS-5Ca4[C]), • *tanāpate inte śaulu-wärñai wätkāltse kakākau tākaṃ* • 'if a donor should invite [a monk] ener-getically for [his] whole life' (331a3[L]),. ■A derivative of *wätk-*, q.v. More particularly we have the fossilized accusative singular of a verbal noun in *-l* (cf. *treṅkäl* and *eṅkäl*).

ˣwantareśce, ►wäntareśce.

ˣWaṃtiśke (n.) 'Waṃtiśke' (PN in monastic records)

[Waṃtiśke, -, -//] (PK-Cp. 7.10[Col] [Pinault, 1994:94]).

ˣwantsi* (n.) '?'

[-, -, wantsi//wäntsanma, -, -] *34 wäntsi wes nwoṣ ṣeme ko///* '34 we having *nu*-ed the *wantsi,* a single…' (IT-105b3[E?] [cf. Broomhead, 286; Couvreur, 1954c:84]), *waṃtsaṃnma kṣuraṃna* '*wäntsi*s and razors' (PK-NS-216-b3[?] [Broomhead, 295]). ●In form at least this word would appear to be a nominalized infinitive and its plural, but see the discussion s.v. **[1]wänt-**.

wapāntsa ~ wawāntsa[L-Col] (n.) 'weaver'

[wapāntsa ~ wawāntsa[L], wapāntsantse, wapāntsai//-, wawāntsa(ṃ)s[Col], -] *Vard-dhaneṃ wapāntsa[ntse] ///* 'of the weaver V.' (375a4[L]).

■An agent noun in *-ntsā-* built on the subjunctive stem of *wāp-*, q.v. Cf. the further derived abstract *wāpäṃtsune* in Tocharian A, which demonstrates that the *akṣara* that was formerly read *-tts-* in the Tocharian B word should be read *-nts-*.

wamer* (nm.) 'jewel'

[-, -, wamer//-, -, wmera] *wrākaññeṃ wmera makci priyeṃ* 'they themselves were wearing pearl jewels' (PK-NS-18A-a2^{C} [Thomas, 1978a:239]), *ysāṣṣeṃ ñikañceṃ wmera* 'gold and silver jewels' (109a4^{L}), *čynt'm'nyy v'myr'h* [= *cintāmani wamer ra*] (Manichean Text 2a5 [Gabain/Winter, 1959:11]); **—wmerṣṣe** '(be)jeweled': *wmerṣṣi serki* 'jeweled circles' (585a4^{C}).

■Clearly connected with TchA *wmār* 'id.' but further connections are obscure. It may be a derivative of *wäm-* 'disappear into, be covered,' q.v. and/or related in some way to TchA *wamp-* 'decorate.' Anreiter (1987b:100) suggests that underlying TchA *wmār* and B *wamer* is a PTch **wämpmer* ~ **wämpmār*. He further connects Gaulish *vimpi* 'jewel' and Welsh *gwymp* 'pretty; jewel' though the Celtic forms must reflect a putative PIE **wVnk^{w}-*. For other suggestions, see VW (579-80; from PIE **dewe-*) or Normier (1980:262; from PIE **h$_{a}$ew-* '(auf)leuchten').

Wamśok (n.) 'Wamśok' (PN in graffito)

[Wamśok, -, -//] (G-Qm5^{Col}).

wayauca (n.[m.sg.]) '± leader'

[wayauca, -, -//] • *kla[i]ñtsa waipte allek wayauca mā nesaṃ-ne sā$_{u}$ wa[yauca yaṃ]* (330a3^{L}). ■A derivative of *wāy-*, the non-present stem of *āk-*, q.v.

war (nnt.) 'water'

[war, wrantse, war//wranta, -, wranta] *keṣcye r[ur]u wär ñäṣträ* 'the hungry antelope seeks the water' (139b4^{A}), *warsa yokalle* 'water [is] to be drunk' (THT-2371, frgm. p-b3^{E}), *wärsa* (THT-2677, frgm. d-a2^{E}), *war uppāläṣṣe* = B(H)S *vāri puṣkara pattra-* (U-26b4^{E}/IT-45b4]), *lwasāce war* = B(H)S *saprāṇakenodakena* (unpubl. Berlin fragm.-a1 [Thomas, 1987:169]), *wärä* 'water' (IT-45^{E}), *: nāgi lakaṃ tsatkuṃ eṅkalwa ... wranta osonträ :* '[if] the *nāga*s see perverse passions … the waters dry up' (3a1^{C}), *: kroścaṃ* [sic] *warś ce$_{u}$ yolmene yänmaskeṃ* 'they enter into the cold water in the pond' (29a6^{C}), *[ā]ntsesa watsālai premane war āṣtsiś yakne yamaṣäṃ* 'he makes [in this] fashion to fetch water [i.e., he acts like a water-carrier], carrying a pot on [his] shoulder' (91a1^{C}), *krośce war snai märkacce* = B(H)S *śītatoyam anāvilam* (IT-237b2^{C}), *snai luwa war* = B(H)S *aprāṇaka-* 'cold water without pollution' (IT-129a1^{C}), *snai war* = B(H)S *nirjalam* (U-9a3^{C}/IT-26a3]), *sweseṣṣe war* 'rain water' (W-35b3^{C}), */// wärä takärṣke ///* 'clear water' (IT-979a2$^{?}$ [Peyrot, 2008:98]), **ma-wär-tärkälle*** 'not accessible to water': *ma-wär-tärkalye īkene* 'in a place not accessible by water' (IT-7a2^{E}); **— -wär** '-stream': *kaucū-wär olyi āśäṃ ñoru-wär wat* 'he guides the boat upstream or downstream' (PK-AS-18B-b5^{C} [Pinault, 1984b:377]); **—wraṣṣe*** 'prtng to water': *[wra]ṣṣe kraupe* = B(H)S *udakavargaḥ* (Thomas, 1976b:106), *w[räṣṣ]i* (338a2^{A}); **—×wrätstse** 'having water' (IT-1231$^{?}$) **—×warññe** 'aquatic' (?): *wärñi lwāsā=neṅka* 'among aqautic animals' (?) (588a4^{E}); **—war-katsa** 'dropsy': *war-katsa* = B(H)S *ādhmāna-* (ST-b4/IT-305b4^{C} [in a list of diseases]); **—×war-waltsiye*** 'water-mill': *war-waltsai* (Otani II.12a4^{Col} [Kagawa, 1915], differently Ching and Ogihara, 2012:81, 90-91).

■TchA *wär* and B *war* reflect PTch **wärä*, probably the regular reflex of a PIE **udrom*, itself a regular (endocentric) thematicization of **wodr-/udn-* (P:78-80; MA:636; de Vaan, 2008:641). One might compare Albanian *ujë* 'water' from **udryeh$_a$* or the **udrom* itself which may be tied up in the history of Celtic **dubro-* 'water' [: Old Irish *dobur*, Welsh *dw(f)r*] (see Hamp, 1972). Normier (1980:262) posits a PIE **udr̥n*, which might be taken as a conflation of the *r-* and *n*-stem forms, as the starting point for the Tocharian development. Latin *unda* 'wave' may reflect an **ud-n-om* 'body of water' with the expected plural, *udna*, reanalyzed as a singular (de Vaan, 2008:641). Considerably less likely is the possibility that PTch *wär* is from PIE **(h$_2$)wer-* [: Sanskrit *vā́r*/*vā́ri* (nt.) 'water,' Avestan *vār* (nt.) 'rain,' Sanskrit *vā́ri-* (f.) 'water,' Avestan *vairi-* (m.) 'sea,' Old Norse *vari* 'liquid, water' (P:80; MA:636)] (Smith, 1910:19, VW:557-558). Puhvel (1991:404) subscribes to the same theory, though he assumes an initial laryngeal, and adds Hittite *hurnai-*, *hurniya-* 'spray, sprinkle' and Greek *rhaínō* 'sprinkle' (< **h$_2$wrn-ye/o-* [though one might have supposed such a shape to have given **huraínō*]) to this etymon. However, if the Tocharian forms belong here, they must come from an otherwise unexampled zero-grade **wr̥-*. One might imagine a **wr̥ri* or a thematized **wr̥rom* but neither possibility carries much conviction. ►See also **wriyeṣṣe**.

waräñce* (nf.) 'sand'

[-, -, waräñc//waräṇci (?), -, -] *nauṣañi Kaṅk c[k]ene waräñcampa eneśle pañäkti* 'former buddhas like [= as many as] the sands of the Ganges' (552a6/b1^{E}), *aurtsai ysā-yokäṃ waraṃ[c]///* 'the broad, golden sand' (566b6^{C}); uncertain whether it belongs here is *///wräräñci///* at THT-1450 frgm. b-a2^{A}; **—waräñcäṣṣe*** (?) 'prtng to sand': *wräräñcäṣṣa mäṣce* [lege: *mäśce*] 'a fist [full] of sand' [●in a MS where /ā/ appears indifferently as <ā> and <a> (save once [135b8^{A}] *wät*), but /ä/ always appears as <ä>] (142a3^{A}).

●The evidence of Archaic texts is uniform that this word is /wräräñc-/; the evidence from the early text is compatible with that assumption and with stress on the initial syllable (the lack of the expected two dots on the akṣara <ñc> is simply the not uncommon neglect of a vowel diacritic); the lack of the *ä*-diacritic in the Classical text arises from the scribe's not uncommon reluctance to combine the two dots of the *ä*-diacritic with the single dot of the <ṃ>. (The only other attestation, at 586a6^{L} is so fragmentary, it is compatible with any solution.)

■Clearly related to TchA *wāryāñc* 'id.,' it nonetheless is not directly equatable. Neither the TchA long vowels nor the *-y-* are matched by anything in Tocharian B. Extra-Tocharian cognates are most unsure. The TchA **wār-* might allow us to connect this word with the heretofore isolated Sanskrit *vāluka-* 'sand' (usually in the plural *vālukāḥ*).

wareññe '?'

[Ār]yamārg ñem wareññe/// (428a1^{L}).

warkaṃñe '?'

/// warkaṃñe ñī /// (303 frgm. f^{C}). ■Perhaps the usual assumption that this stands for **warkālñe*, the abstract derived from *wārk-* 'shear,' q.v., is correct, but that would be an unusually advanced phonological development in a Classical text.

warke* (nm.) ‘garland’

[-, -, warke//-, -, warkeṃ] *sumānṣeṃ warkensa māladaṇḍi kärskemane ... sumāṃnṣeṃ warkensa kärṣalya* ‘strewing the M. with garlands of *sumāna*s … it [is] to be strewn with *sumāna*-garlands’ (M-3a4/PK-AS-8Ca4^{C}).

■Semantically enticing is VW’s connection (1941:152, 1976:545) with Albanian *varg* ‘chain, string (of beads), necklace, chaplet, etc.’ Possibly too we should include Greek *órkhos* ‘row of vines or fruit-trees.’ These would represent PIE **worg^{h}o-* (for the Albanian and Greek) and **wr̥g^{h}o-* (for the Tocharian), or possibly alternative thematicizations of a root noun **worg^{h}/wr̥g^{h}-* (MA:354). ►See also probably **warśiy**e.

warkṣäl (n.[m.sg.]) ‘power, strength, energy, violence’

[warkṣäl, -, warkṣäl//] *mā k$_{u}$lā-c warkṣäl* ‘thy energy did not slacken’ (104a1^{C}), *amarṣsa Jaṃbudvipṣeṃ lantäṃts po krempär warkṣäl* ‘out of vexation they checked the energy of all the Jaṃpudvīpa kings’ (PK-AS-13E-b8^{C} [Couvreur, 1954c:88]), *warṣäl* [sic] (SHT-2250 [Malzahn, 2007b]), *po warkṣältsa wäntalyi ite pännāte karṣṣa* ‘he stretched full the bow with all [his] might and shot’ (109b6^{L}), *karuṇ(ä)ṣ(ṣe) warkṣältsa* ‘by the power of compassion’ (PK-NS-36+ 20be [CEToM]); **—wärkṣaltstse*** ‘powerful’: *yewe retke wärkṣalyci ṣeṃ* ‘weapon and army were powerful’ (PK-NS-36A-b2^{C} [Couvreur, 1964:247, CEToM]).

■TchA *wärkṣäl* and B *warkṣäl* reflect PTch **wärkṣäl* (there is no need, with VW, to see in B *warkṣäl* a borrowing from A). This **wärkṣäl* is a verbal noun (cf. *treṅkäl* or *eṅkäl*) to an otherwise unattested verb **wärks-*. With VW (1941: 152, 1976:560) this **wärks-* must be connected with the common PIE **werĝ-* ‘do, work’ [: Avestan *vərəzyeit* ‘works, does.’ Gothic *waurkeiþ* ‘id.,’ Greek *érgon* ‘work, labor,’ etc. (P:1168; MA:649)]. ►See also possibly *wārk-*.

warñai (postposition) ‘beginning with; et cetera’ (with either the accusative or perlative) [*tesa warñai ce-ra-tsa* ‘in a comparable manner’]

śaultsa wärñäi ‘life-long’ (143a3^{A}), *ce cämeltsa wärñai* ‘beginning with this birth’ (228b4^{A}), • *kossa wärñai māka* = B(H)S *yāvatā bahu* (305b4^{C}), • *ṣamāne mäsketräṃ mā totsa warñai [•]* = B(H)S *bhikṣur bhavati na tāvatā* (IT-164b2^{E}), ***:*** *kwri war tākaṃ yolmene winäññenträṃ omp lwāsa lakṣäṃ warñai **:*** ‘[if] there is water in the pond, the animals, fish, etc., will enjoy themselves there’ (11b4^{C}), *śaul-warñai saim* ‘life-long refuge’ (48b3^{C}), *ñakesa warñai* ‘from now on’ [?] (169a2^{C}), • *tesa warñai ce-ra-tsa alyekepi karep yamaṣäṃ* • ‘he does in some way harm to another in a comparable manner’ (IT-127b4 [Peyrot, 2010:275]).

■Clearly, as VW has seen (546), we have an old accusative singular to a noun **warño* or the like which should have meant ‘± beginning.’ However, beyond that any connections are most unsure. (VW himself suggests a connection with Greek *aeírō* ‘raise.’)

warto* ~ wartto* (nm.) ‘forest’

[-, -, wartto//wärttonta, -, -] *wärttoṣca* ‘towards the forest’ (THT-1248b2$^{A?}$), ***:*** *wayā-ne śerwe wartone maitar śerītsi **:*** ‘he led him [as] a hunter into the forest; they went to hunt’ (44a2^{C}), • *niṣīdaṃ kamāte Andhave warttone masa ompals-koññe lamatsi* • ‘A. picked up [his] sitting-mat and went into the forest to meditate’ (IT-247a3^{C}); **—wärtoṣṣe** ‘prtng to the forest; wooded’: *[w]ärttoṣṣe*

ikene ‘in a wooded spot’ (88a2/3^{C}); **—warto-wṣeññai-saim** ‘forest-dwelling-refuge’: *warto-wṣeṃñai-saimtsa wes śayeṃ omte pintwātsa* ‘we live there by alms in the forest-dwelling-refuge’ (PK-AS-16.2a5^{C} [Pinault, 1989:155]).

■TchA *wärt* (pl. *wärtant*) and B *wartto* (*wärttonta*) reflect PTch **wärto/wärtonta* (in Tocharian B a single stop is often geminated after an *-r-*). We should connect this word with Old English *worþ* ‘piece of land, farm’ and Sanskrit *vr̥ti-* ‘enclosure’ (Lidén, 1916:139-140, and VW:562; P:1161-1162; MA:199). The semantic development might be something of the sort ‘enclosure’ > ‘sacred enclosure’ > ‘sacred grove’ > ‘forest’ (cf. Melchert, 1984:111).

ˣwarpantsa* (~ **warwantsa**) (n.) ‘receiver’

[-, -, warpantsai//] *warwantsaisa cokaṣe ṣalywe wsā[wa]* ‘I gave lamp-oil by way of the [monastery’s] receiver of goods’ (THT-2718a5^{Col}). ■An agent noun regularly built from the root-stressed subjunctive of *wärp-*, q.v.

warpamo (adj.) ‘enjoying, perceiving’

[m: warpamo, -, -//] *19 k$_u$se sū wärpamo śpālmeṃ śaiṣ[ṣ]e ///* (339b2^{A}). ■A derivative (built on the subjunctive stem) of *wärp-*, i.e., *wärpā-* with root stress.

ˣwarpalñe, ►s.v. wärp-.

warme* (n.) ‘ant’

[//warmi, -, warmeṃ] *mäkte warmi lestaine yänmaskeṃ* ‘as ants enter into [their] hill’ (154a5^{C}), *arṣāklaṃ warmeṃ* ‘snakes and ants’ (364a3^{C}); **—wärmiye** ‘prtng to ants’: *wärmīya lesto* ‘an ant hill’ (154a5^{C}), *wärmiye tsarātre* ‘ant extract’ [= ‘formic acid’?] (W-3a5^{C}).

■As if from PIE **wr̥mo-*, a deformation of the **wormo-* (P:749; MA:24) that lies behind Sanskrit *valmīka-*, Sanskrit *vamrá-*, Greek *bórmaks*, Greek *búrmaks*, Greek *hórmikas*, Greek *múrmēks*, Latin *formica* (VW:546).

Waryacaṃndre (n.) ‘Vīryacandra’ (PN in monastic records)

[Waryacandre, -, -//] (435a2^{Col}).

Warwattsake (or **Warwantsake**?) (n.) ‘Warwattsake’ (PN in graffito)

[Warwattsake, -, -//] (G-Su24^{Col}).

(ˣ)warśiye* (n.[f.pl.]) ‘± (grove of) trees’ (possibly also ‘orchard’)

[//-, -, warśaiṃ] *yops=āttsāna wa[r]ś[aiṃne •] - - [e]nestai naumyeṣṣān=epa - [ne/meṃ •]* ‘he entered into the thick *warśaiṃ;* secretly [settled$_a$/separated$_b$?] [in$_a$/from$_b$?] jewel- ...’ (?) (338a1^{A}), */// wärttoṣṣa[na] warśaiṃne • prāntāni śayanāsanāni • akañcar-wṣeññaṃ ///* ‘in the groves of the forest … distant dwellings/living in the country’ (542b3^{C}; partially preserved bilingual text).

●The meaning is almost that of Krause (1952:179), “die Büsche.” KT gives the unlikely “(hoch)fläche.” Given that the wild or ‘unkempt’ nature of the noun has to be specified in our two attestations, perhaps the underlying meaning includes ‘orchard’ as well.

■If ‘grove of trees,’ then surely in PIE terms **wōrg^{h}yeh$_a$-* and closely related to Greek *órkhos* ‘row of vines or trees in an orchard.’ ►See also **warke**.

warṣaññe (adj.) ‘?’

[warṣaññe, -, -//] *[twe ñī yaitkorsa ma]nt pyām warṣaññe - mn·r· parra yaṃ* (LP-25a1^{Col}). ●In form this word would look to be an adjective from *wārṣe* ‘robber’ but the context cannot be said to favor such an interpretation.

wartse, ►aurtse.

walāk- (vi.) ‘stay, tarry, abide, dwell’

Ps. I /**wolokä-**/ [MP wolokmar, -, woloktär//-, -, wolokentär [sic]; MPImpf. -, -, wolośitär//]: *cwī ykuwa toṃ ykentane wolo[kträ] [yna]mw* [second restoration uncertain] *ente* ‘when he [*scil*. the king] traveling tarries in those places traveled to by him [*scil*. The king’s son]’ [Thomas, 1983:242] (88b2^{C}), *tumeṃ tseṅkenträ wolokenträ* ‘thereupon they rise up and abide’ (PK-AS-7Ka2^{C} [Couvreur, 1954c: 83, CEToM]), *onmiṣṣana pwārasa tsäksemane marmanma troṅktse stām ra sälpiñ cittsa wolokmar nuskaskemar marmanma iṅkauṃ-kästwer* ‘[while] the vessels [of the body] burn in fires of repentence like a hollow tree, I abide with a glowing spirit, I squeeze [my] vessels day and night [to relieve the pain]’ (TEB-64-05/IT-5$^{C/L}$]).

■Underlyingly /**welāk-**/, (as if) from PIE *$wolh_{a}g$-. /welāk-/ gives *wolok*- regularly by mutual rounding (cf. *kalāk*-, *parāk*-, and *sanāp*-). Ultimately connected with PIE **wel*- ‘turn, roll’ (cf. **wäl-** and **wāl-**). Compare, without the laryngeal, English *walk* and Sanskrit *válgati* ‘moves (the limbs).’ Similar in formation are *kalāk*-, *parāk*- and *sanāp*-. For the etymology, see Adams (1988b); similar is VW (1970a:170, 1976:580). ►See also **walke**.

walāne* (n.) ‘garland’ (?)

[//-, -, walāneṃ] *piñña saukeṃ walāneṃ* ‘he stretched out streamers and garlands’ (?) (429a5^{L}). ■If correctly identified as to meaning, perhaps related to *wāl*- ‘cover, conceal’ in the latter’s older meaning of ‘twist, bend.’ ►See **wāl-**.

walāntsa* (n.) ‘hindrance (to religious life), besetting sin’

[//-, -, walāntsaṃ] ***:*** *saṃsārṣṣana tserekwa snai lyiprä [ṅäś aiśi]mar* ***:*** *piś pälskontse walantsaṃ tsätkwatsñenta śtwāra ṣpä(:)* ‘may I know the delusions of the *saṃsāra* completely, the five hindrances of the spirit and the four perversions’ (229a5/b1^{A}). ●The equivalent evidently of B(H)S *nīvaraṇa*-. ■An agent noun, based on the subjunctive stem, from *wāl*-, q.v. For the formation, compare *preṃtsa* ‘pregnant; potent’ from *pär*- ‘bear.’ Similarly, VW (542).

walo (nm.) ‘king’

[walo, lānte$^{E\text{-}C}$ (~ lānti$^{C\text{-}L\text{-}Col}$), lānt (voc. walo)//lāñc, lāntäṃts, lāntäṃ] *śakkents lante* ‘of the king of the śakyas’ (THT-1179a4^{E}), ***:*** *ñumka ñu ṣpä lantäntso lantu-ñ[e]s[a] ś[au]l ws[ā]st[a]* ***:*** ‘thou gavest life by the royalty of ninety-nine kings’ (241a1^{E}), *wälo* = B(H)S *-rājā*- (310a3^{E}), *[A]raṇemiṃ lānte ypoytse salyai lyuts-tsante* ‘they were driven [beyond] the border of king A.’s land’ (86a5^{C}), *ylaṃts walo* ‘the king of the gazelles’ (232b5$^{C/L}$), *ṣkas kṣuṃntsa Nāśmi lānti* ‘in the sixth [year] of the regnal period of king N.’ (PK-Cp.25.1^{Col} [Pinault, 1987a:160]).

■TchA *wäl* (obl. *lānt*) and B *walo* (obl. *lānt*) reflect PTch **wälo* (obl. *lāntä*-), (as if) from PIE *$wl\text{-}eh_{a}\text{-}nt$-, a participial formation to verb *$wl\text{-}eh_{a}$- ‘to control’ (VW:554, following a suggestion of Meillet’s, 1914:18) (cf. P:1111-1112; MA: 490). Celtic shows a morphological zero-grade *wlh_{a}- in Old Irish *flaith* ‘rule; prince,’ *flaithem* ‘ruler,’ Welsh *gwlad* ‘land,’ *gwledig* ‘ruler,’ Gaulish *vlatos* ‘ruler.’ Kloekhorst (2008:945) suggests a root *$welh_{x}$-, with the Tocharian representing *$wlh_{x}\text{-}eh_{a}$-. It is surely significant Khotanese *rre* (accusative *rundu*) and Tumshuqese *riḍe* ‘king’ show the same participial derivation as *walo* does from PIE *$wleh_{a}$- (Tremblay, 2005:426). Further ►see **wlāw**- (and also **lāntsa**, **lantañ̈e**, and **lantuñ̈e**).

walke (a) (adv.) ‘for a long time;’ (b) ([indeclinable] adj.) ‘long [of time]’ (used only with nouns of time, i.e., *preke* and *preściya*)

(a) • *anaiśai kwri pa[pā]ṣṣoṣ walke klyentar* [lege: *-är*] *k[o]kalyi :* ‘if taken care of, the wagons will last a long time’ (5b2^{C}), */// [ne]ṣmye nāki krentäṃ śāmnaś mā tu walke tswetär nta [:]* ‘evil gossip and blame, such never sticks to good men for long’ (16a1^{C}), *[pe]laikneṣṣe cākkär se walke stamoy* ‘may this law-wheel last for a long time’ (313b5^{C}), *walke yamalñe* = B(H)S *cirakriya-* (Y-3a5$^{C/L}$); (b) *walke preścyantsa emp[e]lona akwatsana lkāṣṣäṃ nrainne läklenta :* ‘he sees for long periods of time terrible and sharp sufferings in hell’ (19a1^{C}); **—walkeññe** (adj.) ‘long (of time)’: • *mā walkeññe yā[mamormeṃ] ///* (IT-306b3^{C} [cf. Carling, 2003a]).

■Possibly (as if) from PIE **wl̥h$_{a}$go-* (similarly VW, 1970a:170, 1976:542) and thus related to *walāk-*, q.v. Alternatively it may be related to OCS *velikъ* ‘great’ (as by Meillet, 1911:149).

walkwe* (n.) ‘wolf’

[//walkwi, -, -] */// ma ywārcä walkwi ramtä wīyäskeṃ m[ñ]cu[ṣkeṃ] ///* ‘amid … they frighten the princes like wolves’ (PK-NS-30a2$^{?}$).

■From PIE **wl̥k^{w}o-* [: Sanskrit *vr̥ka-* ‘wolf,’ Avestan *vərka-* ‘id.,’ Gothic *wulfs* ‘id.,’ Albanian *ujk* ‘id,’etc. (P:1178-9; MA:646-647); not attested in Anatolian (Kloekhorst, 2008:951)] (VW, 1969:495, 1976:542).

wawāntsa^{L}, ►wapāntsa.

Waśampile (n.) ‘Waśampile’ (PN)

[Waśampile, -, -//] (LP-3a3^{Col}).

^{1}waśīr* (n.) ‘thunderbolt, diamond’

[-, -, waśir//] *ṣañ läklenta warpatsi waśīr klautkoy-ñ arañce* ‘may my heart change into diamond to endure my sufferings’ (S-8b1/PK-AS-4Bb1^{C}); **—waśīräṣṣe** ‘prtng to a diamond or thunderbolt; adamantine’: *waśiräṣṣe arañcn[e]* ‘in the adamantine heart’ (591b7^{L}), *waśīräṣṣ[e]* = B(H)S *vajra-* (IT-2-2b2^{C}).

■From B(H)S *vajra-* or, perhaps, some Prakrit equivalent. ►See also **wājrä** and **wajrasaṃ**.

^{2}Waśir (n.) ‘Vajraka’ (PN)

[Waśir, -, -//] (PK-AS-6Aa5^{C} [CEToM]).

^{x}waṣakte ‘?’

(IAK.0187a10/Or.8212/1379^{A}] [Broomhead]).

waṣamo (nm.) ‘friend’

[waṣamo ~ wāṣmo, waṣamontse ~ wāṣmontse, waṣamoṃ (voc. waṣama)// waṣamoñ ~ wāṣmoñ, wāṣmoṃts, wāṣmoṃ] *krent wāṣmontsā meṅkitse* ‘lacking good friends’ (282a1^{A}), *waṣamoṃ* = B(H)S *mitraṃ* (308a3^{C}), *waṣmo ma nesn ñi srukalyñeṣṣ=īme* ‘the thought of death is not my friend’ (K-11a7/PK-AS-7Na7^{A}); **—wāṣmoṣṣe** ‘prtng to a friend, friendly; prtng to friendship’ (282a5^{A}).

■With VW (548) a derivative of ^{2}*wäs-*. More particularly we have a possible PIE **h$_{2}$wōs-e-mon-*. For the quality of the root vowel at least, one might compare Old Irish *fóaid* ‘spend the night’ (< **h$_{2}$woseti*). ►See also next entry.

waṣamñe* (n.) ‘friendship’ [*waṣamñe yām-* ‘to make friends’]

[-, waṣamñentse, waṣamñe//] • *waṣamñe ya[mītär]///* = B(H)S *sakhyaṃ kurvīta* (307b7^{C}), *Mahāsaṃmati [lā]nte [e]piyacäññe lyewītär caumpa ṣesa waṣamñe*

eṅkaṣṣitär ‘he sent to king M. a memento [in order that] he might conclude a friendship with him’ (PK-AS-16.3b6^{C} [Pinault, 1989:157]); —**waṣamñeṣṣe** ‘prtng to friendship’: *wa[ṣa]mñ[e]ṣṣepi pälsko[nts]e* = B(H)S *maitrasya cittasya* (307a6^{C}). ■A derivative of *waṣamo*, q.v.

waṣik (n.) ‘± tribute, toll’, only in the compound **waṣik-kälpaṣṣuki*** (n.)‘*waṣik*-stealer’:

[se ṣamäne ... ytā]ri yaṃ • waṣik-kälpaṣṣukiṃ yoñyai-ṣparkäṣṣukiṃ käryorccempa wat • [*waṣik* = Uyghur *yolo* of unknown meaning] (330a5^{L}).

■In form (*-ik*) it looks to be possibly an Iranian borrowing. Schaefer (1997:171) suggests a borrowing from a Middle (Eastern) Iranian Middle Iranian **βāžiyaka-* or **βāžika-*, a derivative of Old Iranian **bāži-* ‘tribute, toll’ (cf. Avestan *bāji-* ‘tribute, toll’). Hitch (1993:116-118) provides evidence that, at least in word-initial position, TchB /w-/ was phonetically [β-] and so the phonetic match is good. The *waṣik-kälpaṣṣuki* would be, as Schaefer suggests, ‘one who evades [lit. ‘steals by’] tolls/imposts.’

waṣe* (~ **waṣṣe***) (n.[m.sg.]) ‘lie, untruth’

[-, - waṣe//] *[waike] saimä yāmormeṃ naki weskeṃ krenttäntsä wäṣṣe weskeṃ aulāreṃ :* ‘having taken refuge in lying, they speak blame, they tell lies about the good to the companions’ (255b7^{A}), • *waike waṣe ṣpä käskor wat wentsi* ‘to tell a lie, [to speak] calumny or gossip’ (31b4=32a6^{C}); —**ˣwṣetstse*** (or **wṣete***?) ‘malicious’ (= B(H)S *piśuna-*) (IT-884a3$^{?}$ [Peyrot, 2008b:107; word very difficult to read in MS]); —**waṣe-reki** ‘id., calumny’: *waṣe reki no lāre yamanträ* ‘[if] however they love calumny’ (K-8b3/PK-AS-7Hb3^{C}). ●The form with double *-ṣṣ-* would appear to have it unetymologically.

■Etymology unclear. VW suggests (548-9) a connection with the Indo-European word for ‘two,’ more particularly from a **dwes-* which, however, seems not to exist. Better would be a connection to the multiplicative **dwis* ‘twice’ (e.g. English *twice*, Latin *bis*). *Waṣe* would be (as if) from PIE **dwis-en-* ‘the thing [said] in two ways’ or ‘duplicity.’

waṣetsāk ‘?’

/// waṣetsāk śtwāra āyatanta aiśai yama/// (183a5^{C}).

wasa, ►s.v. i-.

wasaṃpaṃ, ►next entry.

wasaṃpāt* (n.) ‘ordination’ [N+gen. *wasaṃpāt yām-* ‘ordain s.o.’]

[-, wasaṃpātäntse, wasaṃpāt//] *wasaṃnpātäṣ* [lege: *wasaṃnpātäś*] *kauke* ‘request for ordination’ (KVāc-24b4/THT-1115b4^{C} [K. T. Schmidt, 1986]), *71 se ṣamäne meṅki-īkäṃ-pikwalaṃñepi onolmentse wasaṃpāt yamaṣṣäṃ pāyti su mā wasaṃpaṃ tākaṃ* ‘whatever monk ordains a person less that twenty years old, *pāyti*; this one will not have been ordained’ (IT-246a1$^{C/L}$); —**ˣwasampātäṣṣe** ‘prtng to ordination’ (KVāc-21b3/THT-1113b3^{C} [Schmidt, 1966]); —**wasaṃpāt-maññe** (n.) ‘± ordination-hall’ (?): *wasāṃnpāt-maññe* (Couvreur, 1968:277 [no locus given]); like *yärke-maññe*, *taupe-maññe*, and *wīnā-māññe,* a compound whose second member is *-māññe* ‘hall,’ q.v. ■From B(H)S *upasaṃpadā-* and *upasaṃpanna-*.

Wasave* (n.) ‘Vāsava’ (PN)

[-, Wasavi, -//] (Qumtura 34-g1$^{C/Col}$ [Pinault, 1993-94:175]).

wase* (n.[m.sg.]) ‘poison’

[-, -, wase//] ***:*** *ñäś mā yesaññe wase yokalle rekaunaṣṣe* ***:*** ‘I must not drink the poison of your words’ (23b5[C]), *matre-ws=arṣ[āk]l[o]* ‘a snake with sharp poison’ (43a6[C]); **—wsetstse** ‘poisonous’: *wsettse stām* ‘a poisonous tree’ (139b7[A]), *wsecce sapule* = B(H)S *viṣakumbha-* (534b3[C]), *wsets[a]na lwāsane* ‘among poisonous animals’ (575b1[C]), *wsatsena* (THT-1474b2[E]); **—wseṣṣe** ‘poisonous’: *///ets wseṣṣe añiye tarkärmpa tasem[ane]* ‘the poisonous breath of the [snake(s)] like a cloud’ (IT-23a6[C]).

■TchA *wäs* and B *was* reflect PTch **wäse* from PIE **wiso-* [: Sanskrit *viṣá-* (nt.) ‘poison,’ Avestan *viša-* (nt.) ‘id.,’Greek *īós* ‘id.,’ Latin *vīrus* ‘id.,’ Middle Irish *fí* ‘id.’ (P:1134; MA:439; Beekes, 2010:595)] (Pisani, 1942-43a:32). De Vaan (2008:682-683) reconstructs a PIE nom. **wéis*, gen. *wisós*. To be rejected is Duchesne-Guillemin’s (1941:167), VW’s (563), and Winter’s (1998:351-352) connection with *wäs-* ‘give’ (cf. German *Gift*). ►See also possibly *wey-*.

waskāmo (adj.) ‘moving, mobile’

[m: waskāmo, -, waskāmoṃ//] *20 pälyca-pälyc ra waskamo ñke śāmnants pälsko <:>* ‘the thought/spirit of men [is] exceedingly mobile’ (245b4/5[A]); **—waskamo-pilkotstse*** ‘one with wandering gaze’: *waskamo-pilkoceṃ* (IT-188a1[C]); **—waskamñe** ‘mobility’ (?): */// nai wask[a]mñe yoko ///* (514a1[A]). ■An adjectival derivative from the subjunctive stem of *wāsk-*, q.v.

waste (n.) ‘refuge, asylum, shelter’

[waste, wästentse, waste (voc. wasta)//] *70 eś-lmoṣepi cwi waste tākoym śaiṣṣe[ntse :]* ‘may I be a refuge for this blinded world’ (22b1[C]), *cämpan-m[e] laklene waste nestsi* ‘he can be a refuge in their suffering’ (77a2[C]).

■Etymology unclear. TchA shows *waste* also, but the cluster *-st-* shows that this word is a borrowing from B. Probably, TchB *waste* reflects a PIE **h₂ustó-* built from the *h₂wes-* ‘dwell, spend the night’ (cf.[2]**wäs-**). With VW (547-8) one should compare semantically particularly Middle Irish *foss* ‘rest’ (< **h₂wosto-*). Less probable is Normier’s suggestion (1980:259) of a **wisto-*, related to Sanskrit *veṣṭ-* ‘wind, twist around.’ Phonologically and semantically unlikely is VW’s later suggestion (1980[82]:) of a **wl̥-sth₂o-* ‘cover-place.’

wasto (adv.) ‘again, doubly, doubled, in two ways’

tak wasto tot [ingredients] ‘each [of these ingredients] doubled so much’ (W-9a3[C]), *carka kektseñmeṃ swañcaiñ [yakne w]äs[t]o wranta ca[r]k[a tarne]meṃ paryarinta paiynemeṃ* ‘he released rays from [his] body [in] two-fold fashion: he released water from the top of his head and magical flames from [his] feet’ (108b6[L]); **—wästa-pku*** ‘twice-combed/shorn’ (as an indication of age, i.e., ‘two-years old’) (SI B 9 passim[Col] [Pinault, 1998:4]); **—wästo-yäkne** ‘again, doubled, doubly, in two ways’: */// āstre wästoykne • kektseñäṣṣe [re]k[i]ṣṣe se śīl westrä* ‘in two ways pure; this moral behavior of body and word is spoken of’ (386b3[C]).

■TchA *wäṣt* and B *wasto* reflect PTch **wästo* from PIE *dwisth₂o-* [: Sanskrit *dviṣṭha-* ‘in two places, ambiguous’] (Winter, 1987:242). As with *wato*, q.v., *wasto* represents a frozen feminine accusative singular (i.e. **dwisteh$_a$m*). Not with VW (1976:565, 1989:97-100) from **dwe-s-to-*. The distributive *yästā[r]*

which has been supposed to exist at 404b1 (what we have is *yäsnā*///) is too doubtful to be taken into account with this etymon. ►See also **wästār**.

wassi, ►wastsi.

wasso* (n.) '*kuśa*-grass' (*Desmostachya bipinnata* Stapf) (?)

[//-, -, wässaiṃ] *wässaiṃ rano* = B(H)S *kuśāpi* (530b1^{C}). ■Perhaps related in some fashion to TchA *wäsri* 'grassy field, lawn' (cf. Avestan *vāstra*- 'pasture,' Hittite *wesi*- 'id.').

wastsi (nnt.) 'clothing, clothes [collective]; garment [non-collective]'

[wastsi, wästsintse, wastsi//wästsanma, -, wästsanma] ***:*** *śarye wassi rutkāte kaunäś sark kauc yāmṣate 72* 'he took off [his] upper garment and put [his] back high to the sun' (5b4^{C}), *ṣamāni wasy ausoṣäṃ saṅghāti* 'monks wearing the *saṅghāti*-clothing' (31b7^{C}), *kärstoṣ wastsi* = B(H)S *saṃghāṭī*- (32b4^{C}), *wi wässan-maś cāñi piś-tumane ṣkas-yiltse wi-käṃnte ikäṃ-ok* 'coins for the two clothes [winter + summer outfits] are 56,228' (Otani 13.1.3-4^{Col} [Ching, 2011:67]). ●A partial synonym at least of *auso*, q.v. ■The infinitive of ^{I}*wäs*- 'to dress, be clothed,' q.v., used as a noun. ►See also **wästitse**.

watsālo* (n.) '[a type of] pot'or 'waterskin' (?)

[-, -, watsālai//] *[ā]ntsesa watsālai premane war āṣtsiś yakne yamaṣäṃ* 'he makes [in this] way to fetch water [i.e., he acts as a water-carrier], bearing the pot/waterskin on [his] shoulder' (91a1^{C}).

■Etymology unknown. VW (1988:100-101), assuming the correctness of Thomas' (1954:754) proposed meaning, 'waterskin,' suggests that we have a borrowing of some sort from Sanskrit *vatsá*- 'calf' (a waterskin from calf-skin?).

wāk- (vi/vt.) **G** 'burst (intr.), split apart; unfold, bloom (of flowers),' **^{1}K** 'split,' 'separate' (?), 'differ' (??); **^{2}K^{2}** 'let bloom'

G Ps. Iv /**woko-**/ [MP //-, -, wokontär; MPImpf //-, -, wokyentär]: *po ratanta wokonträṃ* [sic] *ytarye l·///* 'all the jewels are splitting/bursting …' (553b5^{E}); Ko. V. /**wā́kā-**/ [A //-, -, wākaṃ; AOpt. -, -, wākoy//; Inf. wākatsi]: */// päkṣallona mäkte wākaṃ tumeṃ ścireṃ ///* '… [are] to be cooked; as they split/burst then [with] sharp …' (W-12b3^{C}), *yamorṣṣäññe aknatsā yämorṣṣäññe aisaumye śen onkolmai śaiṣṣene ṣäñ yoññiye wakän ma* 'the karmic fool and the karmic sage drive/direct the she-elephant on earth; she may not diverge on her own path' (255a7-b1^{A}) [●the subjunctive *wākän* is Malzahn's reading (p.c.); she explicitly rejects Sieg and Siegling's *wa[lts]an* and Winter's *wa[tk]an* as very unlikely graphically; *wakäṃ* instead of *wakaṃ* is an example of the same early shortening we see in *krāstäṃ* rather than *krāstaṃ* (s.v. *kärst*-)]; *wāko$_{i}$ iprerntse* (PK-AS-12H-b4^{C} [Couvreur, 1954c: 87]); PP **wāwā́kā-**/: *[kärsto]ṣ waṣtsi ausu samp wawākauwa keke[ne]* 'dressed in torn clothes he [stood] heels separate' (92b2^{C}), *wawakauwa pyapyaino* 'blooming flowers' (247b4^{C}), *skakaṃmameṃ kaunäntse pirkone wawākauwa piltāsa ///* 'from the balconies petals [that had] unfolded at dawn [were strewn]' (PK-NS-12K-b2^{C} [Winter, 1988:788]), *wawākauwa uppālāntasa* = B(H)S *bhinnaiḥ padmaiḥ* (PK-NS-306/305a2^{C} [Couvreur, 1970: 177]).

^{1}K Ps. VIII /**wāks**$^{'ä}$/$_{e}$$^{'}$**-**/ [MP -, -, wākṣtär//]: • *posa auṣap pos= olypo pomeṃ wākṣtär-ś* 'above all, over all, and from all it separates thee' (231b4$^{C/L}$), */// tusa śaiṣṣene wākṣtär ṣeske ///* 'thus in the world it is separated solely…' (?) (THT-

1319a4[?] [TVS]): Ko. Vb /**wākṣā-**/ [Ger. wakṣālle]: *serintsa matsi wakṣālle* ‘with a comb [?], the hair can be separated’ (W-12a5[C]) [●The form *wakṣālle* is clear and apparently the same kind of formation as the Ko. *tāṣṣā-* from tāsk-, q.v.]. [●Malzahn would translate *wākṣtär* in both of its attestations as ‘differ’ and *wākṣalle* ‘is to blossom.’]

[2]K[2] Pt. IV /**wā́käṣṣā-**/ [A -, wākäṣṣasta, -//]: *///vaiyneyets po wākäṣṣasta* • (214a1[E/C]).

●For the meaning one should compare Tocharian A 255b6 (*śraluneyā āriñc wākaṣ omäl ysār ṣunkac kalkaṣ* ‘by splitting the heart will burst; hot blood will come to the throat’) or A-75a2 (*tsräṃ päryo āriñc wākṣantaṃ* ‘piercing the heart with a sharp arrow’).

■TchA *wāk-* and B *wāk-* reflect PTch **wāk-* from PIE **wag-* [: Greek *ágnumi* ‘break apart’ and possibily Latin *vāgīna* ‘sheath’ (cf. P:1110; MA:538)] (Pedersen, 1941:197, VW, 1941:155, VW:550-1). (Kloekhorst [2008:939-940] and Beekes [2010:14] reconstruct **woh$_2$g-*.) Whether or not there is a further connection with Hittite *wāki* ‘bites’ and Sanskrit *vajra-* ‘cudgel, thunderbolt’ is uncertain. The Tocharian present is (as if) from PIE **wag(h$_1$)ó-*. ►See also next.

wāki (nm/f.) ‘distinction, difference; superiority’

[wāki, -, wāki//-, -, wakanma] *wāki* (THT-2382 frgm. c-a1[E]), *soṃśke ste ṣañ śaulameṃ snai wāki [la]rauñesa* ‘[his] son is without difference in love from his own life’ [= ‘he loved his son as much as he did his own life’] (81a5/6[C]), *wāki* = B(H)S *viśeṣam* (308a6[C]), *wāki* = B(H)S *prāptiviśeṣam* (Y-3b1[C/L]), *piś wakanmasa yaitusa* ‘distinguished by five differences’ (108a9[L]); **—wakītstse** ‘distinguished, distinctive, excellent’: *[pete]-ñ klyauṣtsi wakīce ślok pūdñaktäññ[e]* ‘give me to hear the distinguished *śloka* of the Buddha’ (100b3[C]); **—wakītsñe** ‘distinction, excellence’: */// [bo]dhisātweṃts w[a]k[ī]tsñ[e] w[ä]tk[ā]ltse* • ‘the different excellence of the bodhisatvas’ (384a2[C]); **—wakissu*** ‘± distinctive, distinguished’: (106.2b[C]); **—[×]wakissor** ‘?’: *wakīssor skwassoṃc tākaṃ*. ■A nominal derivative of *wāk-*, q.v. Matched in TchA by *wākäm* which, with B, *wāki* reflects a PTch **wākämi̯ä(n)* (as if) from PIE **wágmen*.

wākte (n.) a (measure of a) foodstuff (?)

[wākte, -, -//] *pippaläntse wakte* (THT-1535a4[E]), *arkwañña enmelyantse wākte* (W-31a5[C]), *kapyāres klese masa tarya tom wākte wi tom* ‘for the workmen came 3 *tau klese*, two *tau wākte*’ (434a5[Col]).

wājrä* (n.[m.sg.]) ‘thunderbolt, diamond’

[-, -, wājrä//] *ce ñäś vājrä taläṣṣi[m]* ‘may I raise up this thunderbolt’ (387.1a[C]), *ñäkcyeṃ yetweṃtsa yaitu vājr eṃṅku ṣarnene* ‘the thunderbolt decorated with divine jewels, taking [it] in [thy] hands’ (TEB-58-22/SI P/1b[C]). ■From B(H)S *vajra-*. ►See also **wajrasaṃ** and **waśir**.

[×]wāt- (vb) ‘?’

Pt. I /**wātā́-**/ [//-, -, watār] */// watār-c yärne larauñe ///* (IT-88b5[C]).

wāp- (vt.) ‘weave, braid’

Ko. V /**wā́pā-**/ [MP -, -, wāpatär//; Inf. wāpatsi]: *95 mäkte ña[re] pännowo kos sarkimpa w[ā]p[a]trä ///* ‘as here the stretched thread, as often as he weaves [it] with the warp/woof’ (3b5[C]); ***:** mäkte ypentse wpelm=auñento ṣpak wāpatsiś **:***

'just as the beginning to weaving [is] the spider's web' (286a5[C]), *alecce wāpatsi watkäṣṣäṃ* '[if] he orders [someone] unrelated to weave [it]' (IT-7b4[E]); Pt. Ib /**wāpā-**/ [A -, -, wāpa//]: *ce pässak wāpa kavviṣṣe* 'he braided a *kavi*-garland' (429b1[L]); PP /**wāwā́pā-**/.

■TchA *wäp-*, B *wāp-*, reflect a PTch **wäp-* from PIE *web[h]-* 'weave' [: Sanskrit *ubhnāti*/*umbháti*/*unábdhi* 'binds together,' Greek *huphaínō* 'weave,' Albanian *venj* (< **web[h]nyō*) 'weave,' Old English *wefan* 'weave' (P:1114; MA:572; LIV: 658; Cheung, 2006:402), and Hittite *wepzi*, if it means 'weaves' (Kloekhorst, 2008:1001)] (Couvreur, 1947:9, VW:557). The thorough-going *-ā-* of TchB represents a generalization of the root vowel of the subjunctive and/or preterite where it is regular by *ā*-umlaut in forms which had PIE *o*-grade, i.e., an *o*-grade *eh$_a$*-iterative-intensive. ►See also **yape**, **wepe**, and **wpelme**.

wāy-, ►āk-.

wārk- (vt.) 'shear [a sheep]'

Pt. Ib /**wārkā́-**/ [A //-, -, warkāre]: *śānta warkāre ysañiye yok tāka* 'they sheared the sheep; golden was the wool' (452a1[Col]).

■*Wārk-* is traditionally given as the shape of the root on the basis of the shape of the preterite. If the present were attested, it might be that that root should be listed as *wärk-*. In either case PTch **werk-ā-*/*wärk-* is from PIE **werĝ-*. The Tocharian word is matched most closely in Armenian *gercum* 'shave, cut [hair]' (VW:559). It seems possible that the meaning seen in Tocharian and Armenian might be a specialized sense of the widespread **werĝ-* 'work, do' (P:1168-9; MA:252; LIV:688). ►See also possibly **warkaṃñe**.

wārp- (vt.) 'surround'

PP /**wāwā́rpā-**/: *ṣamānentsa wawārpau grahanman[e] m[e]ñe ra ṣpäk tāsātai 13* 'thou hast set thyself, surrounded by monks, as the moon [is set] among the planets' (215b2=221b1[E/C]), *mäkte ost poṣiyantsa [wa]wārpau* 'as a house [is] surrounded by sides/walls' (A-2a4/PK-AS-6Ca4[C]), *[śtwāra-wert]syaṣṣeṃ āstreṃ ñaktentsa wawārpau* 'surrounded by the pure gods of the four orders' (TEB-58-20/SI P/1b[C]). ●If the present were attested, it might be that the root should be listed as **wärp-*.

■TchA *wärp-* and B *wārp-* reflect PTch **wärp-* from PIE **werb$^{(h)}$-* 'twist, bend' [: Gothic *wairpan* 'throw,' Latin *verbera* 'switches, lashes, thongs,' Lithuanian *vir̃bas* 'switch, rod,' English *wrap*, etc. (P:1153)] (VW:561-2, based on Lane, 1938:29). Particularly one should compare Hittite *(anda)warpāi-* 'encircle' which, like B *wārpā-*, is a denominative. *Wārpā-* is from a PTch **werpe* (seen in TchA *warp* 'enclosure') while the Hittite verb is from *warpa-* 'id.' Both **werpe* and *warpa-* reflect a PIE **worb$^{(h)}$o-* (see Melchert, 1984:157; MA:199). Kloekhorst [2008:966] rejects the proposed Germanic, Latin, and Baltic cognates given above, but would include Latin *urbs* 'city' (cf. Driessen, 2001:41-68; also de Vaan, 2008:643), the Tocharian, Anatolian, and Latin all from **worb[h]o-*. ►See also **werwiye**, **werpiśke**, **wārw-**, possibly **ywārppai**, and the next entry.

wārw- (vt.) 'prod, urge, spur (on)'

Ps. IXb /**wā́rwäsk**$^{'ä}$/$_{e}$-/ [A -, -, wārwäṣṣäṃ//; *nt*-Part. wārwäṣṣeñca 'urging, spurring']; *srukalyñeṣṣ=īme waṣamo nauṣ wā[r]wäṣṣeñca ṣek* '[if] the thought of

death has been earlier a friend, [then it is] always something spurring [one] on' (K-11b6/PK-AS-7Nb6^{A}); Ko. (= Ps.) [A -, -, wārwäṣṣäṃ//; MPOpt. wārwäṣṣim, -, -//]: *///ṣṣ[e] kantīsa nervānäṣṣe ikeśco wārwäṣṣim ///* 'may I spur myself on to the *nirvāṇa* place with a goad!' (IT-134a5^{C}); Pt. Ib /**wārwā́-**/ [MP -, -, warwāte//]: *su ñakte ompalskoñe[ś] warwāte* • 'the god prodded him[self?] toward meditation' (525b1^{C}).

■TchA *wārp-* and B *wārw-* reflect a PTch **wārp-* which looks to be a denominative (**werpā-*) 'prod, switch' built to a **werpe* '± lash, stick' [: Latin *verbera* 'lashes, scourges, thongs,' Greek *rhábdos* 'stick, lash,' Lithuanian *vir̃bas* 'rod, switch, stick' (P:1153)] from **werb-* 'twist, bend' (Duchesne-Guillemin, 1941: 149, VW:551, though with differing details). The second *-w-* in *wārw-* (as compared to the *-p-* in A) results from "lenition" after a long vowel followed by a resonant (cf. *waiw-*). ►See also **wārp-**

wārṣ(ṣ)e (n.) 'robber'

[wārṣṣe, -, -//-, -, wārṣṣeṃ] *wārṣṣe nestä* 'thou art a thief' [*wārṣṣe* = B(H)S *steya-*; in the same passage TchB *lyak* = B(H)S *cora-*] (IT-127a6^{C}), *70 se ṣamāne lykaṃ wārṣeṃmpa plākisa ytāri yaṃ 71* 'whatever monk goes on the road by agreement with thieves and robbers' (IT-246a1$^{C/L}$).

■VW (551-2) suggests a PIE **h$_{2/3}$wōrg^{h}-s-en-* and a relationship to Old Norse *vargr* 'malefactor; one who is proscribed; (metaphorically) wolf,' OHG *warg* 'devil; criminal,' Old Saxon *warag* 'accursed,' Old English *wearg* 'evil, malignant, accursed; villain, monster, malign being,' Old Prussian *wargs* 'evil', OCS *vragъ* 'enemy,' Russian *vórog* 'enemy, devil,' Hittite *hurkil* 'sin, perversion' (MA:141). The loss of Tocharian **-k-* between *-r* and *-ṣ-* would need some explaining given its normal preservation in *warkṣäl*. Since the latter word is ultimately part of a verbal paradigm, the *-k-* may have been analogically restored or the loss of **-k-* may have been regular in the consonant cluster **-rks-* but not after a vowel in **-ṛks-*.

ˣwārsa* (n.) '?'

[-, -, wārsa//] */// wārsa wace ///* (IT-291a3$^{?}$), */// - ka wārsa p///* (IT-291b1$^{?}$). ●Of course both instances might be a perlative *wār-sa*.

wāl- (vt.) 'cover, conceal, obscure, veil; surround, enclose, hem in'

Ps. VIb /**wālā́nā-**/ [MP walanamar, -, -//; Ger. walanalle]: *śār kātsasa walanalle śanmäṣṣälle cańkene nauntse maskeṃtär* (W-14b2^{C}); Ko. V /**wā́lā-**/ [A -, -, wālatär//; AOpt. -, -, wāloy//-, -, wāloṃ; MPOpt. -, -, wāloytär//; Inf. wālatsi]: *[saṃsā]rṣṣana tserekwa snai lyiprä [ñäś aiśi]mar : piś pälskontse walantsaṃ tsätkwatsñenta śtwāra ṣpä [: mā toṃ] waloṃ aräñc ñi cmelmeṃ cämel mā märsoym* 'may I know the delusions of the *saṃsāra* completely, the five hindrances of the spirit and the four perversions; may they not cover my heart; may I not forget birth [comes] from birth' (229b1-3^{A}), *viparyāsṣe sūrmesa mā ṣ wāloyträ piś cmelṣeṃts ek pälskoṣṣe* 'may the cataract of delusion not obscure the spiritual eye of the five births' (S-6b2/PK-AS-5Cb2^{C}); Pt. Ib /**wālā́-**/ [MP walāmai, -, -//]: */// [mā] ñiś caukamai kca mā ra walāmai kca* 'I didn't hide anything, neither did I obscure anything/cover anything up' (27b8^{C}); PP /**wāwā́lā-**/: *krākesa wawālaṣ po pälskonta läkle lkāskeṃ* • 'all spirits covered by

dirt see [= know] pain' (221b4$^{E/C}$), *wawāla[ṣsa]* = B(H)S *āvṛtena* (534b5^{C}); — **wālalñe** 'covering': *wālalñe* = B(H)S *cchadanaṃ* (534a4^{C}).

■Etymology uncertain. It might be that TchA *wāl-* and B *wāl-* reflect PTch **wāl-* from PIE **wel-* 'wind, twist, bend' [: Sanskrit *válati* 'turns,' Sanskrit *vṛṇóti* 'covers, hems in,' Avestan *vərənavaiti* 'covers; turns,' Armenian *gelum* 'twist,' Greek *eilúō* 'wind up,' Albanian *vjell* 'vomit' (< **welwō*), etc. (P:1141-42)] (Reuter, 1934:12, VW:551, with differing details). Or it might be that it comes from **wel(h$_x$)-* 'close, cover' (Hilmarsson, 1991:45-47, Hackstein, 1995:302f.; cf. LIV:674). In either case, the root vowel *-ā-* shows perhaps that we have a denominative verb (built to a PTch **wele* from **wäl-*) or an *o*-grade *eh$_a$*-iterative-intensive. ►See also **walantsa** and, more distantly, **wäl-**, **wlaṃśke**, and **yel**.

wāli (n.) 'creeper, liana'

[wāli, -, -//] ***:*** *wāli ramt tatākausa s· ///* (11a2^{C}). ■From B(H)S *vallī-* (Sieg, Siegling, 1949:169). At least partially overlapping in meaning with **laitke**, q.v.

wālts- (vt.) **G** 'crush, grind; agitate, trouble'; **K^{4}** let grind, have ground'

Ps. VIb /**wāltsā́nā-**/ [A //-, -, waltsanaṃ; AImpf. -, -, waltsanoy//; Ger. waltsanalle]: *oṅkolm=eñcwañña waltsanoy-n=āsta lykaśke* 'an iron she-elephant crushed his bones fine' (22b4$^{E/C}$); *toṃ satkenta lykaśke waltsanalle* 'one [is] to grind these remedies finely' (W-33b1^{C}); Ko. V /**wā́ltsā-**/ [A //-, -, wāltsaṃ; AOpt. -, -, wāltsoy//; Ger. waltsālle*; Inf. wāltsatsi]: *4 spaitu ra waltsañy* [lege: *waltsaṃ ñi*] *āsta lykaśke po wnolmi* • 'all creatures crush my bones fine like dust' (220b4$^{E/C}$), *toṃ saṃtkentane* [lege: *saṃtkenta*] *astare nanāṣṣusa klyiye tkācer wāltsoy* 'a cleanly bathed woman or daughter should grind these medicines' (P-2b6^{C}); *rohinikene satkenta waltsalya* (W-15a5^{C}); Pt. Ib /**wāltsā́-**/ [A waltsāwa, -, wāltsa//waltsām, -, waltsāre]: *[ya]p wāltsa tarya taum* 'he ground three *tau* of millet' (459a4^{Col}), *[wā]ltsoy pälsko* = B(H)S *matheta cittam* (IT-206b5^{E}); PP /**wāwā́ltsā-**/: [ingredients] *wawāltsau warsa yokalle* 'having ground [the ingredients] it [is] to be drunk with water' (P-1b5^{C}).

K Pt. IV /**wā́ltsaṣṣā-**/: *ysāre wāltsaṣam* 'we had the grain ground' (PK-Cp-21, 8^{Col} [TVS]).

■Perhaps from PTch **wäl(t)s-* (see **wälts-**) either as a denominative verb **wel(t)sā-* from a nominal derivative **wel(t)se* from **wäl(t)s-* or directly from **wäl(t)s-* by analogical extension of the root vowel *-ā-* regular as the result of *ā*-umlaut in the subjunctive and/or preterite (for a similar extension, see *wāsk-*). The basic etymological connection was seen by VW, 1941:150, 1976:543. Alternatively one might see here the Tocharian descendant of a putative PIE *o*-grade *eh$_a$*-iterative-intensive **wolh$_2$-s-eh$_a$-* from **welh$_2$-* 'strike' (cf. Hittite *walh-* 'strike'). If the latter, ►see also possibly **Ylaiñäkte**. ►See also **waltsiye**.

wāsaṃ* (n.) '(false) conception, idea'

[-, -, wāsaṃ//] *mā tot ñiś pintwāt warpalle nesau kossa wāsaṃ kleśanma mā wikäskau* 'as much as I do not enjoy alms, by so much do I not avoid false conception and *kleśa*s' (107b10^{L}). ■From B(H)S *vāsanā-*.

wāsk-/wäsk- (vi/vt.) **G** 'move, budge, get going, have motion (intr.); move (from a place) (intr.); tremble;' **K** 'move (tr.), shake (?)'

G Ps. XII /**wāskā́ññ$^{'ä}$/$_{e}$- ~ wäskā́ññ$^{'ä}$/$_{e}$-**/ [MP -, -, wäskantär^{A-C} ~ waskantär^{E-C}//]: *[ma]nta ykemeṃ wäskänträ* 'he never moves from [his] place' (143b1^{A}), */// mā*

wāskänträ • = B(H)S *na prakampate* (IT-164a3^{E}), *mā wa[s]kanträ* = B(H)S *na prakampyate* (U-18b2^{C}) [●See Peyrot (2008:154-155) for a discussion of the variation in the root vowel]; Ko. V /**wáskā-**/ [Ger. wāskalle]; Pt. Ib /**wāskā́-**/ [MP -, waskātai, waskāte//-, -, waskānte]: *kelästa läkle pratinmeṃ waskātai ma at=ate śaiṣṣe tsälpastsī läklentameṃ* 'thou hast borne pain; (however,) from your intention to free the world from sufferings, thou hast never moved/budged' (224b2/3^{A}), *mäntak srukau mā waskāte* 'once dead, he did not move' (606a1^{C}); PP /**wāwāskā-**/: *wawāskau ste arañce yainmu traike* 'the heart is moved having achieved error' (PK-NS-18b3 [cf. Couvreur, 1954c:88]).

K Ko. IXb /**wáskäsk'^{ä}/$_{e}$-**/ [A -, -, wāskäṣṣäṃ//] (331a1^{L}); PP /**wāwāskäṣṣu-**/ (PK-NS-18a3^{C} [TVS]).

●The *-ä-* of the root is more original. It has been replaced, partially in B, entirely in A, by *-ā-* generalized from the subjunctive and preterite where it is the regular development by *ā*-umlaut. The two forms might exist sife by side in the same text, e.g., *wāskänträ* and *wäskänträ* in lines a3 and a6 respectively of IT-164^{E}.

■TchA *wāsk-* and B *wāsk-*/*wäsk-* reflect PTch **wāsk-*/*wäsk-* from PIE **weg^{h}-sḱe/o-*, a derivative of **weg^{h}-* 'shake, set in motion' [: Gothic *ga-wagjan* 'shake,' English *wag*, Latin *vexāre* 'shake, vex,' Homeric *gaiḗokhos* 'earth-shaking' (MA:507; Beekes, 2010:491, who is very cautious)]. See Melchert, 1977:109. Otherwise Hilmarsson (1991:42-43), who would relate these Tocharian words with OCS *dvignǫti* 'move,' Russian Church Slavonic *dvigatsja* 'id.' Not with VW (1941:155-156 and 1976:552-3) to PIE *weǵ^{h}-* 'convey.' ►See also **awāskatte**, **waskāmo**, **wāsko** and perhaps **wäks-**.

ˣ**wāsko** (n.[m.sg.]) 'movement, stir'

[wāsko, -, -//] /// *[ka]tkauñaṣṣe wāsko śem ṣe///* (IT-130a6$^{C/L}$). ■A nominal derivative of the preceding entry.

ˣ**wāstu ~ vāstu** (n.) 'thing, affair, matter; place, object'

[wāstu, -, -] (149b5^{C}, Broomhead); —**vastuṣṣe** 'prtng to place or object' (174a5^{C}). ■From B(H)S *vāstu-* and/or *vastu-*.

ˣ**Wäṃṣṣintse**, ►Waṃṣṣi.

wäks- (vt/i.) **G** '± turn away' (intr.); **K** 'turn away' (tr.)

G Ps. III /**wäksé-**/ [MP -, -, wäksetär//-, -, wäksentär]: ***:*** *tesa śaiṣṣe wäksenträ ālyauwcemeṃ ce preke aumiyene pälskoṣṣe [mā] kälpasträ emälyai 13* 'thus [is] the world; they turn away from one another at this time and in the spiritual fever it doesn't achieve warmth' (255b4/5^{A}), • *śitkai - nano nano preksemane tākaṃ tanāpatentse palsko lau wäksetär träṅkossu mäsketär* ‖ '[if while there is] questioning/begging again and again of the benefactor, the mind [of the benefactor] turns far away, it is sinful [for the monk]' (331b1/2^{L}); PP /**wäkso-**/: (497a4^{C}).

K Ps. IXb /**wáksäsk'^{ä}/$_{e}$-**/ [AImpf. -, -, waksäṣṣi//] (PK-AS-16.9Ca3^{C} [TVS]); Pt. II /**wyáksā-**/ [A -, wyāksasta, -//] ***:*** *perneñe[sa] wyāksasta* [sic] *tärśalñenta läkleṣṣeṃ* **:** (204b2^{C}).

■Etymology uncertain. Perhaps it is to be connected with PIE **weg^{h}-* 'shake, tremble' (cf. **wāsk-**); one might particularly compare formally Latin *vexāre* 'shake, vex' (Hilmarsson, 1991:42). Otherwise VW (553) who derives it from

PIE *weĝʰ- ‘convey.’ Neither suggestion explains the Tocharian semantics very well. ►See also possibly **wāsk-**.

wäṅk- (vt.) ‘± prepare’

Pt. IV /**wäṅk(äṣ)ṣā́-**/ [MP -, -, wäṅkṣāte//]: *käryorttau ksa lyakā-ne istak [k]lautka śnoy ākṣa tumeṃ sāu śem kauc ersate-ne oskai wayāte-ne śwātsi wäṅk-ṣāte-ne* ‘a certain merchant saw her [lying on the ground]; immediately he turned to [his] wife and exclaimed; she went, raised her up, led her to [their] house, and prepared food for her’ (TEB-66-36/IT-247C).

■Etymology uncertain. Perhaps to be connected with the Germanic group represented by Gothic *waggs* ‘paradise,’ OE/OHG *wang* ‘plain, mead, field,’ ON *vangr* ‘garden, green homefield’ if this group reflects an original ‘prepared ground’ or the like.

×wäñciñ* (n.[pl.tant.?]) ‘gums’ ?)

[//-, -, wäñciṃ] *kaklāyaṣ kemi laṃtse wcūkai-wäñcintsa* ‘teeth [have] fallen [out], [it is] smooth over the jaw-gums’ (PK-AS-7Ma5C [CEToM]), */// klāyaṃ wäñci ///* ‘[the teeth?] will fall out, the gums come [be smooth?]’ (IT-957b2?). ■A nominal derivative of *1wänt-* ‘cover’?

wät- (vt.) ‘fight, struggle’

Ko. V /**wā́tā-**/ [(see abstract)]; Pt. Ia /**wätā́-**/ [A //-, -, witāre]: */// [śem Prasaṃna]ke Māgatäṣṣe lānt wrantsai : witār=ālyau[ce] ///* ‘P. went up against the king of Magadha and they fought one another’ (21b7C); **—watalyñe** ‘fighting’, in **weta-watalyñe** ‘the art of war’ (in KVāc-15a5/THT-1107a5C). ●For supposed *se wīträ*, see s.v. *sew-*.

■TchB *wät-* and *weta*, along with TchA *wac* ‘combat, struggle’ reflect a PTch *wät- and its derivatives. PTch *wät- is, in turn, from PIE *wedʰ- ‘strike (down)’ [: Sanskrit *vádhati* ‘strikes (down’),’ Greek (Hesychius) *éthei* ‘destroys,’ Old Irish *fáisc-* (< *wōdʰ-sḱe/o-) ‘press,’ OCS *sъ-vada* ‘fight’ (P:1115; MA:471)]. This etymology of Krause’s (1943:32) is wrongly rejected by VW (543-4) in favor of deriving the word from a PIE *dwet-, a putative derivative of the word for ‘two.’ ►See also **weta**, **wetāu**, and **eweta**, and, more distantly, **yatwe**.

wätk- (vi/vt.) **G** ‘separate, distinguish, decide,’ **K2** ‘command, order’

G Ko. I /**wotkä-**/ [A -, -, wotkäṃ//-, -, wotkeṃ]: *keṃ ma tällaṃ yoloytä* [lege: *yoloynä*] *ṣek wänträ no wotkäṃ kr[u]i* ‘the earth will not always bear an evil one; when it decides, it will desist’ (255a6A), *wotkeṃ* (PK-AS-7Ka2C [CEToM]); Ko. V /**wätkā́-**/ [AOpt. -, wätkoyt, -//; MPOpt. //wätkomtär, -, -]; Pt. I /wätkā-/ [A wätkāwa, -, watka//]; Pt. III /**(w)otkä-* ~ (w)otkā́sā-**/ [A -, -, otkasa//]: */// otkasa-me pyapyaintsa ati[yantsa]* (366b5C); PP /**wätkó-**/: *ñśameṃ wätkoṣ ... ñī soṃśke* ‘my son, separated from me’ (88b2C), *[wät]k[o]ṣä añ[mantse]* ‘resolution’ = B(H)S *prahitātmasya* (SHT-351a1/THT-1355a1A). [●Differently for **G** in TVS.]

K Ps. IXb /**wā́tkāsk’ä/e-**/ [A -, -, watkaṣṣäṃ//]: */// [jñā]tikeṃ wāpatsi watkaṣäṃ snai träṅko* ‖ ‘he orders a relative to weave [it], [he is] without sin’ (IT-7b6E); Ko. IX (= Ps.) [see abstract]; **—wätkāṣṣälyñe** ‘command’: *wätkāṣṣälyñesa* = B(H)S *śāsanena* (251b2E).

K2 Ps. IXb (= Ko.) /**wā́tkäsk’ä/e-**/ [A watkäskau, watkäst, watkäṣṣäṃ//-, watkäścer, -; AImpf./Opt. -, -, watkäṣṣi//; Ger. watkäṣ(ṣäl)le]: *60 ku-se parso watkäṣṣäṃ pai[katsi]* ‘whoever orders a letter to be written’ (65a3C), *watkäścer-ñ*

... ypoyme[ṃ lyutsi] ‘you order me to leave the country’ (79a4^{C}), ***:*** *ārkwi parśi-ne ks=ārkwi watkäṣṣi ///* ‘should he ask [after] the white, he would order [it to be] white’ (28b4^{C}), *watkäṣle* (KVāc-20a4/THT-1112a4^{C}); Ipv. II /**päyắtkā-**/ [ASg. pitka; APl. pitkaso]: *twe pitka wes ām lamam* ‘command us [that] we sit in peace’ (TEB-67-41/IT-248^{C}); Pt. II /**yắtkā-**/ [A yātkawa, yātkasta, yātka//-, -, yātkare]: *26 yātka-me walo lyutsi* ‘the king commanded them to leave’ (18a2^{C}), *[śän]mässi yātka-me* ‘he ordered them [to be] bound’ (589b4^{C}), */// ñäś tū tañ yātkawa piṃtwāt aitsi* • ‘I ordered thee to give that [as] alms’ (IT-129b2^{C}); PP /**yéyätku-**/: *śīltsa oktace yaitkoṣ* ‘commanded by the eightfold [norm of] moral behavior’ (520a4^{C}); **—watkäṣlñe** ‘command’: *k$_{u}$se poyśintse watkäṣlñe kektseñ reki palskosa tukne stamoym* ‘may I stand in it, whatever Buddha’s command, for body, word, or spirit’ (S-6/PK-AS-5Cb4^{C}).

■TchA *wätk-* and B *wätk-* reflect PTch **wätk-* from a putative PIE **wi-d^{h}(h$_{1}$)sḱe/o-* [: Sanskrit *vidh-* ‘satisfy with an offering’ (< *‘distribute, lay out an offering’), Latin *dīvidō* ‘I divide’ (< pre-Latin **dis-wi-dō*)], from **wi-* + **d^{h}(e)h$_{1}$-* (MA:642). See Melchert, 1977:113. Not with VW (567) from **dwet-*, a putative derivative of ‘two’ nor with Schneider (1941a:47) from **wed^{h}-* ‘strike.’ ►See also **watkal**, **wetke**, **yaitkor**, **yotkolau**, and **aitkatte**.

wätkāltse, ►see s.v. watkal.

wättänt-kene* a meter or tune (perhaps of 2x14 syllables with a rhythm of 7/7) [-, -, wättänt-kene//] (514a4^{A}).

wäty- (n.) ‘?’

[pratsā]k[o] kañcāṃ-ysāṣṣa wäty· ramt (75a1^{C}). ●Do we have here either *wätyūt* or *wätyot* from B(H)S *vidyut-* or *vidyota-* ‘bright flash of lightning’?

ˣwän- (vi.) ‘±desist, stop [doing something]’ (??)

Ko. I /**wänä-**/ [MP -, -, wantär//]: *keṃ ma tällaṃ yoloytä* [lege: *yoloynä*] *ṣek wänträ no wotkäṃ kr[$_{u}$]i* ‘the earth does not bear an evil one for ever; but when it decides, it will desist’ (255a6^{A}). ●Not from *wänt-* ‘cover’; for the supposed infinitive of this root, see *wantsi*. ■The meaning of this hapax legomenon is uncertain; etymology unknown. [Not in TVS.]

¹wänt- (vt.) ‘± cover, envelop’

Ps. VIb /**wäntắnā-**/ [A //-, -, wäntanaṃ]: */// tarnesa laṃ po kektseñ wäntanañ-c* ‘[they] will emerge from the top of the head; they cover all of thy body’ (567b3$^{C/L}$), *wäntanan-ne* (PK-NS-24-b4^{C} [TVS]); PP /**wäntó-**/: *p[a]ryariṣṣai* [lege: *-eṃ*] *slem[e]ntsa wantoś* [lege: *-ṣ*] *wane* [lege: *gune*] *lyakāsta Tiyṣiṃ* [lege: *Tiṣyeṃ poyśiṃ*] ‘thou didst see in the cave the Buddha Tiṣya covered with marvelous flames’ (296a9^{L}), *wäntausa* (IT-804b2$^{?}$).

●Usually put here is a subjunctive I, attested by an infinitive *wäntsi* and third person plural MP *wantär*. However, corresponding to a present stem *wäntänā-*, we would not expect an athematic subjunctive, rather a Class V subjunctive, *wäntā-**, which is exactly what we do find in Tocharian A (thus *wäntālune* is the abstract in Tocharian A). For *wantsi*, see that entry; for *wantär,* see *wän-*.

■TchA *wänt-* and B *wänt-* reflect PTch **wänt-* from PIE **wend^{h}-* [: Gothic *windan* ‘wind, twist,’ etc., and nominal derivatives in Indic, Armenian, and Greek (P:1148; MA:607; LIV:681f.)] (Schneider, 1939:249, VW:556). The semantic

development would be something on the order of 'wrap up' > 'cover.' ►See also [2]**wänt-**, **wente**, **wäntalyi**, and possibly **wäñciñ**.

ˣ[2]**wänt-** (vt.) **K** 'exchange (clothes)'

K Pt. I /**yắntā-**/ [MP /-, -, yāntaite/] *ausa snai parnnā yāntaite* 'they [*scil.* the Buddha and Mahakāśyapa] exchanged clothes voluntarily' (THT-1859-"a"1[A]). ●A second person dual mediopassive. This passage speaks of the first meeting of the Buddha and his disciple-to-be, Mahākāśyapa, and their spontaneous exchange of clothing.

■Like [1]*wänt-*, from PIE **wend*^{h}-, though whether they were still felt to be synchronically the same verb seems doubtful. The same metaphorical extension is seen in German *die Kleidung wenden* 'to change clothes.'

wäntare (nnt.) 'thing, affair, happening, object, matter'

[wäntare, wäntarentse, wäntare//wäntarwa, wäntarwaṃts, wäntarwa] *[mä]rseträ nauṣäññana wäntärwā po päst* 'he forgets completely all earlier events' (121a7[E]), *: mäksu wat wäntre lykaṃts kärkatsi a[māskai :]* 'or what thing [is] difficult to steal by thieves?' (14b7[C]), *wäntre* = B(H)S *dharma-* (31a7[C]), *ce$_u$ wäntare po poy[ś]intse [:]* '[he took] the whole affair to the Buddha' (44b7[C]), *kuṣaiṣṣe wäntare-ṃmeṃ* [sic] 'from a village affair' (540b5[C]), *wäntare* = B(H)S *artha-* (547a3[C]), *totteṃ wäntaresa* 'by this extreme circumstance' (PK-DAM.507-a10[Col] [Pinault, 1984a]), *kramarce wäntare ... rautkaṃ* '[if] he moves a heavy object' (IT-127a7[C]), *pärnāññana wäntarwaṃts* 'of external things' (K-8a6/PK-AS-7Ha6[C]), *saṅkantse pelaiyknesṣe wäntare* 'a legal affair of the community' (IT-246b1[C/L]); **—wäntarwatstse** 'prtng to things, etc.': *[okt] wäntarwatse* = B(H)S *aṣṭa-dravyakaḥ* (193a7[C/L]).

■(As if) from PIE **wn̥dr̥wó-* a derivative of **wend-* 'speak (solemnly)' seen, as such, only in Indo-Iranian [: Sanskrit *vándate* 'praises,' Sanskrit *vandanam* 'praise,' Sanskrit *vandāru-* 'praising, praise,' Avestan *dužvandru-* 'blaspheming' and possibly in Tocharian *we-* 'speak' (VW:556-7; the connection with *we-* goes back to Duchesne-Guillemin, 1941:159)]. Particularly we can see **wn̥dr̥wó-* as a thematic derivative (with end stress and consequent reduction of previous vowels) of the **we/ondoru-* lying behind Sanskrit *vandāru-*. The reduction in Tocharian B of **-ärwe-* to *-äre-* is probably regular; cf. *ṣmare* 'fat' if from **smerwo-*. It is therefore unnecessary (with VW) to assume both a **-ro-* stem and a **-ru-* stem. ►See also possibly the next entry.

ˣ**wäntareśce** (n.) 'royal official/bureaucrat' (or possibly 'mercenary'?)

[wäntareśce, -, -//wäntreści, -, -] *aknātsaññesā ñäkti lāñco wäntreśśī mā cai [lkān-ne]* 'out of ignorance these gods, kings, and officials (?) do not see him' (274a4[A]), *mapi käryau nestä mapi weretemaṣe nestä mapi lānte wantareśce nestä* 'Thou art not a slave [lit. 'bought one']? Thou art not a bankrupt? Thou art not a royal official of the king?' (KVāc-19b1/THT-1111b1[C] [Schmidt, 1986]).

●The form given as the lemma is something of a compromise: I am assuming that the KVāc word *wantareśce* is in error for *wäntareśce* (i.e., the *ä*-diacritic has been omitted—a very common graphic mistake). I further assume that the nominative singular is stressed on the antepenultimate syllable and the nominative plural, as befits an old *i*-stem, on the last syllable. In the Karmavācana this word occurs in a list of questions directed toward the candidate for ordination whereby

the suitability of ordination is determined. Schmidt suggests either ‘mercenary’ (= B(H)S *bhaṭa-*) or ‘official.’ The meaning ‘official’ would fit naturally in 274a4 as well. (Concerning only *wäntreśśi*, Pinault [2008:278] suggests ‘maître de biens, homme riche.’)

■If the latter meaning is correct, it is difficult not to see this word as not related in some fashion to *wäntare* ‘thing’as ‘man of affairs’ or the like. The *-eśce* could be in PIE terms **-osti-* which in Slavic and Anatolian makes abstracts from adjectives and nouns (e.g., Russian *solidárnost’* ‘solidarity’ or Hittite *dalugasti-* ‘length’) but which is found rarely in Sanskrit with more agent-like meanings (*pulastí-* ‘who wears his hair smooth’). The abstract and the agent may have been distinguished accentually in Proto-Indo-European. ►See previous entry.

wäntalyi* (n.) ‘bow(-string)’

[-, -, wäntaly(i)//] /// *wäntälyä mäśne ptako eṅkoṣä* /// ‘the bow held tightly in his fist’ (IT-163a6^{E}), • *wäntalyneṃ ltu[weṣṣäṃ]* /// ‘[arrows] shot from a bow’ (IT-766b2^{C} [Peyrot, 2008b:110-110]; CEToM), *po warkṣältsa wäntalyi ite pännāte karṣṣa* ‘he stretched full the bow with all [his] might and shot’ (109b6^{L}).

■Whatever the exact meaning, it is presumably a derivative of *wänt-*, q.v. The semantic development would be something on the order of ‘that which is wrapped around’ > ‘that which is bent’ (cf. the semantic history of English *bow*). Semantically possible is VW’s suggestion (556) of a relationship with Lithuanian *vìngis* ‘bow, bending’ but the reduction of **-nkt-* to *-nt-* is not well supported (cf. *piṅkte* ‘fifth’ with such a cluster preserved). ►See also **wänt-**.

wäntreśśi, ►s.v. wäntareśce

ˣwäntsi, ►wantsi.

wäm- (vi) ‘± disappear into, be covered up’

Ps. V /**wämā́-**/ [*nt*-Part. wmāñca]: ///*ne „māñca kauntse maiyyā·e*/// ‘…of the setting sun; powerful…’ or ‘…the one who covers the power of the sun…’ (?) (424b5$^{C/L}$); PP /**wämyú-**/: /// *śaiṣṣe se kleśanmaṣṣai wämyu räskre kāswasā* **:** *aṅkaiṃ placsa sewīträ atkwal ṣpä* ‘this world is roughly covered by the leprosy [?] of *kleśa*s and because of false speech it *sew*’s with *atkwal*’ (282a4^{A}).

●Compare A 259a2: *yäṣ koṃ-pärkāntac yäṣ ṣkārā koṃ-wmānt* ‘he goes to the east, he goes back to the west’), 237a1: *śāsträntu wākmtsaṃ entsānt wom[a]r* ///. Looking at the meager attestations in both TchA and B, it would appear that we have a verb with a meaning similar to that of Greek *dúō* ‘disappear into, sink into, cover oneself with, etc.’ (cf. also *dúsis* ‘west’). Burlak and Itkin (2000), who correctly identify *„māñca* as an aberrant spelling for *wmāñca* (and thereby affirming a phonetic interpretation of [wm-] rather than, say, [βm-]—see the discussion s.v. *waṣik*), assume that *wmāñca* is a noun compounded with *kauṃ* and that *wmāñca-kauṃ* is the same as TchA *koṃ-wmānt*, but with the order reversed.

However, all other compounds for ‘sun-rise’ and ‘sun-set’ in both Tocharian languages have *kauṃ* ‘day/sun’ as the first member (as in English), never as the second member. Thus taking *wmāñca* as an agent noun, ‘one who covers, one who causes the disappearance of,’ seems preferrable.

■Perhaps (with VW:578-579) related to Greek *dúō* (otherwise only weakly attested in Sanskrit *upādutya-* ‘[that which] is to be put on’ [the Greek-Sanskrit connection is accepted by Frisk, 1960:428, and Beekes, 2010:362, but

categorically rejected by Mayrhofer, 1963:25]). If so, we might have a PIE **dw-em-* with the same *élargissement* we see in *käm-* (**g^{w}em-*, cf. *g^{w}eh$_{a}$-*) 'come,' and perhaps *yām-* 'do, make' (if **yoh$_{1}$-m-*, cf. TchA *ya-* from **yeh$_{1}$-*), *ṣäm-* (if **sd-em-* or **h$_{1}$s-em-*) 'sit.'

ˣ**wämp-** (vt.) '±sully, make ugly'

Ps. IXa /**wämpäsk(**^{ä}/$_{e}$**)-**/ [MP -, -, wämpastär//]: *sn[ai] peñyai (l)k(ā)ṣṣäṃ | krākṣträ ersna wämpastär* '[death] looks upon the inglorious [thing] [i.e., the decaying body]; it makes [it] dirty and ugly' (PK-AS-7M+NS-122a2+NS-261+NS-262b2^{C} [TVS]). ●The meanings of both *krākṣträ* and *wämpastär* must be inferred from this context. The larger context make it certain that we have in the passage a variant of the common Buddhist topos on bodily decay. *Krākṣträ* is surely related to *krāke* 'dirt, filth'; *wämpastär*'s meaning is less obvious (but it is clearly not related to TchA *wampe* 'jewel').

■Etymology uncertain. If correctly identified as to meaning, it is natural to relate the Tch word to the Germanic group represented by Old English *wamm* 'spot, stain, blemish,' Old Norse *vamm* 'id.' (as if PIE **womno-*?, so P:1146). The Germanic and Tocharin would suggest a PIE **wem-* 'blemish.' Whether there is a further connection to Greek *aáō* 'damage, delude' and Hittite *wast-* 'sin' (PIE **h$_{2}$wem-*) is doubtful.

wämpatsake (n.) '?' (a medical ingredient)

[wämpatsake, -, -//] (W-3b3^{C}). ■Perhaps related in some way to the previous entry.

wär- (vt.) 'practice'

Ps. IXb (= Ko.) /**wäräsk**^{ä}/$_{e}$**-**/ [MP -, -, warästär//; *m*-Part. waräskemane; Ger. waräṣṣälle]: *warästrä* = B(H)S *bhāvayate* (8b7^{C}); *aśubh ṣek waräṣṣä[lle]* 'the abstinence/continence [is] always to be practiced' (9a3^{C}), *palsko waräṣṣälle āyorne* 'the spirit [is] to practice in giving' (K-6a5/PK-AS-7Fa5^{C}); Ipv. II /**päyärā-**/ [MPPl. pīrat]: */// [yaik]ormeṃ arkwīna pīrat ṣa[māni] ///* [*pīrat* = B(H)S *bhāvayata*] (299a4^{C}); PP /**yéyäru-**/: *tū yairu tākaṃ sū ceṃ ñakteṃne tänmasträ* '[if] he has practiced it, [then] he will be [re-]born among the gods' (K-2a4/K-AS-7Ba4^{C}); **—waräṣṣälñe** 'practice': *ñäkcye-śaiṣṣeṣṣe waraṣlyñ[e]* 'the practice of the divine world' (A-1a1/PK-AS-6Ba1^{C}), *waraṣṣälñentse meṅkītsñesa* 'because of the lack of practice' (K-6a4/PK-AS-7Fa4^{C}).

■Etymology unclear. TchA *wär-* and B *wär-* reflect PTch **wär-* which may be from a PIE **wer-* related to OHG *(gi)werēn* 'grant, concede; furnish, give' and Old Saxon *warōn* 'accomplish' (VW:558-9). Alternatively we might have a derivative of PIE **wer-* 'pay attention to' (P:1164; MA:417). If the latter, ►see also **yärp-**, **wär- ~ wär-sk-**, and perhaps **wärp-**.

ˣ**wärt-** (vt.) 'turn (tr.)'

Ps. VI /**wärtnä-**/ [*m*-Part. wärnāmane] *[sa]m ysāṣṣe cākkär akāṣne ynemane orocce wrete wärnāmane* 'this golden wheel, moving in the air, turning [in] a great circle' (PK-AS-17A-b6^{C} [Pinault, 1984c:170]).

■Tch AB *wärt-* from PTch **wärt-*, from PIE **wert-* 'turn (intr.)' [: Sanskrit *vártate* 'turns, rolls, revolves,' Avestan *varət-* 'turn (tr.), twist,' Avestan *varənav-* 'turn (intr.),' OCS *vrъtěti sę* 'turn (intr.),' Lithuanian *veřsti* 'turn (tr.),'

Gothic *wairþan* ‘become,’ Latin *vertō* ‘turn (tr.)’ (P:1156-1157; MA:607); LIV:691f.; de Vaan, 2008:666-668). ►See also **wrete**.

wärp- (vt.) ‘partake,’ that is: ‘feel, undergo, suffer, enjoy, receive; ♦consent [+ infinitive]’ [always middle]

Ps. VIa~b /**wärpnā́-**/ ~ /**wärpā́nā́-**/ [MP wärpnāmar ~ wärpanamar, wärpnātar, wärpnātär ~ wärpanatär//-, -, wärpnāntär ~ wärpanantär; MPImpf. -, -, wärpanoytär//; *m*-Part. wärpnāmane ~ wärpanamane; Ger. wärpnālle ~ wärpanalle]: *warpnamar* (THT-2377, frgm. a-4^{E}), ***:*** *erkatñe tallārñe snai keś wärpanaträ tne piś toṃ cmelane 25* ‘vexation and suffering without number he suffers in these five births’ (42b3^{C}), ***:*** *yāmornta wnolmi makci yamantär mäkcik tuntse okw empelye wärpānantär* [lege: *wärpanantär*] *cmelane 13* ‘[if] beings themselves do the deeds, they will enjoy the horrible fruit thereof in [re]births’ (17a5^{C}), *pälskoṣṣāna läklenta **:** cm[e]l[n]tse ṣärmtsa po wärpänanträ onolymī 5* [sic] ‘because of birth all beings undergo spiritual pangs’ (284b1^{A}); ‖ *śwer meñtsa ka ṣamānentse kāko wärpanalle ste* • ‘four months [only] is the invitation to be enjoyed by the monk’ (331a2^{L}); Ko. V /**wā́rpā-**/ [MP warpamar, warpatar, warpatär//; MPOpt. warpoymar, -, warpoytär//-, -, warpontär ~ wärpoyentär (sic); Inf. warpatsi; Ger. warpalle]: *ot tāṃ pātrai warpoymar* • ‘then may I receive this begging bowl!’ (20a5^{C}); *[yo]lo oko warpatsi* ‘to enjoy an evil fruit’ (268a3^{C}); *[sa]k wa[rpalle]* = B(H)S *sukha-vedanīyaṃ* (532a1^{C}); Ipv. I /**päwā́rpā-**/ [MPSg. pūrwar; MPPl. pūrwat ~ pūrpat]]: *purwar wesanmeṃ pinwāt* ‘enjoy these alms from us!’ (107a8^{L}); *pūrpat tā pelaikneṣṣai yokastai* • ‘enjoy the nectar of the law!’ (231b3$^{C/L}$); Pt. Ia /**wärpā́-**/ [MP wärpāmai, wärpātai, wärpāte// wärpāmte, -, wärpānte]: *[skwa]nma māka wärpāmai* ‘I have enjoyed much good fortune’ (372b3^{C}), *wrocce t[e]ki wärpāte* ‘he suffered a great disease’ (34a6^{C}), *camel wärpāte **:*** ‘he underwent birth’ (42b4^{C}); PP /**wärpó-**/; **—warpalñe** ‘perception, feeling, sensation; enjoyment’: *te k$_{u}$se ste akṣai warpalñe* [= gloss of B(H)S *jāti-*] (156a4^{C}), *warpalñentse* = B(H)S *vedanānirodhaḥ* (157b3$^{?}$), *pyāpyo ra warpalñe* [*warpalñe* = B(H)S *vedanā*] (PK-NS-53-b1^{C} [Pinault, 1988]); **—warpalyñeṣṣe** ‘prtng to sensation, perception’: *warpalyñaṣṣe* [lege: *warpalyñeṣṣe*] *āntse* = B(H)S *vedanaskandha-* (154a6^{C}); **—wärpormeṃ**: *wärpormeṃ* = B(H)S *anumodya* (543b6^{C}); **—warporṣe** ‘prtng to enjoyment, sensation’ (?): (91a2^{C}).

■Etymology uncertain. TchA *wärp-* and B *wärp-* reflect PTch **wärp-* which may be as VW supposes from PIE **wer-* ‘pay attention to’ + a labial *élargissement* (560-1, though details differ). Against such a hypothesis is the presence of Tch *yärp-* (which is surely from **wer-*) ‘pay attention to.’ ►See also **warpamo**, **wärpauca**, and perhaps **yärp-**.

wärpamo, ►warpamo.

wärpauca (n.) ‘recipient, one who partakes’

[wärpauca, -, -//-, wärpaucaṃts, -] *pkātkäṣṣat ceṃts pälskonta wärpaucaṃtso ailñesa* ‘rejoice through the gift the thoughts of the recipients’ (PK-AS-17.4b2^{C} [Couvreur, 1954c:90]). ■A derivative of *wärp-*, q.v.

Wäryaruci* (n.) ‘Vīryaruci’ (PN)

[-, Wäryarucintse, -//] (Dd.7^{Col}).

Wäryasene (n.) ‘Vīryasena’ (PN in monastic records)

[Wäryasene, -, -//] (PK-DAM.507-a14^{Col} [Pinault, 1984a:24]).

wärścik (n.) ‘red spiderling’ (*Boerhavia diffusa* Linn. or *B. procumbens*)’ (MI)
[wärścik, -, -//] (P-1a5^{C}). ●See also *eśpeṣṣe*. ■Etymology unknown.

wärs- (vt.) ‘pity, take pity on’
Pt. Ia /**wärsā-**/ [A -, -, warsa//]: *63 epyaic klormeṃ ce$_{u}$ Bimbasāreṃ lānt wrocce* **:** *cwi warsa soṃśke ///* ‘remembering this great king B., he took pity on his son’ (22a1^{C}).
■TchA *wras-* and B *wärs-* reflect PTch **wärs-* or, if the TchA forms are not the result of metathesis, **wräs-*. Particularly if the former, the Tocharian forms may be from PIE **wer-* ‘pay attention to’ (►see **yärp-**, **wär-sk-**, and possibly **wär-** and **wärp-**) with an élargissement *-s-*. Otherwise VW (581).

wärsaññe* (adj.) ‘prtng to the eleventh month’
[m: -, -, wärsaññe//] *ikäṃ-ṣe kṣuṃntsa wärsaññe meṃne ikäṃ-okne* ‘on the twenty-eighth of the month of *wärsaññe* in the twenty-first [year] of the regnal period’ (LP-2a2^{Col}), *ikä[ṃ]-ṣe kṣuntsa wärsaññe meṃne* ‘in the twenty-first [year] of the regnal period, in the eleventh month’ (Lévi, 1913:316), *wärsañe* (SHT-1656 [Malzahn, 2007b]).
■Perhaps related in some fashion (an adjective from a noun **warse*?) to TchA *wars* ‘stain, impurity’ as the ‘dark’ month (since the eleventh month corresponds more or less to January with its short days and long nights)? With TchA *wars* we have evidence of a PTch **wärs-* ‘darken, soil’ and a regularly derived noun **werse* ‘stain.’ This PTch *wärs-* may reflect a PIE **(s)wer-s-* ‘color with a dark color’ [: (Iranian) Digoron *xuārun* ‘to color,’ *xuāräṇ* ‘(a) color,’ Sogdian *xwrn* ‘(a) color’ and probably as the first element of *Chorasmia* (Bailey, 1976); with extensions in Latin *sordeō* ‘am dirty,’ Gothic *swarts* ‘black,’ Old English *sweorcan* ‘be dark, sad’ (P:l052; MA:147)]. Tocharian is unique in not showing the *s*-mobile and in having the élargissment *-s-*. Phonetically acceptable but semantically unlikely is Schneider’s suggestion (1940:195-7; cf. also Duchesne-Guillemin, 1941:162-3, VW:546) that we have here reflexes of PIE **wers-* ‘rain, dew.’

ˣwärserw• (nf.) ‘?’
tsoptär wärserw• - - paramāntaṃts yke-postäṃ tsatsaikausa ‘composed of atoms, the *wärserw•* is immediately pierced’ (PK-AS-17A-a2^{C} [Pinault, 1984c:168]).

wärsk- (vi/vt.) ‘smell’ (both transitive [when medio-passive] and intransitive [when active])
Ps. II /**wärsk**^{ä}**/$_{e}$-**^{ə}/ [A -, -, warṣṣäṃ//-, -, warskeṃ; MP -, -, warṣtär//; *m*-Part. warskemane]: *mäkte wassi swarenäṃ werempa tattaṃ ksa walke waipte kartse werenmeṃ sū wassi ykāk swāre warṣṣäṃ* ‘as clothing is placed with an agreeable odor, longtime separated from that agreeable odor, this clothing still smells good’ (A-2b3/4/PK-AS-6Cb3/4^{C}), *kektseñmeṃ cpi [karttse warṣäṃ-ne] kektseñmeṃ cpi yolo mā warṣäṃ-ne* ‘from his body it smells good; from his body it does not smell bad’ (K-11a2/PK-AS-7Na2^{A}), • *askwaś[i] rano pupaṃñ warskeṃ* • = B(H)S *kuśāpi pūtikā wānti* [sic] (308b4^{C}), *warskemane* (PK-NS-97b4$^{?}$ [TVS]; ●I take this as an error for expected *wärskemane* by omission of the *ä*-diacritic); */// wawakauwa pyapyaino wartto räm no wawarpo* [lege: *wawarpoṣ*] *warṣträ* ‘he smells the blooming flowers surrounding, as it were, the forest’ (247b4^{C}); Ko. II [MP Opt //-, -, wräṣṣiyeṃ; Inf. wars(t)si]: *mäkte ra wräṣṣi[yeṃ]* ‘as they would

smell' (PK-AS-7Lb6 [CEToM]; ●they reconstruct *wräṣṣi[nträ]* but the morphologically identical present is active), *mäkte krokśaṃts cäñcarñe pyāpyai warstsi* 'as the pleasure of bees [is] to smell a flower' (313a2^{C}); Ko. V /**wā́rskā-**/ [Ger. warskalle]: *warskalle mäsketä[r]* 'it becomes smellable' [tr.] (THT-2381 frgm. k-a3$^{?}$ [TVS]) [●but a translation 'it became capable of giving off a scent' [intr.] would be pragmatically equivalent]; Pt. Ia /**wärskā́-**/ [MP //-, -, wärskānte]: *sälkānte stanāmeṃ okonta wärskānte pyapyaiṃ* 'they plucked the fruit from the trees, they smelled the flowers' (576a2^{C}).

● The second *akṣara* of what I am reading *warṣträ* at 247b4 is partially effaced; only the *-r-* and *-rä-* are certain. What lies between is usually transcribed as *-t-*, but there is considerably more space and remains of ink than are necessary for a *-t-*. I think it possible and plausible to restore both *-ṣ-* and *-t-* between the *-r-* and *-rä-*. Doing so removes the supposed Ps. *wär*($^{'ä}/_{e}$)*-* which is difficult to build into a coherent paradigm with the more assured forms. The pattern of a present with *-sk*$^{'ä}/_{e}$**-** and subjunctive and preterite in *-skā-* is to be found in *tresk-* 'chew' and probably *nāsk-* 'spin' as well.

●Both Tocharian languages would appear to have an active intransitive ('emit a smell') and a medio-passive transitive ('receive a small'). One should compare the third person singular active TchB *warṣṣäṃ* with the same form and intransitive meaning, *wäräṣ,* in Tocharian A and the TchA transitive imperative *pursār* 'smell!'

■Tch AB *wärsk-* reflect PTch **wär-sk-* enlarged from PIE **wer-* 'perceive, pay attention to' [: Greek (Hesychius) *hórei* 'guards,' *horáō* 'see,' Latin *vereor* 'honor, fear,'English *beware*, Latvian *véru* 'show, remark about' (P:1164; MA:417; de Vaan, 2008:665; Beekes, 2010:1096)]. The semantic development seen in Tocharian is paralleled by French *sentir* 'smell' from Latin *sentīre* 'feel' (Lane, 1938:29, Duchesne-Guillemin, 1941:151-152, VW:558). Note that this etymology makes it virtually certain the transitive (in the mediopassive) is the older meaning and the intransitive (active) the derived. ►See also **wrā-** and **were** and, more distantly, **yärp-**, and possibly **wär-** and **wärp-**.

wäl- (vi/vt.) **G** 'curl (intr.), curve, be disheveled';' **K** 'curl (tr.)'

G PP /**wäló-**/: *waiptār wloṣäṃ letseṃne ... lwāsa ñi lestai yāmwa* 'animals having made a nest for me in the disheveled [lit: scattered and curled] locks' (89a2^{C}), */// wlauwa aścī cets pilentaccī ywārc no ksa ṣemeṃts katsāñ śa///* 'their heads disheveled, some among them wounded, some [their] stomachs …' (IT-1a3^{C}).

K PP /**yéyälu-**/: ***:*** *yailuwa tańki pärkron[a] pr[a]r[o]ññ* 'curved, thick, long fingers' (73b1^{C}).

●Treated as two different verbs by TVS where what we have here as the grundverb is translated 'shatter' and related to TchA *wäl-* 'shatter.' While the Tocharian A equation is tempting, there is no necessity for the meaning 'shatter' in either of the two Tocharian B occurrences.

■From PIE **wel-* 'wind, twist, bend' [: Sanskrit *válati* 'turns,' Sanskrit *vṛṇóti* 'covers, hems in,' Avestan *vərənavaiti* 'covers; turns,' Armenian *gelum* 'twist,'Greek *eilúō* 'wind up,' Latin *volvō* '(cause to) go around, role,' Albanian

vjell ‘vomit’ (< **welwō*), etc. (P:1141-42; MA:607; de Vaan, 2008:689-690)] (VW:555, with differing details). ►See also **wāl-**, **wlaṃśke**, and **yel**.

wälts- (vt.) ‘put together, press together, sum up, condense’

PP /**aultsu- < *wewältsu-**/: *ṣukt pälskonta aultsuwa sū ṣe Manāyataṃ ñem* ‘the seven [ways of] thought [are] brought together under the single name *Manāyatana*’ (192a3^{C}).

■TchA *waltsurā* ‘in brief’ (= B *aultsorsa*) and B *wälts-* reflect PTch **wäl(t)s-* from PIE **wel-s-* ‘press, squeeze’ [: Homeric Greek *eílō* ‘I squeeze, press’ (< **wel-ne/o-*), Attic *eíllō* ‘id.’ (< **welnye/o-*?), and nominal derivatives in Greek and Balto-Slavic (P:1138)] (VW, 1941:150-1, 1976:542-3, though differing in details). For the form of the reduplicated preterite participle, see now Ringe (1989). ►See also **aultsorsa** and perhaps **wälts-**.

¹wäs- (vi.) **G** ‘be dressed in, wear; get dressed (in), put on;’ K ‘dress (tr.), make wear’

G Ps. IXa /**yäs-sk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**$^{\text{'}}$/ [MP //-, -, yäskentär; MPImpf. -, -, yäṣṣitär//; Ger. yäṣṣalle]: *sonopitär līkṣītär wästsanma krenta yäṣṣitär* ‘he anointed himself, bathed, and put on good clothing’ [with a *figura etymologica*] (A-1a6/PK-AS-6Ba6^{C}); *[anta]riye wastsi yäṣä[lle]* ‘an under (or lower) garment [is] to be worn’ (320b4$^{E/C}$), *[kaṣār-wa]si yäskeṃträ* ‘they put on the *kāṣāya*-garment’ (KVāc-12a1/THT-1105a1^{C} [Schmidt, 1974:407]) [●The lack of a medial vowel *-ä-* in a present of Class IX is synchronically exceptional (but see also *twās-*, *wärsk-*)]; Ko. I /**wäsä-**/ [MP -, -, wastär//; Inf. was(t)si; ►see *wastsi* ‘clothes’]: *wastär* (PK-NS-95b1^{C} [TVS]); Pt. III /**wäsäśä-**/ [MP -, -, wässāte//]: *wässāte kaṣār-wassi* ‘he was dressed in/put on a monk’s garment’ (107b4/5^{L}); Pt. I /**wāśä-**/ [MP -, wasātai, -//] *wasātai* (KVāc passim^{C}) [●*wäṣṣāre,* traditionally put here, is to be read rather as *ñäṣṣāre*, s.v. *ñäsk-*. ●I take as real, though perhaps dialectal, the Class I preterite seen in the KVāc (differently TVS). Note the exceptional stress-placement in the Class III preterite.]; PP /**ausu- < *wewäsu-**/: **:** *kaṣār nauṣ ausu* ‘he who earlier wore the monk’s garment’ (44a5^{C}), *[kärsto]ṣ waṣtsi* [lege: *wastsi*?] *ausu* ‘dressed in torn clothing’ (92b2^{C}).

K Ps. IXb /**wäśäsk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [MP -, -, wasästär//]: *(wässan)m(a) mā wasästä(r)* ‘he does not make us (?) wear clothes’ (PK-AS-6Ia5^{C} [CEToM]).

■TchA *wäs-* (Ps. *waṣ-*, Ko. and Pt. *wäsā-*) and B *wäs-* reflect PTch **wäs-* from PIE **wes-* ‘be dressed, wear, get dressed’ [: Sanskrit *váste* ‘be dressed, get dressed,’ Avestan *vaste*, Avestan *vaṅhaiti* ‘id,’ Greek *énnumai* (aorist *es(s)ai*) ‘wear,’ Albanian *vesh* ‘wear’ (< **woseye/o-*), Gothic *wasjan* ‘wear’ (< **woseye/o-*), Hittite *wess-* ‘wear,’ *wasse/a-* ‘clothe’ (< **woseye/o-*), etc. (cf. P:1172-3; MA: 109; LIV:692ff.; Cheung, 2006:405; de Vaan, 2008:671-672)] (Meillet, 1912: 112, VW:564; Beekes, 2010:429). The TchB present looks to be an innovative **wes-sḱe/o-*, but the initial palatalization is surely an inner Tch development, as with other IX presents with initial palatalization. ►See also **wastsi**, **ausa**, and **yesti**, and possibly **oṣle**.

²wäs- (vi.) ‘dwell, abide, remain, lie (on)’

Ps. IXa /**wäsäsk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [A -, -, wsaṣṣäṃ//-, -, wsaskeṃ; *nt*-Part. wsaṣṣeñca ‘dwelling, abiding’; *m*-Part. wsaskemane ‘id.’; Ger. wsaṣṣälle]: *wī pwārine kl[utk]au [ra]mt wsaṣṣäṃ lklessu 11* ‘as if surrounded by two fires he remains

unfortunate' (9a7[C]), *pelaikne yamaṣṣeñca sak wsaṣṣäṃ* 'fulfilling the law, [in] good fortune he abides' [= B(H)S *dharmacāri sukhaṃ śete*] (101a3[C]), *śtwārka wṣeññaṃne wsaskeṃ* 'they dwell in forty places' [with a *figura etymologica*] (45b4[C]); *samantatirne wsaṣeñca ysomo sāṅk* 'the community dwelling together at S.' (PK-DAM.507-a1[Col] [Pinault, 1984a:24]); *wsäskemāne empelye saṃsār-äṣṣai kwaṣṣaine :* 'dwelling in the terrible *saṃsāra*-village' (295a2[A]); *[•] s[a]ṅkik raktsisa ṣam[ā]nentse • eñatketse m[ā] ceppi[l]l[e] mā wsaṣṣälle •* 'concerning a a mat [belonging] to the community, a dirty [monk] [is] not to tread or lie on' (TEB-65-17/IT-247a2[E/C] [Couvreur, 1954b:43]); Ko. IV /**wäṣṣī(ye)-**/ [A wṣiyau, -, - //; Opt -, -, waṣi* (wṣi-ñ)//-, -, wṣiyeṃ; Inf. wṣītsi; Ger wṣīlle]: *mā wer śono wṣi-ñä nta* 'may hate and enmity never dwell in me' (S-4b3/PK-AS-4Ab3[C]), *ytaricci wṣiyeṃ* (136a3[A]); */// saimne wṣotsy atemai* [lege: *wṣītsy artamai*] 'I loved to dwell in the refuge' (595b7[C]); Pt. VII /**wäṣíyā-**/ [A wṣiyawa* ~ wṣeyawa[L], -, wṣiya//]: *papāṣṣorñ[e]ne osu wṣeyawa* [lege: *ausu wṣiyawa*] 'I dwelt clothed in moral behavior' (591a7[L]), *: k$_u$cempa sū wṣīya ri///* 'with whomever he dwelt …' (44b3[C]); PP /**auṣu- < *wewäṣu-**/: *lwasāntso auṣuwaṃts ṣesa* 'the animals dwelling together' (46a7[C]), *kleśanma : auṣuwa ñi aräñcne waiptār witskaṃ wawayw[a] :* [sic] '*kleśa*s dwelling in my heart, spreading roots widely' (228b1[A]); **—ˣwṣaṣṣälle*** 'living together' (= B(H)S *saṃvāsa-*): *mā wsaṣlempa* = B(H)S *asaṃvāsaḥ* (IT-127a7[C]); **—wṣīlñe***: *38 snai wṣilñe po no wäntarwa* 'without rest however [are] all things` (45b6[C]), in **ompostäṃ-wṣīlñe** 'consequence': *[: witsakaṃtso yokaintse ompo]stäṃ-wṣīlñentasa mā sälkoṣäṃts :* '[if] the roots of desire and [their] consequences [are] not pulled out' (11a7[C]).

■From PIE *$*h_2wes$-* 'dwell, pass the night, stay' [: Sanskrit *vásati* 'dwells, passes the night,' Avestan *vaŋhaiti* 'dwells,' Armenian *goy* 'is, exists,' Greek *núkta áesa* 'I passed the night,' Middle Irish *fóaid* 'pass the night, dwell' (< *$h_2woseti$), Gothic *wisan* 'be,' Hittite *hwes-* 'live,' *huski-* 'wait for, linger, procrastinate' (< *h_2us-sk̂e/o-*, cf. Puhvel's discussion, 1991: 410-411; also Kloekhorst, 2008:354-355), and many nominal derivatives (P:1170-1171; MA: 171; LIV:293ff.; Cheung, 2006:202-203; Beekes, 2010:26)] (Feist, 1913:262, VW:564-5). The Tocharian B subjunctive *wṣi-* would appear to be directly comparable to Sanskrit *uṣyate*/*uṣyati* though both may be independent developments. For the form of the reduplicated preterite participle, see now Ringe (1989). ►See also **yṣiye**, **wṣeñña**, **waste**, **ost**, **waṣamo**, **wṣiye**, and **weswe**.

ˣwäsok (~ **wässok***[C]) (n.) 'beer' (?)

[-, -, wäsok//] *ysāre laś cakaṃnma wi tauwä śwer wäsokäś āka laś cak* [lege: *cāk*] *piś tom* 'grain went out: two *cakanma*, four *tau*; for beer barley went out one *cāk*, five *tau*' (Huang Wên-pi 73 (1), 3 [11. Monat][Col] [Schmidt, 1999c:7]), *///omtteṃ wäsokiś āka maitare ///* there went out barley for beer' (PR 26, 37[Col]/PK-DAM. 507[Col] [ibid]).

●Schmidt suggests 'barley-spirits' ('Gerstenbranntwein') as the meaning, but a simple 'beer' as the beverage derived from barley would be more likely. ■Etymology unknown. Schmidt suggests a connection with TchA *wsok* 'happy, friendly; devout, trusting' on the analogy of Sanskrit *prasanna-* 'clear (i.e., having settled out of water); cheerful, friendly; trusting, devout' and its nominal derivative *prasannā-* 'Reisbranntwein' (i.e., 'that which has been clarified').

However, TchA *wsok* does not mean ‘clear’ and thus this necessary semantic prop to Schmidt’s etymology is missing.

[1]wäsk-, ►wāsk-.

[2]wäsk-, ►ñäsk-.

wästarye (n.[m.sg.]) ‘liver’

[wästarye, -, -//] *yä[kw]eñe oksaiñe läksañ̇ñe wästarye tu wikṣalle* ‘horse, beef, and fish liver; it [is] to be avoided’ (559b4/5[C]).

■TchB *wästarye* is most closely related to Greek *hústros* ‘stomach’ or *hustéra* ‘womb.’ The Tocharian word reflects a PIE **ud^{r}ṭryo-* (VW:565, though details differ). More distantly the Greek and Tocharian forms (reflecting **ud-tero-*) are related to PIE **ud-ero-* [: Sanskrit *udára-* (nt.) ‘belly,’ Latin *uterus* ‘womb’ (with analogical *-t-*) and, with secondary guṇa, Old Prussian *weders* ‘belly,’ Lithuanian *vė́daras* ‘entrails (of fish),’ Latvian *vêdars* ‘belly’ (P:1104; MA:2)].

×wästār (adv.) ‘again, doubly, doubled, in two ways’

ariweṃ wāya wi wästār [pkuweṣṣäṃ] ās wāya sanai ‘he brought two twice-combed rams and a she-goat’ (SI B Toch. 11.3[Col] [Pinault, 1998:8]). ■Apparently identical in meaning with *wasto*, q.v. from PIE *dwisth$_2$o-* (see discussion s.v. *wasto*), though provided with the usual distributive suffix *-r*.

×wästsitse (n.) ‘±clothing’

[-, -, wästsitse//] *kapyāres wäsitseś* [sic] ‘concerning the laborers’ clothing’ (Otani II-12a8[Col] [Ching and Ogihara, 2012:81]), *wätitse* (THT-322a3 [Ching and Ogihara, 2012:95]). ■A derivative of *wastsi*, q.v.

wi (numeral) ‘two’

: *ṣäṃṣalñe ṣe wī trai śtwer piś śak täṅtsi* ***:*** ‘counting: one, two, three, four, five, up to ten’ (41a8[C]), *wi-meñantse-ne* ‘on the second of the month’ (433a11[Col]), *wi rsoñc* ‘two spans’ (IT-247b1[C]), *wi ṣotrūna* = B(H)S *dvilinga-* (193a1[C/L]), *cey wi omprotärcci kāśyapi* ‘these two bebrothered kāśyapas’ [i.e., ‘The two Kāśyapa. brothers’] (108a8[L]); **—wi-pewaṃ** ‘two-footed’: ***:*** *lyakäṃ kr[au]pträ* ***:*** *snai-pewaṃ* ***:*** *wi-pewaṃ* ***:*** *śtwer-pewaṃ* ***:*** *makā-pewaṃ* ***:*** *klepe mällasträ* ***:*** *weṣperke ṣparkäṣṣäṃ* ***:*** *lyakäṃ sompasträ* ***:*** ‘thieves he gathers; [kinds of stolen goods:] the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves’ (IT-127b2/4[C], translation *apud* Malzahn; ●for *-pewäṃ* by neglect of *ä*-diacritic in conjunction with *ṃ*-diacritic), *wi-ppewänne kṣattaryi śpālmeṃ* ‘the *kṣatriya*s [are] the best among the two-footed [ones]’ (PK-AS-16.2-a1[C] [Pinault, 1989:154]); **—wi-paine-wṣeññ̇a*** ‘footstool’: (Qumtura 34-g5[C/Col] [Pinault, 1993-94:175]).

■TchA *wu* (m.) and *we* (f.) reflect PIE **dwō(u)* (m.) and **dwoi* (nt.) [: Sanskrit *dvā́(u)* (m.), *dvé* (f./nt.) ‘two’ (< **dweh$_a$i* and *dwoih$_1$*), Greek *dúō*, Latin *duo*/*duae*, English *two*, etc. (P:229; MA: 399)]. TchB *wi* (m./f.) must be the equivalent of TchA *we* with the same treatment of PIE final **-oi* we see in the nominative plural of thematic adjectives (B also thematic nouns): A *-e*, B *-i*. The specifics of this etymology go back to Winter, 1962a:29; see also VW:585-6 (following Meillet, 1911-1912:285, and Pedersen, 1941:76, 89), though the details differ. ►See also **wyār**, **wate**, **wato**, **wasto**, **wiltse** and probably the next entry.

wi- (vt.) '± frighten'

K Ps. IXb /**wíyäsk**$^{'ä}$**/$_{e}$-** [A //-, -, wīyäskeṃ//]: */// ma ywārcä walkwi ramtä wīyäskeṃ m[ñ]cu[ṣkeṃ] ///* 'amid … they frighten the princes like wolves' (PK-NS-30a2$^{?}$ [TVS]); Ko. II /**wiy**$^{'ä}$**/$_{e}$-**/ [MP -, -, wiyatär (?)//] *wiyatär-ne* (PK-NS-45b2$^{?}$ [TVS]; ●for *wiyätär* by neglect of the *ä*-diacritic?); **—wiyälyñe** 'fright' (PK-AS-15D-b4^{C}).

■TchA *wi-* and B *wi-* reflect PTch **wäi-* from PIE **dwei-* 'fear' [:Avestan *vaēþa-* 'menace,' Armenian *erknč'im* 'I fear,' Greek *deídō* 'I fear' (< **de-dwoi-a*), Sanskrit *dveṣṭi* 'hates, is inimical to,' Avestan *dvaēš-* 'be inimical to' (P:227-8; MA:198; LIV:130)] (VW:572, based on Schindler, 1966, and VW, 1966a). This etymon is ultimately related to the word for 'two' as 'be of two minds.' ►See also **wiya**.

wik- (vi/t.) **G** '(decrease and) disappear, be used up' **^{1}K** 'shun, avoid,' **^{2}K^{2}** 'drive (away/off), cast out, chase (away)'

G Ps. III /**wiké-**/ [MP -, -, wiketär//-, -, wikentär]; Ko. V /**waikā-**$^{?}$ **~ wikā́-**/ [-, -, waikaṃ$^{?}$//; MP -, -, wikātär//; MPOpt. -, -, wikoytär//-, -, wikoy(e)ntär; Inf. wikātsi; Ger. wikālle]: *(wai)kaṃ pākr(e) akaśne* 'he will disappear into the open sky' (THT-1859^{A}) [● though the first syllable *(wai)kaṃ* is restored, the context of one of the Eighteen Transformations almost demands a third person subjunctive of a verb meaning 'disappear'; mutatis mutandis, *waikaṃ* would be the exact equivalent of TchA *wekaṣ*], *traike wrotstse amarṣe wikātär-me snai lyīpär* 'the great error of vexation will disappear [and leave] no remainder' (PK-AS-17.4a5^{C} [Couvreur, 1954c:87]), *[śā]päntse ñyātse päst wikoyträ* • 'may the danger of cursing disappear completely' (350b5^{C}); */// [ya]rk[e] preteṃts pakwāre waimene sklok wikātsi* 'honoring *preta*s is evil and [it is] difficult [for] doubt to disappear' (127b6^{E}); **—$^{\times}$wikālle** 'destruction, devastation' (261a1^{A}); Pt. Ia /**wikā-**/ [A -, -, wīka//]: *brahmāṇ[i] śaulne [s]kw[añ]ñ[e] wikā-ne* 'his good fortune in life disappeared from the brahman' (3a4/5^{C}), *26 yātka-me walo lyutsi po ypoymeṃ wīka tarkär śakkeññeṃtso tsama yarke po[yśintse* **:]** 'the king ordered all of them to leave the country; the cloud [over] the Śākyas disappeared and the honor of the Buddha grew' (18a2^{C}); PP /**wikó-**/; **—wikormeṃ**; **—wikālñe** 'relinquishment': *cwi wikālñememeṃ* = B(H)S *tatprahāṇe* (198b2^{L}).

^{1}K Ps. VIII /**wiks**$^{'ä}$**/$_{e}$-**/ [A wiksau (?), - wikṣäṃ (?)//-, -, wikseṃ; *nt*-Part. wikṣeñca 'avoiding'; Ger. wikṣalle]: *lakle sakwä wikṣeñca* 'avoiding [both] suffering and good fortune' (S-7a6/PK-AS-5Da6^{C}); *yä[kw]eññe oksaiñe läksaññe wästarye tu wikṣalle* 'horse, beef, and fish liver, it [is] to be avoided' (559b4/5^{C}); Ko. II /**wik**$^{'ä}$**/$_{e}$-**/ [AOpt. wiśim, -, wīśi//; Inf. wiś(t)si ~ wistsi]: *wīśim ñiś kallau ynāmñe* 'may I shun profit and esteem' (S-4b2/PK-AS-4Ab2^{C}); *[toṃ ślokan]m[a] ākṣa tarya yolaiṃ reki wiśsisa* **:** 'he announced these three strophes [in order] to avoid [= that others might avoid] the evil word' (20b5^{C}); Ipv. I /**päwík-**/ [APl. pwikso ~ pwikaso]: *pwikso po plātäṃ* 'eschew all idle talks' (PK-AS-7A2a^{C} [CEToM]), (13a1^{C}), *pwikaso* (K-1b5/PK-AS-7Aa5^{C}),; **—wikṣälñe** 'extirpation': *eṃsketse witskai wikṣälñe tuntse weskau* 'I speak of [its] extirpation, even to the root' (K-3b2/PK-AS-7Cb2^{C}). [●The meaning here is perhaps more to be expected of the second causative, q.v.]

[2]K Ps. IXb (= Ko.) /**wíkäsk**$^{'ä}$/$_{e}$**-**/ [A wīkäskau, -, wīkäṣṣäṃ//-, -, wīkäskeṃ; AImp./Opt. wīkäṣṣim, -, wīkäṣṣi//; *nt*-Part. wikäṣṣeñca 'driving away, casting off'; Ger. wikäṣṣälle; Inf. wīkäs(t)si]: *mā tot ñiś pintwāt warpalle nesau kossa wāsaṃ kleśanma mā wikäskau* 'I will not receive alms as long as I do not avoid false conception and *kleśa*s' (107b10^{L}); *po yolaiñe wīkäṣṣiṃ po cmelane* 'may I drive away evil in all births' (S-6b3/PK-AS-5Cb3^{C}); *[aknātsañ̃ñe]ṣṣ=orkamñe wīkäṣṣeñca snai lyīpär* 'driving away the darkness of ignorance without anything left behind' (99b2^{C}), [in Manichean script] *vyk'šynč*' (Gabain/Winter, 1958:12); *wīkäṣṣälle* = B(H)S *prahātavyaḥ* (IT-13a4^{C}), *wikäṣlyi* = B(H)S *supraheyāḥ* (IT-233a1^{C}); Ipv. II /**päyíkā-**/ [ASg. pika; MPPl. pikat]: *ñi śle oko pika mentsi a[ñmameṃ] mentsisā kr$_{u}$i wikalle tako$_{i}$* (295b7/8^{A}), *pkärso maimäñci pikāt ///* (284b7^{A}); Pt. II /**yä́ikā-**/ [A -, yaikasta, yaika//-, -, yaikare]: *[kä]ṣṣī su wrotse yaika-ne proskai* **:** 'this great teacher cast out his fear' (46a8^{C}); PP /**yeiku-**/: *yaiku nāki* = B(H)S *apetadoṣa-* (30a4^{C}); **—yaikormeṃ**: *päst yaikormeṃ* = B(H)S *apanīya-* (11a5^{C}); **—wikäṣṣälñe** 'that which is to be put aside, cast off': *wīkäṣälñememeṃ* = B(H)S *vāhitvāt* (309a3^{C}); **—wikäṣṣälñeṣṣe*** 'prtng to that which is cast off': *wikäṣñeṣṣai lalyīntse* = B(H)S *parihāṇadharma-* (591b2^{L}).

■TchA *wik-* and B *wik-* reflect PTch **wäik-* with rebuilt zero-grade (Adams, 1978). Extra-Tocharian connections are less certain. It is either (1) from PIE **weiḱ-* 'enter into or away from' (whether the entering is into the speaker's sphere of reference or into another) [: Sanskrit *viśáti*/*viśáte* 'enters,' Avestan *visaiti* 'presents oneself,' Lithuanian *výkti* 'come, go,' Greek *éoike* 'seems, appears; resembles; seems fitting'] (Hollifield, 1978:178-80) or (2), the more common connection of the Tocharian words, from **weig-* '± turn, move away' [: Sanskrit *vijáte* 'heaves, speeds, flees (away),' Avestan *vaēg-* 'sling, throw, swing,' OHG *wīhhan*, Old English *wīcan* 'yield, give ground,' Old Norse *víkva*/*víkja* 'move, turn,' Lithuanian *vigrùs*/*víglas* 'quick, nimble' (P:1130-1131; LIV:667f.)] or its doublet **weik-* [: Latin *vinciō* 'bind, tie up; surround,' Greek *eíkō* 'yield, give ground' (P:ibid.; MA:607; Beekes, 2010:382)] (Lane, 1938:24, VW:572, and Jasanoff, 1978:40). Naturally, there is no way to exclude the possibility that the two PIE roots have fallen together in Tocharian. ►See also possibly **aikatte**.

Wikṣṇu (n.) 'Viṣṇu'

[Wikṣṇu, -, -//] • *Wikṣṇu nest [t]we poyśiññeṣṣe po yukṣeñcai [153]* 'thou art the all-knowing Viṣṇu, conquering all' (214b3/4$^{E/C}$). ■From B(H)S *Viṣṇu*. ►See also **Viṣnu**.

wicūko, ►wcūko.

wīcuṣik (n.) 'cholera'

[wīcuṣik, -, -//] In a list of diseases: ST-b5/IT-305b5^{C}. ■From B(H)S (by metathesis) *viṣūcikā-*. A variant of **viṣucik**, q.v.

wic ~ vij (nnt.) 'knowledge, magical skill'

[wic, wicantse ~ vidyäntse, wic//-, -, wicanma] *toy vicanmasa sivenäṣe pile näsai[t yamaṣäle]* 'by these magical skills [for] a wound to the raphé a spell [is] to be cast' (504a4$^{C/L}$). ■From B(H)S *vidyā-*.

(ˣ)wiñcaññe* (adj.) 'prtng to a nestling'

[m: -, -, wiñcaññe//] *sn[ai] parwā lestaimeṃ tsāṅkaṃ su kl[ā]y[aṃ] n[o]*

k[eṃ]tsa wiñcaññe śa[r]wa[r]ñ[e]sa tr[i]kṣä[ṃ] mäkt[e] pals[o cwi] '[if] without feathers he rises from [his] nest, he will fall to earth; so his spirit tricks [him] with a nestling's pride' (282b1[A]).

■The adjective *wiñcaññe* implies a (probably animate—otherwise *-aṣṣe*) **wiñce* or **wañce*. If this is an inherited word, its PIE antecedent could only be **wn̥dʰ-én-* 'one who has **wendʰ*-.' This must be **wendʰ*- 'hair' (P:1148; cf. Greek *ionthos* 'new beard,' Old Irish *find* 'head hair,' Middle Irish *fés* '[pubic] hair,' OCS *vǫsъ* 'beard,' OHG *wintbrāwa* 'eyeleash'). Thus the Tch B 'nestling' was originally the 'downy one' (Adams, 2011b:37-38).

wīna (n.[pl. tant.?]) 'pleasure'

[wīna, -, wīna//] or [//wina, -, wina] (?): *[cmelne l]w[ā]ñña ainake ñäś yamṣamai wina iśelmeṃne* 'in common, animal birth I made pleasure for myself in sexual pleasures' (588b5[E]), *wina* = B(H)S *ratiṃ* (U-21b4[E?]/IT-75b4]), *[62 re]kauna plātäṃne iṅkauṃ wīna kallaṃ kästwer ṣpanene :* 'they will find pleasure in words and conversations by day, at night in sleep' (27a4[C]), *[eśanai]säña* [lege: *eśanaisäñ*] *win=aiṣṣeñca* = B(H)S *nayanā-bhirāmaḥ* (524b5[C]), *wīna yāmoṣ* = B(H)S *ratāḥ* (IT-152a7[C]), *eśnaisäñ wīna* 'a pleasure to the eyes' (K-7b2/PK-AS-7Gb2[C]), *palskontse wina ere* = B(H)S *manoramam bimba* (U-1a4[C]/IT-233a4]), *ompalskoñña wina yāmoṣ* = B(H)S *sadā dhyānaratāḥ* (U-2a2); **—wīnaṣṣe** 'prtng to pleasure' (611a2[C]); **—wīnā-māñña** (nm.) '±pleasure-hall' (?) *tākaṃ kreñc wīnā-mā[ñni]* 'there will be good gardens' (275a4[A]), *ālyewce wina-māññeṃ werpiś-kaṃnne* [sic] 'in one another's pleasure grounds and gardens' (571b5[A]); a compound of *wīna* 'pleasure' and *-māñña* 'hall,' qq.v. For the formation one should compare *taupe-mañña, yärke-mañña* or *wasaṃnpāt-mañña*.

■TchB *wīna* is related to TchA *wañi* 'id.' The two are clearly derivatives of PIE **wenh₁*- 'wish for; like' [: Sanskrit *vánati* 'wishes for, likes; is triumphant,' *vanas*- 'love,' *vani*- 'desire, wish,' Avestan *vanaiti* 'is triumphant,' Latin *venus* 'love,' Old English *wine* 'friend,' etc. (P:1147; MA:158; de Vaan, 2008:661)]. The TchA may reflect a PIE **wēn(h₁)iyo*- (cf. Old Norse *vǽnn* 'promising; beautiful' or Gothic *wenjan* 'await, expect, hope') while TchB *wīna* would be from **wn̥h₁-eh$_a$*- whose closest phonological congeners would be Gothic *unuwands* 'desolated, unquiet,' Old Norse *una* 'be content,' (< **wn̥h₁-eh₁*-) or Sanskrit *vāmá*- (< **wn̥h₁mó*-) 'pleasant, agreeable; eager for' (Sieg, Siegling and Schulze, 1931:4, VW:544, with differing details; Kloekhorst, 2008:1000, asserts that Hittite *wen*- 'copulate' guarantees the first laryngeal). See also **winā-ñ̃ñ-** and possibly **wināsk-**.

winayadhare* (n.) 'expert in (monastic) discipline'

[-, winayadhari, -//] (G-Su12[Col]). ■From B(H)S *vinayadhara*- (Pinault, 1987a: 143). ►See also next entry.

winasāre (nm.) 'expert in (monastic) discipline'

[winasāre, -, -//] (IT-148b4[C]). ■From a Middle Indic (more particularly Gandhārī because of the *-s*-?) descendant of B(H)S *vinayadharma*- (Pinault, 1987a:143). ►See previous entry.

winā-ñ̃ñ- (vi.) 'find pleasure'

Ps. XII /**winā́-ñ̃ñ**^{ä}/$_{\text{ɛ}}$-/ [MP -, wināntar, -//-, -, wināñ̃ñentär; Ger. winālle]: *: kwri war tākaṃ yolmene wināñ̃ñenträ omp lwāsa laksäṃ warñai :* 'if there is water in

the pond, animals, the fish, etc., will will enjoy themselves there' (11b4[C]); —**winālñe*** 'enjoyment': *winālñene krentantso* 'in the enjoyment of good things' (231a1[C/L]); —**winālñetstse** 'having pleasure, enjoyment': *pelkene winālñecci tākaṃ* 'there will be those having enjoyment in zeal' (542b5[C]). ■A denominative verb from *wīna*, q.v. ►See following entry.

ˣwināññe (n.) 'pleasure'

[wināññe, -, -//] *welläññe wīnāññe*'the pleasure of speaking' (IT-227a2[E]), *triwālñe wīnāññe* 'the pleasure of mixing' (IT-227a3[E]). ■A nominal derivative of the preceding entry.

ˣwināṃ, ►vināṃ.

wīnā-māññe, ►s.v. wīna.

winā-sk- (vt.) (Act.) 'honor, worship, pay respect to'; (MP) 'confess'

Ps. IXa (= Ko.) /**winā́sk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [A wināskau, wināst, wināṣṣäṃ//wināskem, -, wināskeṃ; MP winaskemar, -, -//; AImpf./Opt. -, -, wināṣṣi//-, -, wināṣyeṃ; Inf. winās(t)si; Ger. wināṣṣälle]: *tañ pernerñe wināskau :* 'I honor thy glory' (204a1[C]), *śak pärkāwnta toṃ mäskenträ k*$_u$*se pat wināṣṣäṃ* 'the ten benefits are [for him] who honors a *stūpa*' (K-9a5/PK-AS-7Ia5[C]), *: ṣek wināṣṣi cmelṣe ce*$_u$ *samudtär totte ykuweṣo 30* 'one should always honor [him who has] gone completely [beyond] this sea of birth' (30b4[C]); *tane wināsi kameṃ* 'then they came to honor' (G-Su39[Col]); *: ṣañ śl=ālyeṅkäts kartse[ne] spelkkessu ṣek sū wināṣle :* 'he [who is] zealous for good for his own and for others [is] to be worshiped/honored' (30b5[C]); Pt. IV /**winā́ṣṣā-**/ [A -, wināṣṣasta, wināṣṣa//-, -, wināṣṣare (wināṣṣar-ne)]: *: katkomñaisa arañce pluṣā-ne ram w*$_i$*nāṣṣa-me* 'his heart leapt, as it were, for joy and he worshiped them' (375b4[L]), *takarṣkñesa wināṣṣar-ne wi eṣerñāna* 'out of faith the two besistered ones [i.e., the two sisters] honored him' (107b6[L]); PP /**wewínāṣṣu-**/: *bramñäkte warñai po śaiṣ-ṣents[e] wewīnaṣṣoṣ* 'the brahma-god, etc., honored by the whole world' (74b1[C]), */// [taka]rṣkäṃñesa paine wewī[näṣṣormeṃ]///* 'having worshiped at [his] feet with faith' (IT-8b3[C]); —**wināṣṣälñe** 'homage, honor, worship': *[winā]ṣṣälñe* = B(H)S *namas-* (311a1[C]), *tumeṃ putantimeṃ waiptār aśarintaṃts paiyne wināṣ-ṣälle ... eṃṣke nawanti tänt*s*i* 'then [the candidate is] to honor the feet of the *ācarya*s separately from the most senior [position] to the newest [position]' (KVāc-20a4/THT-1112a4[C] [K. T. Schmidt, 1985:760]); —**wināṣṣälñeṣṣe** 'prtng to honor or homage' (589a2[C]); —**wewinäṣṣormeṃ** (PK-AS-17Kb2[C]).

■TchA *winās-* and B *wināsk-* reflect PTch **wäinās-* with a rebuilt zero-grade (Adams, 1978). The latter is probably (as if) from PIE **wei(h*$_x$*)-* 'bend, twist' (P:1120-3) with a *-neh*$_a$- present. One should compare particularly Pali *pavīṇati* 'looks up to, respects, honors' (Couvreur, 1947:64) or, without the laryngeal, Old Irish *fen-* (< **wi-nh*$_a$-) in Old Irish *ar-fen-* 'seclude,' Old Irish *im-fen* 'surround.' The Tocharian words would have meant something like 'bend down' or 'bend toward' (semantically one might compare *proskunéō* in Greek, or, closer to home, TchB *näm-*). Also possible is to see in *wināsk-* as a denominative from *wīna-*, much as in Latin *venerāre* is a derivative of *venus* (Duchesne-Guillemin, 1941:148). Otherwise VW (573). ►See also possibly **wīna** and **wināññ-**.

winai* ~ **vinai*** (n.) ‘rules of discipline for (Buddhist) monks’
[-, -, winai//] (288a3$^{C/L}$, G-Su12^{Col}); —**ˣvinaiṣṣe** ‘prtng to the vinaya’ (SHT-552 [Malzhan, 2007b]). ■From B(H)S *vinaya*-.

ˣwinauṣe (adj.) ‘?’
m: [-, -, winauṣe//] /// - *winauṣe pelaiknene täṅw tāka* /// ‘there was love for the *winauṣe* law/dharma’ (IT-163b7^{E}).
●Broomhead suggests ‘reverence’ for the meaning under the supposition it is connected with *wināsk*-. However, if so, the derivational process is obscure. Perhaps a misspelling for *winaiṣṣe* (see previous entry). Or, if not a misspelling, then perhaps with the same derivational suffix, -*uṣe/a*-, as seen in *aikaruṣa*, q.v.

wip- (vt.) ‘move in a (vaguely) circular motion’
Ps. IXb /**wípäsk**$^{ˀ\ddot{a}}$**/$_{\epsilon}$-**/ [A -, -, wīpäṣṣäṃ//; *m*-Part. wipäskemane]: *akāśne maś mantä ksa wīpä[ṣṣäṃ]* ‘he never shakes [his] fist in the air’ (597a5^{C}); *mā pokai wipäskemane osne yanmaṣle* ‘one [is] not to enter a house waving the arm’ (322a6$^{E/C}$), *mā āścä wipäskemane osne yänmaṣṣälle* ‘one [is] not to enter a house waggling the head’ (322b1$^{E/C}$).
●The admonitions of 322 would seem to indicate the monk is not to enter the hose of potential donors making any gestures, but to enter with modesty and reserve. The general meaning would seem to be ‘to move in a (vaguely) circular motion a long (semi-)flexible object which remains attached at one end (thus to ‘wave [the hand],’ ‘waggle [the head],’ ‘twist in the wind’ [of a banner]’). In quasi-mathematical terms we might have ‘move [smthg] in a cone-shaped motion.’
■In PTch terms we have a rebuilt zero-grade (see Adams, 1978) **wäip*- from PIE **weip/b*- ‘tremble, agitate’ [: Sanskrit *vépati*/*vépate* ‘trembles,’ Avestan *vip*- ‘throw, ejaculate,’ Gothic *weipan* ‘encircle,’ Latvian *veibt* ‘twist,’ Latin *vibrō* ‘move to and fro,’ etc. (P:1131-2; MA:607; de Vann, 2008:674)] (Holthausen, 1955:208, VW:574). ►See also **waipe**, **waipalau**, and possibly **wipe**.

wipitāk (n.) a medical ingredient
[wipitāk, -, -//] (501a4^{C}).

wipe* (adj.) ‘close’ (?), ‘even’ (?); ‘loose’ (?)
[m: //wipi, -, -] • *kemi wipy ol[ypo]* /// (121b2^{E}). ●The Tocharian *kemi wipi* is possibly equivalent to either the *lakṣana* denominated *samadanta* ‘having even teeth’ or that called *aviraladanta* ‘having closely set teeth.’ Alternatively we might imagine ‘loose’ or the like. ■If the latter meaning is correct, we might relate this word to *wip*- ‘move in a (vaguely) circular motion,’ q.v., i.e., ‘to wiggle (the teeth).’ Otherwise the etymology is unknown.

wimāṃ* (nnt.) ‘(divine, movable) palace’
[-, -, wimāṃ//wimā(nä)nta, -, -] (231a2$^{C/L}$). ■From B(H)S *vimāna*-.

wimūkti (n.[m.pl.]) ‘release from the bonds of existence’
[wimukti, -, -//wimuktinta, -, -] (185b3^{L}). ■From B(H)S *vimukti*-.

wimokṣ* (n.) ‘final emancipation of the soul’
[//wimokṣänta, -, -] (199a3^{L}). —**wimokṣäṣṣe*** ‘prtng to the vimokṣa’ (554a1^{E}); —**wimokṣäntaṣṣe** ‘prtng to the vimokṣas’ (PK-NS-19-1397a3/4^{C} [Hajnal, 2004: 155]). ■From B(H)S *vimokṣa*-.

ˣwiya* (n.) ‘fear’ (?)
[-, -, wiyai//] *śerwi werkene lwasaś wiyai tärka<ṃ> nta :* ‘the hunters in a hunt will strike fear indeed among the animals’ (THT-1193a3^{A} [Malzahn’s reading, p.c.]). ■Both context and shape suggest we may have a nominal derivative of *wi-* ‘fear’, q.v.

wiyār, ►wyār.

wīyūśke ‘?’
G-Su4^{Col} (word division uncertain).

wiralom (n.) ‘a particular kind of fetid salt used medicinally’ (a medical ingredient)
[wiralom, -, -//] (Y-1a5$^{C/L}$). ■From B(H)S *viḍa-lavaṇa-*.

wirot (n.) ‘incompatibility’
[wirot, -, -//-, -, wirotänta] *ñake wirotänta weñau* ‘I will speak now of incompatibilities’ (ST-a3/IT-305a3^{C}), *läkṣi malkwermpa wirot* ‘fish with milk [is] an incompatibility’ (ST-a3/IT-305a3^{C}). ■From B(H)S *virodha-*.

Wiryadewe (n.) ‘Vīryadeva’ (PN in graffito)
[Wiryadewe, -, -//] (G-Su32^{Col}).

Wiryamitre (n.) ‘Vīryamitra’ (PN of a monastic official)
[Wiryamitre, -, -//] (PK-DAM.507a13^{Col} [Pinault, 1984a:24]).

ˣWiryaryaupte (n.) ‘Vīryagupta’ (?) (PN in monastic records)
[Wiryaryaupte, -, -//] (LC XXVII, 2^{Col} [Pinault, 2002:247]).
■A semi-Sankritized (with dittography of the second syllable) of a Prakrit **vīryaütta-,* representing a Sanskrit **vīryagupta-* (Pinault, 2002:248)?

Wiryaśānti (n.) ‘Vīryaśānti’ (PN)
[Wiryaśānti, -, -//] (Otani 19.1.1^{Col} [Pinault, 1998:364]).

Wilāsiñi* (n.) ‘Wilyāsiñi’ (PN of monastic official)
[-, Wilāsiñintse, -//] (460a5^{Col}).

wilyu* (n.) ‘?’
[-, -, wilyu//] ***:*** *späntai wilyuśc akalkä snai aṅkānmi ṣäñ śaumo :* (241a5^{E}). ●For a discussion of this passage, ►see s.v. **ankānmi**.

Wiśikke (n.) ‘Wiśikke’ (PN in a caravan pass)
[Wiśikke, -, -//] (LP-21a2^{Col}).

wiṣai (n.) ‘range of the senses; object of the senses; sensual sphere’
[wiṣai, -, wiṣai//-, wiṣaintaṃts, wiṣainta] (A-2/PK-AS-6Cb6^{C}); —**ˣwiṣaintaṣṣe** ‘prtng to the range of senses’: (PK-AS-6Cb7^{C} [CEToM]). ■From B(H)S *viṣaya-*.

wisumantä ‘?’ (a medical ingredient)
[wisumantä, -, -//] (W-15a6^{C}).

wismai ([indeclinable] adj.) ‘astonished’
wismai klautkasta brāhmañnai wertsyai ‘thou hast astounded the company of brahmans’ (TEB-58-23/SI P/1b^{C}]), *jaṭilñi ṣamāñi wismai klautkāre* ‘the braided monks were astonished’ (108b8^{L}). ■From B(H)S *vismaya-*.

witsako (nf.) ‘root’
[witsako, -, witsakai//-, witsakaṃts, witsakaṃ] */// [ke]te witsäko k[enne] ///* ‘who has no root in the earth’ (IT-1243a1$^{A?}$ [Peyrot, 2008b:112]), *saryat=ompä poyśintse asāṃ spe kenne witskaṃ <70>* ‘he planted the roots in the ground near the Buddha’s seat’ (388a2^{E}), ***:*** *war yokaiṣṣe witskaṃ waiwäṣṣäṃ-ne* ‘the water of thirst moistens the roots [of the tree of *saṃsāra*]’ (11b3^{C}), *okonta wi[tsakaṃ] =*

B(H)S *phalamūlāni* (363a7[C]), *wcuko kemeṃts witsa[ko]* ‘the jaw [is] the root of the teeth’ (IT-100b2[C]), *eṃsketse witskai wikṣälñe tuntse weskau* ‘I speak of its extirpation, even to the root’ (K-3b2/PK-AS-7Cb2[C]), *uppäläṣṣana witsakaṃmpa kärkoṣ śātrempa* ‘with lotus roots and germinated grain’ (ST-a4/IT-305a4[C]); — **witsakāṣṣe*** ‘prtng to a root’ (530a2[C]); —**witsakaṃṣṣe** ‘prtng to roots’ (Y-1a5[C/L]).

■Probably with VW (644) a borrowing from an Iranian **vityaka-* or **vaityaka-* ‘root,’ similar to but not identical to **vaiti-* seen in Avestan *vaēti-*, Modern Persian *bēd* or **vaitāka-* seen in Ossetic *uedägä*, though the lack of any exact Iranian parallels is disturbing (and one might have expected **-ty-* to have given Tocharian *-cc-* [see *waipecce*]). A Middle Iranian **wīδikā-* (Winter, 1971:222, Tremblay, 2005:426) from **waitikā-* makes the Tocharian form a bit easier, but the *-δ- > -ts-* is still somewhat difficult. (Cf. Beekes’ [2010:1285] discussion of the etymological incompatibility of IE words for ‘root.’)

we (n.) ‘?’

• *piś-cmelaṣṣeṃs pernesa mā we wīna kälpāṣṣit* • ‘for the sake of those of the five births thou didst not find a pleasure in *we*’ (231a2[C/L]). ●The meter confirms that there is no *akṣara* missing here.

we- (vt.) ‘speak, say, state, tell; [M-P] ‘be called’ [*wrantsai we-* ‘answer’; *parna we-* ‘pronounce’; *āśirvāt we-* ‘say a blessing’] (MP = passive)

Ps. IXa /**wesk**[ˈä]**/**$_{e}$**-**/ [A weskau, west, weṣṣäṃ/-, -, westeṃ/weskem, weścer, weskeṃ; AImpf. weṣṣim, weṣṣit, weṣṣi//-, -, weṣyeṃ; MP weskemar, westar, westär//-, -, weskentär; *nt*-Part. weṣṣeñca (see below); *m*-Part. weskemane ‘saying, telling’; Ger. weṣṣälle ~ weṣle]: ***:*** *wäṣse mā weskau* ***:*** *ścire mā weskau* • ‘I do not speak falsely; I do not speak harshly’ (THT-1297a1[A]), *nāyake weṣṣäṃ mā tnek ka ka ñäś weñāwa* ‘the [dramatic] hero speaks: “not alone have I spoken here” ’ (PK-AS-12Ea4 [Thomas, 1979:19, fn. 57]), *weṣṣäṃ* = B(H)S *vadati* (IT-122b4[E]), *weṣṣäṃ* = B(H)S *bhāṣate* (U-21a2[E?]/IT-75a2]), *śamäśkane westeṃ* ‘the (two) boys speak’ (THT-1248a4[E]), *ka mā weścer krent [reki]* ‘why do you not say a good word?’ (20b6[C]), *t*$_{u}$*sa mā wesk[e]m codake weṣṣäṃ* ‘thus we don’t speak, the accuser speaks’ (197a2[L]); */// wrantsai weṣṣi* ***:*** ‘he would answer’ (28b5[C]), *ysaparsa yey āśirvāt weṣṣi* ‘he went close and said a blessing’ (107a3[L]); *15 somo-a[i]ñyai somo ytārye westär* ‘the only traversable [way], why is it called the only way?’ (29b1[C]), *westrä* = B(H)S *gīyase* (IT-203b3[C]); *se ṣemäne prātimokṣä-sūtär weskemane maṃt weṣṣäṃ* ‘the monk, saying the *prātimokṣa-sūtra*, says thus’ (TEB-65-5/IT-247[C]); *ṣe vij weṣle* ‘one spell [is] to be said’ (M-3a5/PK-AS-8Ca5[C]), *se pravaritṣe cchando parna veṣle* ‘the formula concerning the *pravāraṇa* is to be pronounced’ (Vallée Poussin, 1913:846); Ko. VII /**wéñ**[ˈä]**/**$_{e}$**-**/ [A weñau, went, weṃ//weñem, weñcer, weñeṃ; AOpt. weñim, -, weñi//; Inf. wentsi; Ger. welle]: */// weñe*$_{u}$ *wentsī* • (IT-369b2[E]), *lareṃ weṃ [n]o [m]ā eñcareṃ empreṃ weṃ no mā [waike weṃ]* ‘[if] one speaks a friendly [word], not an unfriendly one, [if] one speaks the truth and doesn’t tell a lie’ (20a8[C]), *w[e]nt-meśca* (IT-285a3[A]), *weñem* = B(H)S *vakṣyāma* (189b4[L]); *sū no weṃtsi epastye ṣey* ‘he was, however, able to speak’ (PK-AS-18B-a1[C] [Pinault, 1984b:377]); ***:*** *ṣañ śaul samp ri[ntär mā yolo] welle se wnolme ///* ‘his own life he will give up, an evil word will not [be] spoken [by] this creature’ (20b8[C]); Ipv. VI /**póñ-**/ [ASg.

poñ; APl. poñes/ pontso]: *weṣän-neścä ṣarya ammakki poññ āppai* ‘he says to her: beloved mother, tell father’ (85a2^{C}), *poñä* (IT-80a5 [TVS]), *poñes* (108a5^{L}); */// parkän-me te ot pontso yes cenäśco* **:** ‘[if] they ask you, then tell them this’ (7a2^{C}); Pt. V /**weñä-**/ [A weñāwa ~ wñāwa, weñāsta ~ wñāsta, weña (weñā-ne ~ wñā-ne)//weñām, wñās, weñār(e) ~ wñāre; MP//-, -, weñānte]: *wertsiyaine orotsai wat weña ṣkas toṃ ślokanma* ‘or in the great company he said these six strophes’ (A-1b1/2/PK-AS-6Bb1/2^{C}), */// prekṣallen[e] wayāre-ne prekṣentaṃ weñāre* ‘they led him to the interrogation and the judges spoke’ (IT-131b1^{C}) [●The forms *wñā-* and *wñā-* exist side by side in pre-Classical and Classtical Tocharian B while *weñā-* is overwhelmingly dominant in later Tocharian B (Peyrot, 2008; 148-149)]; PP /**weweñu-**/: *kreñc tne weweñoṣ k_{u}se stmoṣ śīln=āstreṃ* ‘good here [are they] called who stand in pure moral behavior’ (15a6=17a7^{C}), *krentäntso soylñe weweñu* ‘uttering the satisfaction of the good’ (33a2/3^{C}), *mahākarunmeṃ yinai weweñu* ‘having enunciated the discipline out of [his] great mercy’ (288a3$^{C/L}$); **—weweñormeṃ**; **—weṣṣeñca** ‘(one) speaking, a speaker’: *[a]tākatte ... weṣṣeñca* = B(H)S *abhūta-vādat* (16a4^{C}), *kärtse-weṣ-ṣeñcantse* = B(H)S *hitavaktus* (251a4^{E}), *[mā alyek] watkäskau śīre weṃtsi mā śire weṣeñcaimpa=ṣe* ‘I don’t order another to speak harshly [nor to be] with a harsh speaker’ (596a3^{C}); **—weṣṣeñcatstse** ‘speaker’: *tumeṃ karmapāyä-weṣeñcatse tonak rekauna yentukäñe pele weṣäle* ‘then the *karmavācanā*-speaker [is] to speak the Indian law [in] these words’ (KVāc^{C} [K. T. Schmidt, 1985:764]); **—welñe** ‘speech, talk, speaking, saying, discourse’: *näki-welñe preresa ce_{u} aunaṣṣän-me arañcne* **:** ‘with this arrow of blame-speaking he wounds them in the heart’ (17b1^{C}), *welñe* = B(H)S *bhāṣitam* (20a3^{C}), *ścīre welñe* ‘harsh speech’ (68b5^{C}), *pañäktentse welyñesa* ‘by the saying of the Buddha’ (95a5^{C}), *olyapotstse welñe* = B(H)S *adhivacana-* (170a6^{C}), *käskau welñe* ‘senseless talk’ (PK-AS-7J [CEToM]), *welñe* = B(H)S *pralāpa-* (Y-3a2$^{C/L}$); **—welñeṣṣe*** ‘prtng to speech’: (A-3b1/PK-AS-6Gb1^{C}); **—weweñor** ‘declaration; meaning’: *mant weweñor ste poyśintse* ‘such is the declaration of the Buddha’ (K-2a3/PK-AS-7Ba3^{C}), *k_{u}se weweñor tāka akāśe* ‘what was the meaning (of) *ākāśa*? (MSL 18, 420).

■TchA *weñ-* and B *weñ-* reflect PTch **weñ-* (with PTch **-e-* preserved in A before a nasal in an initial syllable as in *eṃts-* [cf. B *eṅk-*] and *en-* [B id.]) but further connections are not as clear as they might be. Possibly (so VW:568-70, much modified) from PIE **wend-* ‘speak (solemnly)’ (related to the more common **wed-* ‘speak’) found otherwise only in Indo-Iranian [: Sanskrit *vándate* ‘praise’] and, crucially for this hypothesis, in Tocharian *wäntare* ‘thing’ (as if) from PIE **wn̥dr̥wó-* [: Sanskrit *vandāru-* ‘praising, praise’ (< **we/ondoru-*) or Avestan *dužvandru-* ‘blaspheming’]. A PIE **wonde-* (present and/or subjunctive) would regularly have given PTch **weñä-*. A PIE **wond-ye/o-* should have given **weññ$^{\ddot{a}}$/$_{e}$-*. We must assume that the **wente-* we would expect from **wondo-* was replaced by analogical *weñe-* much as, in attested TchB, *śāwe-* from **ĝyeh$_{3}$wo-* was being replaced by analogical *śāye-* on the model of *śāyä-* from **ĝyeh$_{3}$we-*. The present stem is then from **wond-sḱe/o-* or later from **weñ-sk$^{\ddot{a}}$/$_{e}$-* (which was never present in TchA or replaced by *träṅk-* [cf. B *treṅk-*] because of homophony with **wens-* ‘defecate’ [Winter, 1977:152]).

Alternatively we might see here a reflex of PIE *wek*^{w}- [: Sanskrit *vákti*, Sanskrit *vívakti* 'speaks, tells, says,' Avestand *vak*- 'id.,' Greek *eîpon* 'spoke' (< **we-wp-om*), Old Prussian *wackītwei* 'entice, coax,' OHG *giwahanen*/*giwahinen* (< **giwahnjan*) 'mention,'Latin *vōx* 'sound, voice,' Sanskrit *vāk* 'id.,' etc. (P:1135-6; MA: 534-535)] (Meillet, 1911-12:285, Lane, 1938:29, 33, Pedersen, 1941:249, and Winter, 1977, much modified). The present might be from **wok*^{w}*sḱe/o*- or later **weñ-sk*$^{'ä}$*/*$_{e}$- (so Winter). The *weñ*- would be a late denominative **wokn-ye/o*- (cf. Sanskrit *vacaná*- 'speaking' or pre-OHG **-wahnjan*) like *śeri*- 'hunt' from **g*^{wh}*ērw-ye/o*- (cf. *śerwe* 'hunter'). The difficulty here is the drastic cluster reduction **-kny*- to *-ñ*- that must be assumed. (Notice that we cannot have **wek*- + the common denominative suffix *-äññ*-. The latter suffix is of Indo-European date [cf. Greek *-aínō*], was syllabic in Indo-European times [*-*n̥ye/o*-], in attested TchB [*-äññ*-] and A [*-iñ*-] and at all times in between. **wekäññ*- would never have become *weñ*-.) The strength of this hypothesis is the presence of *wek* 'sound, voice' and *weśeñña* 'id.'which attest the presence of PIE **wok*^{w}- in Tocharian. Particularly strong is the evidence of *weśeñña* since other derived nouns in *-eñña* are deverbative, cf. *wṣeñña* 'place' and *ścmoñña* 'id.,' the latter with secondary rounding of the *-e*-.

A third alternative is a derivation from **h*$_{2}$*wedh*$_{x}$- [: Sanskrit *vádati* 'speaks, raises his voice,' Grk *audḗ* 'voice' (P:76-77, LIV:255)] (Pinault, 1994a:135, Peters, 2006:344). ►See also **weñmo**, **weñiye**, **weñenta**, and **weṣṣuki** and possibly **wäntare** or **wek** and **weśeñña**.

weṃṣiye (n.[m.sg.]) 'excrement'

[weṃṣiye, -, weṃṣiye//] *weṃsye wärñai sa śwā///* 'ordure, etc., she will eat' (THT-1254a2^{A}), • *weṃts weṣṣiye aṅkaiṃ y[āmor] śuwaṃ prete[nne •]* 'among the *preta*s they eat urine, excrement, and vomit' (522a3^{C}), *swāññe weṃṣiye kräṅkañe weṃsye kuñiye weṃṣṣiye* 'pork excrement, chicken excrement, dog excrement' (P-1b3^{C}); **—we(ṃ)ṣiyetstse** 'having excrement,' more generally 'noxious': *weṃṣyetsai ... kotaisa* 'by a sewer' (31a3^{C}), */// ce w[e(ṃ)]ṣyecce ṣpä lyamn=aurcce* • 'in this noxious and wide lake' (IT-24b1^{C}). ■A derivative of *weṃts*, q.v., with which it is at least partially overlapping in meaning.

wek (n.[m.sg.]) 'voice, noise' [*wek tärk*- = 'cry out']

[wek, -, wek//] *cpi klene*$_{u}$ *wek täṅwäññe* 'his lovely, resounding voice' (Kucha 0187-b4/Or.8212/1379^{A}] [Couvreur, 1954c:82]), *cīmeṃ tsreläññesa wek tarka-noym* 'because of separation from thee I cried out' (78a4^{C})*, 23 wñā-neś cäñcareṃ brahmasvarsa weksa* 'he spoke to him with a friendly *brahmasvara*-voice' (384b3^{C}); **—wektse** 'loudly': *: wek[ts]e päccapa piś toṃ ślokanma pud-ñäk-t[entse] ///* 'loudly announce these five *śloka*s of the Buddha' (16a3^{C}).

■TchA *wak* and B *wek* reflect PTch **wek* from PIE **wōk*^{w}*/wok*^{w}- [: Sanskrit *vāk*-, Avestan *vāxš* (gen. *vačo*), Latin *vōx*, Greek (acc. sg.) *ópa* (P:1135-6; MA:623; de Vaan, 2008:691-692)] (Meillet, 1911-1912: 285, Pedersen, 1941:254, VW:541). Tocharian has generalized the non-lengthened grade. ►See also **weśeñña** and possibly **we-**, **wekwe**, and **Wekārsa**.

ˣWekārsa (n.) 'Wekārsa' (PN of a god)

[Wekārsa, -, Wekārsa//] (PK-AS-17A-a4, -a6^{C} [Pinault, 1984c:169]). ●Though appearing in a play (the *Supriyanāṭaka*) set in India, this divine name is clearly

not Indian but Tocharian. If we knew the Indian name that *Wekārsa* replaces, we would know more about the *interpretatio indica* of native Tocharian divinities.

ˣwekwe (adv.?) 'loudly'
(PK-AS-15Ab3^{C} [CEToM]). ●Grammatical role and semantic identification tentatively suggested by CEToM on basis of resemblance to *wek*.

ˣweñamo, ►weñmo.

ˣweñiye (n.) 'talk, discussion'
[weñiye, -, -//] *tsäṅkā-me weñye käll[au]ntse ṣarmtsa* 'talk arose among them concerning the basis of gain/profit' (16b3^{C}). ■A derivative, from the subjunctive stem, of *we-*, q.v.

weñe (n.) a medical ingredient
[weñe, -, -//] (W-5a5^{C}).

weñenta (n.[m.sg.]) 'speaker, intercessor'
[weñenta, -, -//-, weñentaṃts, weñentaṃ] *weñentänne posa śpālmeṃ walo rṣākeṃts* 'the king of seers, best among intercessors' (K-3b1/PK-AS-7Cb1^{C}), *śak no weña pärkāwnta pudñäkte śpālmeṃ weñenta* 'however, the Buddha, the best speaker, spoke of the ten benefits' (K-9a2/PK-AS-7Ia2^{C}). ■A derivative, based on the subjunctive stem, of *we-*, q.v. ►See also **wañenta**.

weñmo* (n.) 'advocate'
[(voc. weñmo)//] *weñmo ptāka-ñ onolmeṃts tarko-ñ trańko* 'be my advocate with creatures; may they release my sin!' (TEB-64-03/IT-5$^{C/L}$). ●The single occurrence of this word is in a poetic text. The expected "prose" form would be **weñamo***. ■A derivative (from the subjunctive stem) of *we-*, q.v.

weta* (nf.) 'struggle, battle'
[-, wetāntse, weta//-, -, wetaṃ] *wetane yaṃ snai yepe* 'he goes into battle without a weapon' (127b5^{E}), *wetāntse* (21b5^{C}), *kleśanmaṣṣai wetane* 'in the struggle with the *kleśa*s' (277a3$^{C?}$); —**weta-watalyñe** 'the art of war' (in KVāc-15a5/THT-1107a5^{C}). ■A derivative of *wät-*, q.v. Identical in meaning but different in formation is TchA *wac*. *Weta* shows its probable relative recency in TchB by the lack of *ā*-umlaut. ►See also next entry.

wetā$_{u}$ (adj.?) 'fighting'
[wetā$_{u}$, -, -//wetāñc, -, wetāntäṃ] */// kausa-ñ śrānäṃ wetāntäṃ 63* 'he killed for me adult men (?), fighting men' (22a1^{C}), *: śrāy wetāñco etri ///* 'adult man (?), fighting men and heroes' (47a8^{C}). ●For the meaning(s), ►see the discussion s.v. *śrāy*. ■A derivative of *weta*, q.v.

wetene ~ weteni ~ weteñi (n.) 'fenugreek (*Trigonella corniculata* Linn. or *Trigonella foenum-graecum*)' (a medical ingredient)
[wetene, -, -//] • *panitäṣṣe ṣpel ṣe prayok* • *wetene se wate* • 'a molasses-pill is one means; fenugrec [is] another' (IT-306b1^{C}). ■From B(H)S *vedhinī-*.

wetke (adv.) 'apart'*: wāya {ci} lauke tsyāra ñiś wetke lykautka-ñ* [lege: *klyautka-ñ*] | *pāke po läklentas ciṣe tsārwo sampā[te-]* 'it [*scil*. a lovers' quarrel] led thee afar, it tore me apart; it made me share all sufferings and it took away from me the consolation [I had in] thee' (496a6/7^{L}). ■Surely a derivative of *wätk-*, q.v.

wene, ►s.v. ñäś.

wente* (n.[m.sg.]) '± covering' (?) or 'rope' (?) or 'mat' (?)
[-, -, wente//] *kete āñme tākaṃ śwātsi yoktsi källātsi erkenmameṃ śerk pralle*

cewä śerkwameṃ wente yamaṣle cew wentesa ñuwe kuntiśke taṣale ‘whoever has the wish to get food and drink, he [is] to fetch a string from the cemetery and from that string he [is] to make a *wente* and [is] to set a new pot on the *wente*’ (M-3b2/PK-AS-8Cb2^{C}). ●/■It would seem natural to connect this word with *wänt-* ‘cover’ (as does Sieg, 1954:82), but the context is not altogether supportive of such a meaning. Winter (p.c.) suggests ‘rope’ as an alternative. One might also think of some kind of mat woven from strings (that which is ‘twisted together’?).

weṃts (n.[m.sg.]) ‘excrement, dung’

[weṃts, -, weṃts//] *sālesa kewiye wentsa pepakṣu* ‘cooked on the earth with cow dung’ (497b3/4^{C}), • *weṃts weṣṣiye ankaiṃ y[āmor] śuwaṃ prete[nne •]* ‘among the pretas they eat excrement, filth, and vomit’ (522a3^{C}). ●For the meaning one should compare TchA (150b6) *ṣom āsu-wesis wcaṃ lyī-wesis* ‘the one [opening] for dry excrement, the second for wet excrement’ (Winter, 1977:152). At least partially overlapping in meaning with its derivative *weṃṣiye*, q.v.

■TchA *wes* and B *weṃts* reflect PTch **wenäsä* but extra-Tocharian connections are doubtful. VW (Čop, *Slavistična Revija* 1970:103-104 *apud* VW:570) suggests a connection with Latin *vē(n)sica* ‘(urinary) bladder’ or Sanskrit *vastí-* ‘urinary bladder’ (both from PIE **wn̥d(s)t-*?) which is attractive but has phonological difficulties (I would expect **-ns-* to reduce to *-s-* in Tocharian, cf. *mīsa* or the pronoun *-me*) as well as semantic ones (i.e., the Tocharian words mean ‘excrement’ in general and not just ‘urinary bladder’). An appropriate PIE preform would be **wónisom* and one might seek to connect it to Sanskrit *vaniṣṭ(h)ú-* which is some part of the intestinal tract (colon or rectum). ►See also **weṃṣiye** (which, under this hypothesis, would reflect PIE **wónisiyo-*.

wepe* (n.) ‘± corral, paddock’

[//-, -, wepeṃ] */// [ṣa]ñ k[e]wän śakātaisa kalṣtär-me ṣñār wepeṃś aśan-me :* ‘he goads his own cattle with a stick and leads them each to their own paddocks’ [*wepe* = B(H)S *gocara-*] (3a3^{C}). ■A derivative of **wäp-* which underlies *wāp-*, q.v., (as if) from PIE **wob^{h}o-*.

Wemacitre (n.) ‘Vemacitra’ (PN of a prince of the asuras)

[Wemacitre, -, Wemacitreṃ//] (TEB-58-21/SI P/1bC]). ►See also **^{2}Vemacitre**.

wey- (vb.) ‘± steep’ (??)

Ko. I /**weyä-**/ [-, -, weyäṃ//] *///ṣṣalle tu yā[mo]rmeṃ weyaṃ ṣukt kontsa te tättārmeṃ wa[tst]sa särwāna sonopälle • meñämpa eneśle mäsketär-ne* • ‘… it is to be …, [if] having done this, it steeps (?); having let it set for seven days, one is to embrocate the face [with it] with a *wat*; like the moon it [*scil*. the face] becomes for him/her’ (W-40b1^{C}).

●The form is phonologically difficult as it stands and is almost certainly to be read as *weyäṃ*; the apparent <a> instead of <ä> is the result of the not uncommon avoidance of combing the two dots of the *ä*-diacritic with the single dot of the *ṃ*-diacritic. The approximate meaning is inferred from the context. ■If that meaning is close to being correct, perhaps from **wei-* which underlies the attested **wei-s-* ‘flow slowly, spread out [of water]’ [: Sanskrit *véṣati* ‘spills, flows out and spreads,’ Old Norse *veisa* ‘pond/pool of stagnant water,’ Old

English *wāse* ‘marsh, mire’ (> NE *ooze*), Polish *Wisła* ‘Vistula’ (P:1134)]. [Not in TVS]

wer* (n.) ‘hate, hatred, enmity’

[-, -, wer//] *wer ścon=arṣāklaine* ‘hate and enmity toward the snake’ (42a5^{C}), *wer ścónai tarkatsi* ‘to release hatred and enmity’ (42a7^{C}), *[Araṇe]m[iṃ] lānte maiyyācce wer epiyac ///* ‘remembering a powerful hatred toward king A.’ (90b2^{C}).

■From a Prakrit descendant of Sanskrit *vaira-* ‘hostility.’ Very likely the Prakrit in question is that of Kroraina where we find *vera-* ‘hatred’ (VW:643). ►See also the next entry.

werasse (adj.) ‘± hateful’

[m: werasse, -, -//] *werässe* (258b3^{A}). ■A derivative of *wer*, q.v. For the formation, see Winter, 1979.

weru (n.) ‘± bubble, blister’

[weru, -, -//] *śle pälsko pälyca-pälyc ra weru ramt* ‘with a thought as fleeting as a bubble’ (295a6^{A}), *wer[u] yetsene* ‘blister on the skin’ (497b1^{C}).

■Etymology unclear. Possibly this word reflects PIE **wor-wen-* ‘water having’ (so VW:570, with differing details), or **wod̯r-wen-* ‘id.’ (better if, as I think, *we/o(h$_1$)r-* ‘water’ is not attested in Tocharian while **wod̯r* is; ►**war**), or, as **wórwom* perhaps, to be connected with *yoro*, q.v. Hilmarsson (1991:191) takes it to be from **wodr-uwn̥t-*. De Vaan (2008:654) plausibly unites the two Tch words with Latin *varus* ‘pimple, inflamed spot on the skin,’ Middle Irish *ferbb* ‘heat rash, pimple,’ and other morphologically more complex forms in other Indo-European languages as from **worh$_x$o-*. This seems the most probable solution. ►See also **yweru**.

were (n.[m.sg.]) ‘smell’

[were, -, were//-, -, wereṃ] *were śawāñca* = B(H)S *gandharva-* (176b5^{C}), *[mäkte kroṅśe] pyapyaimeṃ ere were mā mī[yäṣṣäṃ]* [*were* = B(H)S *gandha-*] (300a2^{C}), *were yauṣ[m]auṣ* ‘against the smell’ (IT-178a8^{C}), *wereṃ* (PK-AS-6Cb4^{C} [CEToM]), *astre-were* = B(H)S *śucigandhi-* (300b2^{C}), *kärtse-were* = B(H)S *sugandhi-* (308b6^{C}), *erene kartstsa werene kartstsa śukene kartstsa* ‘beautiful in form, beautiful in smell, beautiful in taste’ (107a4^{L}); —ˣ**wereṣṣe** ‘prtng to (a) smell’ (155a5^{C}); — **-weretsañ̃ñe** ‘property of having a smell’: *yolo-weretsaṃñ̃ñe* = B(H)S *daurgandhya-* (Y-3a2$^{C/L}$). ■A derivative of *wär-(sk-*), q.v. Compare TchA *war* ‘id.’ or, more distantly Old English *wær* ‘cautious, prudent, aware of.’ (As if) from PIE **wóro-*.

ˣ**weretemaṣṣe** (n.) ‘surety’ (?) or, less probably, ‘bankrupt person’ (?)

[weretemaṣṣe, -, -//] *mapi käryau nestä mapi weretemaṣe nestä mapi lānte wantareśce nestä* ‘Thou art not [who is] bought? Thou art not a surety for a pawn or pledge’ [or a slave through bankruptcy]? Thou art not an official of the king?’ (KVāc-19b1/THT-1111b1^{C} [Schmidt, 1986]). ●The possible meanings are supplied by Sanskrit (*prāptaka-* ‘surety,’ *vaktavya-*‘voluntary slave because of bankruptcy’ (Schopfen, 2010 [2011]) and Chinese parallels. ●Presumably for *weretemäṣṣe* ‘one pertaining to a *werete(m)*’ (doubling of consonants is often not shown in the KVāc).

■The phonological similarity of *werete* with Sanskrit *vratám* ‘religious observance, duty,’ Avestan *^{u}rvata-* ‘promise, contract’ (Ossetic *æruæd* ‘bride-price’) is

strongly suggestive of both an etymological connection and a meaning ‘surety.’ Most likely perhaps is an early borrowing from Iranian at a time when the initial *_wr-_ was becoming unstable (cf. Avestan _urv-_, or Ossetic _ærw-_, but identical with neither). Because the _-m-_ may be either part of the noun or of the adjective-deriving suffix, perhaps it was borrowed so early that it is from a variety of Iranian that still preserved distinctive stress and word-final _-m_ (i.e., *_wratám_, cf. Sanskrit _vratám_) as with _iścem_ (< Proto-Iranian *_ištyám_), q.v.

werke* (n.) ‘chase, hunt, hunting’

[-, -, werke//] _śerwi werkene lwasaś wiyai tärka<ṃ> nta :_ ‘the hunters in a hunt will strike fear indeed among the animals’ (THT-1193a3[A] [Malzahn’s reading, p.c.]), _werkemeṃ_ (PK-AS-7Kb2[C] [CEToM]).

■TchA _wark_ (A-61a3: _mā śkaṃ wark ypam mā kosam_ ‘also I do not hunt [lit. make a hunt] nor do I kill’) and B _werke_ reflect PTch *_werke_ (as if) from a PIE *_worKo-_. This *_worKo-_ is probably a new full-grade form based on the zero-grade *_wr̥g-_ (perhaps to be seen in Latin _urgēre_ ‘push, urge’) to a root *_wreg-_ otherwise seen only in Germanic [: Gothic _wrikan_ ‘follow, pursue,’ Old Norse _reka_ ‘push, chase; punish,’ Old English _wrecan_ ‘push, impel; drive out; punish’ (MA:284)] (VW: 545, with details modified). Alternatively it may be that Bailey (1985:100) is right in assuming a PIE *_werḱ-_ or *_werĝ-_ ‘desire’ seen otherwise in Khotanese _orsa-_ ‘desire’ (< *_āw(o)rsa-_) and Ossetic _wārzun_ ‘to love.’ For the semantics he compares Latin _venātor_ ‘hunter’ and its relationship to _venus_.

(×)**werpiye* ~ werwiye**[Col] (n.) ‘garden, agriculturally productive land’

[-, -, werwiye//] _werwiyesa Kweṃtokomeṃ pautkeṣe[ṃ] cāneṃ kälwāwa wilse_ ‘for the garden, from K. I received the _cāne_s of contribution, two thousand’ (Maralbashi-4a6[L] [Huang, 1958[Col], Pinault, 1987b:86]); —×**werpyeṣṣe***: _werpyeṣṣi cāñi_ ‘[payments in] _cāne_s for the garden’ (PK-Cp. 37-40[Col] [Pinault, 1994: 98]). ●For the realia of a monastic _werwiye_, see Pinault (1995:97.

■The attested _werwiye_ is a variant of the expected *_werpiye_ (preserved in the derived adjective, _werpyeṣṣe_), originally meaning ‘enclosure’ and a derivative of _wārp-_ ‘surround,’ q.v. The PTch *_werp-_ of this form presupposes the presence of the underlying verb in the shape *_wärp-_, as still in TchA, rather than the generalized _wārp-_ of TchB. ►See also **wārp-** and the previous entries.

werpiśkatstse (n.) ‘gardener’

[werpiśkatstse, -, werpiśkacce//] _A[ra]ṇemi werpiśkatse ///_ (91a3[C]). ■A derivative of _werpiśke_, q.v., literally ‘garden having.’

werpiśke* (nm.) ‘garden’

[-, -, werpiśke//-, werpiśkaṃts, werpiśkaṃ] _/// pyapyaicceṃ werpiśkaṃ_ ‘flower gardens’ (179a4[C]), _werpiśken[e] pyapyaiṃ pässakäntasa y[aitoṣ]_ ‘in the garden decorated with flowers and garlands’ (589a2[C]); —**werpiśkaṣṣe** ‘prtng to a garden’ (589a4[C]). ■In origin, a diminutive of _werpiye_, q.v.

werwiye, ►werpiye.

wertsiya ~ wertsiyo (nf.) ‘assembly, council, meeting, retinue, company’

[wertsiya[C] ~ wertsiyo[C-L], wertsiyaintse ~ wertsiyantse (~ wertsaintse?), wertsiyai//wertsiyañ* ~ wertsiyaṃ[E] (!), -, wertsiyaṃ] _: tumeṃ weña pūdñäkte sankaṣṣai tā$_u$ wertsyaine :_ ‘the Buddha spoke then amongst the monastic community’ (5b7[C]), _śtwāra wertsyaṃ_ ‘the four assemblies’ [i.e., monks, nuns,

laymen, laywomen] (12a8[C]), *wertsiyaimeṃ präṅketrä* ‘he stays away from the assembly’ (14a2[C]), *: walo Kausalṣe eṣe wertsyaimpa ś[em]* ‘the king of Kosala came together with [his] retinue’ (18b7[C]), • *yayātau wertsiyai yaṃ* • = B(H)S *dānto vai samitiṃ yānti* [lege: *yāti*] (306a3[C]), *wer[ts]iyanne /// [wa]t ṣ[e]m[e]ske* ‘in assemblies or privately’ [= B(H)S *pariṣatsv atha vā mitah*] (IT-809a5+IT-224a5[C] [Peyrot, 2008b:104]); **—werts(i)yaṣṣe*** ‘prtng to a company, assembly, retinue, etc.’ (TEB-58-20/SI P/1bC]), */// [wertsi]yaṣṣe newe śama* • ‘the din of the retinue came’ (IT-130a5[C/L]), ●For the chronology of *wertsiyaṃ* as nominative plural, see Peyrot (2008:7080). Genitive singular *wertsaintse* presumably a spelling error. ■TchA *wartsi* and B *wertsiya* reflect PTch **wertsiyā-*. Probably the latter is (as if) from PIE **word^{h}yeh$_{a}$-* ‘mass, multitude,’ a derivative of **werd^{h}-* ‘grow, increase’ [: Sanskrit *várdhati* ‘grows,’ Avestan *varəd-* ‘make grow,’ Albanian *rit* ‘grow, make large,’ Greek *orthós* ‘straight, true’ OCS *roditi* ‘parere,’ etc. (P: 1167; MA:249)] (VW, 1970a:170, 1976:547). A vr̥ddhied derivative of this word exists in Tocharian A under the form *wārtsäk** ‘neighboring.’ ►See also **wrāt-**.

welke* (n.) a part of a plant, ‘petal’ (?)

[//welki, -, -] *ke$_{u}$-pyapyantse welki eñcuwañe keṃtse te ṣeme yarm* ‘the petals of a dandelion [?] and iron-rust, each the same measure’ (W-32b2/3[C]).

■Probably one should compare Sanskrit *valká-* ‘bast, bast fibre,’ (particularly) Avestan *varka-* ‘leaf,’ or Sanskrit *válśa-* ‘shoot, twig.’

ˣwelñe, ►s.v. we-.

welwa ‘?’

/// [e]piṅkte welwa ·i/// (328a5[L]).

weweñor, ►s.v. we-.

weśeñña ~ weśeñño (nf.) ‘voice, sound’

[weśeñña[E-C] ~ weśeñño[L], -, weśeñña//] *krokśäṃts weśeñña* ‘the sound of bees’ (571b4[A]), *weśeña* (IT-250a3[E]), *orottsa kwasalñeṣṣa weśeñña klyauṣāte* ‘the great voice of lamentation was heard’ (85b5[C]), *weśeñ[ai]sa āśtär* ‘he leads with the voice’ [= B(H)S *ghoṣeṇa nīyate*] (PK-NS-230b1[C] [Pinault, 1991]), *snai weśeñña*i = B(H)S *aśabda-* (193a7[C/L]); **—weśeññaiṣṣe*** ‘prtng to voice or sound’: *we[śeñ-ñaiṣṣe dhātu]* = B(H)S *śabdadhātu-* (155a4[C]).

■Like the semantically and morphologically identical TchA *waśeṃ*, a derivative of *wek* or possibly *we-*, qq.v.

weṣ* (n.[m.sg.]) ‘guise, appearance’

[-, -, weṣ//-, -, weṣanma] *tane Ylaiñakte yakṣaṃñe weṣ memī[sku]* ‘then Indra, disguised as a *yakṣa*’ (99a5[C]); **—ˣweṣ(äñ)ñe** ‘prtng to a guise’: (PK-AS-6Eb5[C] [CEToM]). ■From B(H)S *veṣa-*.

weṣperke* (n.) ‘swag, booty, stolen goods’

[-, -, weṣperke//] *: lyakäṃ kr[au]pträ : snai-pewaṃ : wi-pewaṃ : śtwer-pewaṃ : makā-pewaṃ : klepe mällasträ : weṣperke ṣparkäṣṣäṃ : lyakäṃ sompasträ ‘thieves he gathers;* [kinds of stolen goods:] the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves’ (IT-127b2/4[C], translation apud Malzahn, p.c.). ■Etymology unknown.

weṣṣuki (n.) ‘talker’
[weṣṣuki, -, -//] *weṣṣuki wat wrantsai karsa[r]-m[e] ///* (IT-43b1[C]). ■An agent noun derived from the present stem of *we-*, q.v.

wes, ►s.v. ñäś.

weswe* (n.) ‘± trace’
[-, -, weswe//] *///[Brahma]datti lānte weswe postanmeṃ mā ṣp śarsa bodhi-[satve]* ‘and afterward the bodhisatva didn’t recognize/find [any] trace of King B.’ (358a4[C]). ■A derivative of *[2]wäs-* ‘abide, dwell’ (i.e., ‘trace’ < *‘that which abides’).

wai (conj.) ‘and’ [conjoins only nouns]
sak [w]ai lakle warpalñenta ‘enjoyments of good fortune and suffering’ (197a2[L]), *nakule wai sarppe* ‘mongoose and snake’ (512b3[L]), *Dharmawarne wai Gunacaṃndre Āśtāwiṃtse nanāṃte* ‘D. and G. are presented to Ā.’ (G-Su3[Col]).
■Etymology unclear. Perhaps the PIE conjunction **wē* (► **wa**) + the particle **e* (as *wat* is **wē* + *tu*). So Couvreur, 1950:130 (with differing details). Otherwise VW (540).

waikärnesā ‘?’
///neśc waikärnesā /// (395.1b6[A]). ●Perhaps a misprint or miswriting of *waikär-ñesā*, the perlative of an abstract noun **waikärñe* ‘lying.’ ●The published TITUS pictures do not match in any obvious way the published text. ►See **waike**.

waikiññe* (adj.) ‘false’ (?)
[m: //-, -, waikiññeṃ] *caṇḍāli waikiññeṃ peṅke[ṃ]mpa tasemane mcuṣkantaṃts ckāckane* ‘comparing the legs of the princes with the *waikiññeṃ* pieces (?) of the untouchables’ (589b5[C]). ■A derivative of the following entry?

waike (n.) ‘lie’ [*waike we-* = ‘lie, tell a lie’]
[waike, -, waike//] *waiyke* (THT-2377 frgm. z-a2[E]), *w[ai]ke empreṃ* ‘lie or truth’ (16a3[C]), • *ṣe ... waike tne weṣṣäṃ wate yāmṣäṃ yolaiṃ yāmo[r].///* ‘the first tells a lie, the second does an evil deed’ (16b7=18a3[C]), *waike* = B(H)S *asatya-* (20b2[C]), • *waike waṣe ṣpä käskor wat wentsi* ‘to tell lies or relate gossip’ (31b4= 32a6[C]); **—waikeṣṣe*** ‘prtng to a lie’ (133b1[A]); **—waike-reki** ‘lying word, lie’: *waiyke-reki mantanta läññi-ñ koynmeṃ* ‘may never a lying word emerge from my mouth’ (S-3a6[C]).
■TchA *wek-* ‘to lie’ must be a denominative (i.e. **weik-ā-*) of the PTch **weike* that is the direct ancestor of TchB *waike*. The best extra-Tocharian connection is that provided by Schneider (1939:253) with Old Norse *svíkva*/*svíkja* ‘deceive, betray,’ *svik* (pl. tant.) ‘betrayal, fraud,’ Old English *swician* ~ *swīcan* ‘betray; wander off; offend’ and *swic* (nt.) ‘deceit, treachery; illusion.’ The Germanic and Tocharian words would represent a PIE **(s)weig-* (MA:154). Less likely is VW’s connection (568) with the etymon for ‘two.’ The best formal parallel for the latter comparison would be Russian *dvójka* ‘pair.’ ►See also next entry and possibly **waikiññe** and **waikärnesā**.

waikesse (adj.) ‘lying’
[m: waikesse, -, -//] *pälsko waikesse* ‘a lying spirit’ (117a6[E]). ■A derivative of *waike*, q.v. For the formation, see Winter, 1979.

Waipalau ~ waiwalau (n.) ‘giddiness, vertigo’
[waipalau, -, -//] *waipalau yāmu* = B(H)S *bhrāmika-* (529a2[C]), *waiwalau* = B(H)S

bhrama- (Y-3a2$^{C/L}$). ■A derivative of *wip-* ‘move in a (vaguely) circular motion,’ q.v. (from the sufferer’s perception of the world moving around him or her).

waipe* (n.[m.sg.]) ‘banner, flag’

[-, -, waipe//] *mahākaruṃṣe waipe peñyacce peṣpiṃtu* ‘trusting in the splendid banner of great pity’ (TEB-58-18/SI P/1b^{C}), *kāmadhāttuṣṣai yoñyaṃ kaut[a]-n[aṃ] morñiktantse* [sic] *mīnadhvaje waipe räskre naittäṣṣäṃ* ‘he cuts off the way of sensual pleasure; he roughly tears the fish-emblazoned banner of Māra’ (591a1^{L}). ■A derivative of *wip-*, q.v. (As if) from PIE **woib/po-* (cf. Couvreur, 1947:10).

waipecce* (nf.) ‘property, possession(s)’ [singular used both as a collective and as a count noun]

[-, waipeccentse, waipecce//waipeccenta, waipeccentaṃts, waipeccenta] ***:*** *pālalñe=lanmeṃ waipeccentaṃts källālñe* ***:*** [*waipeccentaṃts källālñe* = B(H)S *vittalābhin-*] ‘being praised by others and the achievement of possessions’ (14a6^{C}), *waipeccenta śaiṣṣeṣṣana* ‘worldly possessions’ (24b7^{C}), *makte ksa rintär waipecc=ekñenta* ‘[if] one by himself should renounce possessions and belongings’ (33a5^{C}); **—waipecceṣṣe** ‘prtng to possessions’ (337a2^{C}); **—waipeccetstse*** ‘having possessions, wealthy’: *waipeccecci śateñ onolmi* (64a3^{C}).

■Winter (1971:218) suggests an Iranian origin, pointing to Avestan *h^{v}aēpaiθya-* Old Persian *uvaipašiya-* ‘belonging to self, own.’ As VW points out (643), it is surprising that a Proto-Iranian **-ai-* should show up as *-ai-* in a Tocharian borrowing from some form of Middle Iranian (Winter’s own proposed source is Bactrian), but K. T. Schmidt (1985) suggests, on the contrary, that the preservation of the diphthong indicates an earlier borrowing, one from Old Iranian (see also **waipte**) (so also Tremblay, 2005:424). Otherwise VW (643).

waiptāyar (adv.) ‘separately, scattered’

w[aip]tā[ya]rä = B(H)S *vi-* (11a4^{C}), *[waiptā]yar ykūsa* = B(H)S *visṛtā* (11a5^{C}), *lkāṣyeṃ rupne ślek waiptāyar ṣamāneṃ* ***:*** ‘they saw only the Buddha in [his] form, likewise scattered monks’ (17a4^{C}). ■A derivative, the morphology of which is a little obscure (see K. T. Schmidt, 1985:760, and Winter, 1987), of *waipte*, q.v. ►See also next two entries.

waiptār (a) (adv.) ‘separately, apart, scattered;’ (b) ([indeclinable] adj.) ‘separate’

(a) *waiptār yäneṃ* ‘they go separately’ (142a2^{A}), • *ṣem kautāte kokalentse waiptār pwenta käskānte* ***:*** ‘the axle broke; the spokes of the wagon were scattered all about’ (5a2^{C}), *[kwri no] cwi palsko käskāträ waiptār* ‘if, however, his spirit is scattered about’ (9b8=10a4^{C}), *waiptār wloṣäṃ letseṃme* ‘in [my] disheveled [lit: scattered and curled] locks’ (89a2^{C}), *[ā]l[y]auce waiptār nessi añmañenträ* ‘they longed to be apart from one another’ (193b8$^{C/L}$), *waiptār päkṣalle* = B(H)S *pratyeka-siddham* (Y-2b1$^{C/L}$); (b) *ṣeṃ waiptār ypaunane* ***:*** ‘they were in separate countries’ (28b7^{C});—**×waiptārtstsäññe*** ‘differentiation’: *pkäntenm=opäynta waiptārtsäññenta ṣetsñenta* • ‘hindrances, stratagems, differentiations, singularities’ (SI P/2a5^{Col} [Pinault, 2008:300]); **—waiptār-waiptār** ‘id.’: *waiptār-waiptār kektseñäṣṣana pakenta yaskemtär-nemeṃ* ‘let’s ask from him [his] body parts piece by piece’ (AMB-a6/PK-NS-32a6^{C}). ■A derivative of *waipte*, q.v. ►See also **waiptāyar**.

waipte (adv.) ‘separately, apart, scattered’

mäkte wassi swarenäṃ werempa tattaṃ ksa walke waipte kartse werenmeṃ sū wassi ykāk swāre warṣṣäṃ ‘as clothing is placed with an agreeable odor, longtime separated from that agreeable odor, this clothing still smells good’ (A-2b3/4/PK-AS-6Cb3/4^{C}), *waipte r[ano]* = B(H)S *vināpi* (308a6^{C}), • *tanāpate inte śaulu-wärñai wätkāltse kakākau tākaṃ • nano nano tanāpate kākatär-ne ... : waiptesa wat śauśtär-ne* ‘if the benefactor should invite [a monk] decisively for a life-long [stay] and [if] the benefactor should invite him again and again or [if] he calls him separately [i.e., by himself]’ (331a3/4^{L}).

■Etymology unclear. K. T. Schmidt (1985:760-2) suggests a borrowing from an early Iranian **hwai-ptay* or **hwai-ptayai*, the dative with syncope of **hwai-pati-* ‘for oneself’ (so also Tremblay, 2005:424). Not with VW (540-1) who suggests a connection with Old English *getwēfan* ‘cut, separate,’ ultimately related to the words for ‘two.’ ►See also **waipecce**.

waimene ([indeclinable?] adj.) ‘difficult, arduous’

/// yūkalñe cpi waimene ... waimene säk källātsi ‘conquest [is] difficult for him … [he made it] difficult to achieve good fortune’ (127b4^{E}), *weta waimene yuk[atsi]* ‘a fight difficult to win’ (IT-1244b4^{E} [Peyrot, 2008b:104]), */// yāmṣi waimene kaltsi tne śāsanne :* ‘difficult to bear here is the law’ (44a6^{C}), *olyapotstse waimene* = B(H)S *sudurharam* (IT-101b1^{C}); **—waimenetstse** ‘painful, difficult’ [= B(H)S *kasira-*] (3b6^{C}), *snaicepi waimenetse śaul śaitsi* ‘for a poor [person] it [is] difficult to live life’ (127b7^{E}).

●Essentially identical in meaning with *amāskai*, q.v. ■Etymology unclear. VW (643) suggests a borrowing from a Sanskrit **vaimanas-* ‘tired, discouraged’ beside (attested) *vaimanasya-* ‘tiredness, sadness, discouragement, difficulty,’ itself a derivative of *vimanas-* ‘perplexed, discouraged.’ The equation is semantically attractive but the putative Sanskrit morphology would be unparalleled and, in any case, as Isebaert (1977:137-8) points out, we would expect **waimāṃ* from such a source. Isebaert suggests that we have the frozen locative of an inherited noun **waime* ‘± difficulty.’ This **waime* would reflect a PIE **dwoi-mo-*, a derivative of the word for ‘two.’ Morphologically close would be Greek *Deîmos* ‘(the god of) Fear.’ The difficulty with this proposal is the lack of parallels in TchB of a frozen prepositional phrase coming to be used as an adjective (for adverbs there are several examples). Also speculative is K. T. Schmidt’s suggestion (1985:762) of a borrowing from an Old Iranian **hwai-manah-* ‘wer oder was seinen eigenen Sinn hat’ and a semantic development of ‘self-willed’ to ‘difficult.’

waiw- (vi/t.) **G** ‘be moist, wet,’ **K** ‘moisten, make wet’

G Ps. V /**wā́iwā-**/: (see abstract); **—waiwalñe** ‘(excessive) moisture’: *waiwalñe* = B(H)S *saṃkleda-* (Y-3a2$^{C/L}$). **K** Ps. IXb /**wā́iwäsk**^{ä}**/**$_{\text{e}}$**-**/ [A -, -, waiwäṣṣäṃ//]: *: war yokaiṣṣe witskaṃ waiwäṣṣäṃ-ne* ‘the water of thirst/desire moistens it [*scil*. the *saṃsāra*-tree]’ (11b3^{C}).

■TchA *wip-* and B *waiw-* reflect a PTch **wäip-*. The second *-w-* in Tocharian B reflects the same lenition of *-p-* after a resonant preceded by a long vowel that is also to be seen in *wārw-*. No extra-Tch cognates are known. VW (574) is surely

wrong in trying to connect these words with Sanskrit *dvīpa-*, Avestan *dvaēpa-* 'island.'

waiwalau, ►waipalau.

wkä (particle) 'indeed'

mā yāmor nanautau mā [rano] wkä [śaul nanautau] 'the deed [is] not lost nor, indeed, is life lost' (K-7b1/PK-AS-7Gb1^{C}). ●This would appear to be an unstressed variant of *ok*, q.v. See also **māwk**.

wcūko (~ **wicuko**) (n.[m.sg.]) 'cheek, jaw(bone)'

[wcuko, -, wcukai//] *wcuko kemeṃts witsa[ko]* 'the jaw [is] the root of the teeth' (IT-100b2^{C}), *kaklāyaṣ kemi laṃtse wcūkai-wäñcintsa* 'teeth [have] fallen [out], [it is] smooth over the jaw-gums' (PK-AS-7Ma5^{C} [CEToM]),, *wicūkaine* = B(H)S *hanu-* (Y-2a3$^{C/L}$). ●The variation of *wcuko* (Classical) and *wicuko* (Classical-Late) suggests an underlying /**wäcuko**/. ■Etymology unknown.

wtentse, ►s.v. wate.

ˣwteṣṣe (adj.) "secondary" (in kinship; see below)

• *cwi soy wteṣṣe 2* (327a5^{L}), *///soy wte[ṣṣ]e t[eṃ] yiknesa ṣuk täṅktsi [•] ///* (327b1^{L}). ●As Sieg and Siegling suggest, the very fragmentary 327 is surely a commentary on Niḥsargika Pātayantika 4, discussing the question as to who is related and who unrelated to a monk and thus from whom he can accept clothing (only from a related woman, never from some unrelated woman). Note the last line (327b5^{L}): */// eneṃṅka tākaṃ tāwsa traṅko mā mäsketä[r]* 'within [these degrees of relationship] there is no sin concerning her.' The system of kinship described is apparently of an Omaha-type where one's father's brothers are assimilated to the father and one's brother's sons ("secondary sons") to one's own sons ("sons"). This system is certainly Middle Indic, whether it is also Tocharian cannot be told. A secondary son is a *soy wteṣṣe* [= fraternal nephew]. The apparent *[tkācer trit]eṣṣa* ("tertiary daughter") of 327b4^{L} would be the granddaughter of one's father's brother. ■A derivative of *wate* 'second,' q.v.

wnolme, ►onolme.

wpelme* (n.) '(spider's) web'

[-, -, wpelme//] ***:*** *mäkte ypentse wpelm=auñento ṣpak wāpatsiś* ***:*** 'just as the beinning of weaving [is] the spider's web' (286a5^{C}), */// c[m]elṣe wpelm<e>* 'web of birth' (286a6^{C}). ■A derivative of *wāp-* (or rather the **wäp-* that underlies *wāp-*), q.v. For the formation, ►compare **yśelme**, **syelme**, or **onolme**.

wpe, ►wape.

wyakṣep* (n.) 'distraction; hindrance'

[-, -, wyakṣep//] (77a5^{C}, 162a5^{C}). ■From B(H)S *vyākṣepa-*.

wyameṃ '?'

///r wyameṃ ṣe ṣpä totte indrinta /// (193a4$^{C/L}$).

ˣwyākaritäṣṣe, ►s.v. vyākar.

wyāk(t)* (n.) 'visible appearance'

[-, -, wyāk//] *trā akṣārsa wyākne* 'in the appearance of the akṣara *trā*' (325a4^{L}). ■From B(H)S *vyakti-*.

wyār (distributive numeral) 'each two'

[caim] wi[yā]r känte pᵢśākar eṣemeṃ piś-känte jaṭiläñi po kkeñisa lymā[re]

(108a5^{L}), [ingredients] *wyār traunta saṃtkenta* (497b4/5^{C}). ■A derivative of *wi*, q.v. For the formation, see Winter, 1987.

wyai (n.) ‘outlay, expense, cost’

[wyai, -, -//] *sāngäṣe kemne k$_u$śāni wyai takāre 801,900* ‘for the monastery land the outlay was 801,900 *k$_u$śāne*s’ (490b-II-2^{Col}). ■From B(H)S *vyaya-*.

wrat* (n.) ‘vow’

[-, -, wrat//] *ṣañ wrat lau tarkanacer* ‘you release your own vow’ (108a7^{L}). ■From B(H)S *vrata-*. ►See also possibly **weretemaṣṣe**.

wrattsai, ►wrantsai.

wrantsai (adv./postposition) ‘against, opposite’ [*wrantsaimeṃ* ‘from the opposite direction,’ *wrantsai we-* ‘answer,’ *wrantsai āks-* ‘report, relate,’ *wrantsai tsäṅk-* ‘rise up against’]

/// wrantsai weṣṣi :... k$_u$se parśi-ne wrantsai weṣṣi sū ‘he answered: whoever asked him, he would answer’ (28b5^{C}), *om no ñake lā[ṃ]t wrantsai kekamu Viduṣake katkauñaisa ... lāntaś weṣṣäṃ* ‘now then having come up to the king, V., with joy, says to the king’ (78a3/4^{C}), *wrantsai tsäṅkā-ne* ‘he rose up against him’ (AMB-b3/PK-NS-32b3^{C}), *wrantsai aksaṣṣällona pelaiknenta* = B(H)S *pratideśanīya dharmāḥ* (IT-248a1^{C}), */// ot śoliṣṣa āp wräṃtsaimeṃ mäske[tär] ///* ‘then the water of life appeared from the opposite [direction]’ (?) (IT-179a4^{C}).

●The akṣaras for *-tts-* and *-nts-* are essentially indistinguishable. More often than not the previously read *-tts-* should be read *-nts-* (see *wapāntsa*). Other cases of real *-tts-* alternate with *-tsts-* (e.g., *wrotstse* ~ *wrottse* ~ *wrotse*), a spelling never found in this word. *Wräṃtsaimeṃ* (IT-179a4^{C}) would seem to assure the reading *-nts-* in this word.

■If so, Lidén (1916:28-29) and VW (583), who would equate this word directly with Latin *versus*/*vorsus* from PIE **wr̥ˀto-* [: also Sanskrit *vr̥ttá-*, the past participle of *vr̥t-* ‘turn’ (P:1156-1157; MA:607)], cannot be correct. Still the semantic connection seems sound (cf. Latin *versus* or Old Irish *frith* ‘against’); perhaps from a verbal noun **wr̥nt-yeh$_a$-* from a nasal-infix, **wr̥-n-t-*, parallel to the suffixed nasal present, **wr̥t-neh$_a$-*, seen in *wärtnā-* of Tocharian and Slavic (LIV:632). A **wr̥-n-t-* is probably to be seen in Sanskrit *vr̥ntam* ‘stalk of leaf or plant; caterpillar.’ Both Sanskrit and Tocharian words can be seen as nominalizations of **wr̥ntó-* ‘turning.’ ►See also **wräntsaitstse**.

wraśkaiṣṣe* (adj.) ‘?’

[f: wraśkaiṣṣa, -, -//] *wraśkaiṣṣa pyāpyo* (W-3b2^{C}). ●An adjective derived from an underlying plant name **wrāśkā-* (species unknown).

ˣwraṣṣe, ►see s.v. war.

wratstsoññña (n.) ‘± exertion, joy, firmness’ (?)

[wratstsoññña, -, -//] *wratstsoññña* = B(H)S *utsūḍhi-* (537a2^{C}). ●For the possibilities of meaning, Edgerton s.v. *utsūḍhi* and *utsoḍhi*. ■Etymology unknown.

ˣwrā- ~ wlā- (vi.) ‘smell, give off/exude [odor]’ [only with cognate accusative *were* ‘smell’]

Ps. IXa /**wlāsk**^{ä}**/**$_{\text{e}}$**-**/ [A //-, -, wlāskeṃ] *wlāskeṃ were* ‘[the blossoming trees] were giving off a scent’ (PK-AS-17Ha5^{C} [TVS]); Ko. V /**wrā-**/ [Inf. wrātsi]: *[wṣe-weñmoñ^{ʔ}] [mā]ka tākaṃ [on]olmi tuntse no ṣarmtsa : koynameṃ yolo were onolments aunasträ wrātsi* ‘[if] many creatures are liars, from the mouths of such

creatures an evil smell begins to be smelled' [= *mṛṣāvādasyākuśalyasya karmapathasya mukharogadanta-rogagalarogamukadaurgandhyādīni prādurbhavanti*] (K-8b3/PK-AS-7Hb3^{C}). Malzahn (TVS) cogently suggest that *wlāskeṃ were* may be from **wrāskeṃ were* by dissimilation. ■If so, then like *wärsk-*, q.v., another extension of PIE **wer-* 'perceive, take notice' (►further see *wärsk-*).

wrāk- (vt. ?) '?'

Pt. I /**wrākā-**/ [A //-, -, wrākār]: */// [pā]tri larepi cwi pantuk* (or *pattuk*?) *wrākār ñke 18* (IT-19b4^{C}). ●It is most dubious that this is a verb at all. ►See discussion in TVS

wrāko* (nf.) 'shell, (particularly) oyster-shell'

[-, -, wrākai//-, -, wrākaiṃ] *[spä]ntaiytsñeṣṣai wrākai pāyāsta klenauntsai* 'thou didst blow the resounding shell of faith' (214b4$^{E/C}$); **—wrākaññe*** 'prtng to (a) pearl': *wrākaññeṃ wmera makci priyeṃ* 'they themselves were wearing mother-of-pearl jewels' (PK-NS-18A-a2^{C} [Thomas, 1978a:239]).

■TchA *wrok* 'id.,' when compared to B *wrākā-* suggests as PTch **wrekā-* with the **-e-* representing a PIE **-o-*. PTch **-e-* from **-o-* did not undergo *ā*-umlaut in a stressed syllable in Tocharian A while it did in B (cf. **-ē-* which underwent *ā*-umlaut in both languages). The *-o-* of Tocharian A represents a later rounding of the **-e-* (of whatever source) in a labial environment (cf. *ñom* 'name'[: B *ñem*]). Further connections are not clear. Assuming that the Tocharian words mean 'pearl,' VW suggests (644) that we have a borrowing from Khotanese *mrāha-* 'pearl' (so also Tremblay, 2005:434)

wrāt- (vt.) '± shape, form'

Ko. V /**wrā́tā-**/: (see abstract); **—wrātalñe** 'shape, form': *ñem wrātalñe ṣärmatse* = B(H)S *nāmarūpa* (IT-133b2^{C}.

■TchA has *wrātal* (in *sne-wrātal* 'formless' [= B(H)S *arupi-*]), presupposing a PTch **wrāt-*. Further connections are uncertain. Perhaps from PIE **wred^{h}-* 'grow, stand, take shape' [: Sanskrit *vṛdháti* 'increases, grows, becomes strong,' *vrādhant-* 'upright,' Latv *rãdît* 'bear' (P:1167; MA:249)] (VW: 583-4). It would also be possible to see *wrāt-* as a denominative to *wrete* 'turn,' q.v., arising from a pottery context where 'turning a pot' was equivalent to forming or shaping it, whence it was generalized to forming or shaping anything (cf. English *turn*, originally 'turn on a lathe' only). ►If the first possibility is correct, see also **wertsiya**; if the second, see **wrete**.

ˣwräntsaitstse (a) (adj.) '± (re-)directed to, directed back to'; (b) (n.) 'return trip' (?)

(a) [m: wräntsaitstse, -, -//] *krentaṃts wräntsaitse kartse kᵤse yāmṣäṃ mā tw ololle ///* 'the one who is doing good again to the good, he is not to be restrained from it' (PK-AS-13Eb7^{C} [Broomhead]) (b) [-, -, wräntsaitstse//] *Prajñākarasimetse wrätsaitseś kewye ṣalywe käryāmte* 'for the return trip of P. butter and oil we bought butter and oil' (Otani II-12a10^{Col} [Ching and Ogihara, 2012:81]), *Sutane Pernaiyśentse pakana retkemeṃ aṣkār kameṃ wräntsaiseś ṣkas tom trey ṣaṅkäṃ* 'for the sake of S. and P., they came back from the army; for the return trip 10 *tom* and three *ṣaṅk* …'(Kucha 0190.2 [Ching and Ogihara, 2012:92]). ■An adjectival and nominal derivative of *wrantsai,* q.v.

wriyeṣṣe (adj.) ‘prtng to dew’

[m: wriyeṣṣe, -, -//] *wrīyeṣṣe pältakwä* ‘drop of dew’ (3b3^{C}). ■From unattested **wriye* ‘dew’ (Winter, p.c.), a derivative of *war*, q.v. In PIE terms **udryom*, the exact equivalent of Albanian *ujë* ‘water.’

ˣwrete* (n.[m.sg.]) ‘±circle, turning’

[-, -, wrete//] *[sa]m ysāṣṣe cākkär akāśne ynemane orocce wrete wärnāmane* ‘this golden wheel, moving in the air, turning [in] a great circle’ (PK-AS-17A-b6^{C} [Pinault, 1984c:170]).

●/■Pinault transcribes *wrene*, but as it is used as a cognate accusative with *wärt-*, q.v., in its only occurrence, it must be derivationally related in some fashion. Given the widespread graphic overlap of *-t-* and *-n-* we should probably read *wrete* instead of *wrene*. If so, *wrete* would be for **werte* with the same kind of metathesis seen in *sleme* and *klese*, qq.v., as if from PIE **wórto-* (cf. English *-ward(s)*). ►See also **wärt-**

wrene, ►see wrete.

ˣwrente* (n.) ‘±limb’ or ‘(body-)surface’ (?)

[-, -, wrente//-, -, wrenta] *wrentane kektsenne po yneñca* ‘all going on the body and *wrenta*’ (PK-AS-7Ka1^{C} [Winter 2003:117]), */// [po] kektseñä sanāpatsi wrente///* ‘to embrocate the whole body and *wrente*’ (W-34a2^{C}), *kārpa nāṣṣa lyyāsa wrenta po laikāte* ‘he descended, bathed, and washed all his limbs and *wrenta*’ (107b4^{L}).

●Winter’s discussion (2003:116-119) makes it almost certain that *wrenta* is neither the plural of *ore*, q.v., nor does it mean ‘dust’ as traditionally assumed. In its three occurrences it is either paired with *kektseñe* ‘body’ or *lyyāsa* ‘limbs.’ The most natural hypothesis (one Winter leans to as well) is to take *wrenta* as a quasi-synonym of *lyyāsa* and opposed to *kektseñe* in the latter’s more restricted meaning of ‘torso.’ However, it is also possible to think of ‘surfaces’ (i.e., chest, stomach, back) as opposed to the limbs.

■Etymology uncertain. It would be the exact phonological and morphological match for Sanskrit *úras-* ‘breast.’ If the Tocharian meaning is ‘surfaces,’ the semantic equation is very good. Even if the Tocharian meaning is ‘limbs,’ it may be possible to maintain the etymological connection if we see the Skt word as a semantic development of ‘breadth, extent’ (cf. Sanskrit *váras-* ‘breadth’); the Tch word might reflect a semantic specialization of ‘extensions’ or the like.

wre, ►see ore.

wreme (n.[m.sg.]) ‘object’

[wreme, -, -//] *mäkte ñake käkse-wreme emalyaṣṣe kektseṃne stmauṣ* [lege: *stmoṣ*] *avasth yainmu sak tanmaṣṣeñca mäsketrä suwak käkse-wreme krostañaṣṣe [sic] avasth yainmu lakle tanmaṣṣeñca mäsketrä* ‘as the warm *kakse*-object, standing in the body, produces good fortune, just so a cold *kakse*-object standing in a body, produces suffering’ (197b4/5^{L}).

■TchA *wram* and B *wreme* reflect PTch **wreme* probably from PIE **wrē-mēn* (nt., cf. TchA plural *wramäṃ* from **wrēm(e)nā*). This etymology goes back *in nuce* to Duchesne-Guillemin, 1941:159. It would be, as VW points out (580-581), the quasi-exact equivalent of Greek *rhêma* ‘word’ from PIE **wrēmn̥*.

wrotstse, ►see orotstse.

ˣWrau (n.) ‘Wrau’ (PN, possibly of a *ypoy-moko*, in administrative records)
[Wrau, -, -//] (SI P/117 *passim*^{Col} [Pinault, 1998:13, 15]). ►See also **Wrauśke**.

wrauña (nf.) ‘± myna (*Acridotheres tristis*)’
[wrauña, -, -//] *[: k]$_{u}$[se] parśi-ne ksa tuk sū weṣy entwe mäkte ramt wrauña :* ‘whoever should ask him, he would speak the same, like a myna’ (28b4^{C}).
■Possibly with Krause (l951:199) we should see some sort of relationship with Lithuanian *várna*, Russian *voróna* ‘crow’ (P:1166; MA:142) but the phonological details are most obscure (for a suggestion, starting from an earlier **wärnauña*, see VW:583) and the semantic equation inexact. Mynas are native to the region.

Wrauśke (n.) ‘Wrauśke’ (PN in monastic records)
[Wrauśke, -, -//] (491b-II-1^{Col}). ■Presumably a diminutive of *Wrau*, q.v.

wlaṃśke ~ wla(i)śke (adj.) ‘soft, pliable’
[m: wlaṃśke, -, wlaṃśke ~ wlaṃśkeṃ//] [f: -, -, wlaṃśka//] *somo somo klokaśne ltū wlaṃśke yok tañ kektsentsa* ‘one by one a soft hair having emerged from [each] follicle of thy body’ (74a3^{C}), *takälñene ... wlaiśke yetse* ‘in touching the soft skin’ (K-10a2/PK-ASA-7Ja2^{C}), *malkwer täryāka-wī traunta wlaśkeṃ pūwarsa päkṣalle* ‘32 *trau* of milk [are] to be cooked in a gentle fire’ (W-33b3^{C}); **—ˣwlaiśkäññe** ‘softness, tenderness’: *wlaiśkä[ñňe]* (395.frgm.1-a2^{A}).
■An adjective derived from *wäl-* ‘bend, curve,’ q.v. (VW:578). The original meaning must have been something on the order of ‘flexible.’ TchA *wlyep* ‘id.’ is related but shows a very different kind of morphological derivative. The dating of the attestations suggests *wlaiśke* is the older form.

wlaṃśle* (adj.) ‘?’
[/wlaṃśli, -, -/] *paine wlaṃśli snay au[rtsñe]* (74a5^{C}). ●Or is this an error for *wlaṃśki*?

wlańk, ►olańk.

wlaśke, ►wlaṃśke.

wlāw- (vi.) ‘control onself, restrain oneself; be contained’
Ko. V /**wlā́wā-**/ [MP -, -, wlāwatär//; MPOpt. wlāwoymar, -, wlāwoytär (?)]: *kektseñ reki palskosa ṣek wlāwoymar anaiśai duścaritmeṃ* ‘by body, word, and spirit may I hold myself back from misbehavior’ (S-3a5^{C}); Ipv. I /**päwlā́wā-**/ [MPSg. pulāwat] (PK-AS-17Hb3^{C} [Pinault, 1988a:183]); Pt. Ib /**wlāwā́-**/ [MP -, wlawātai, wlawāte//]: *po wlawātai anaiśai kaccāp ram no ṣañ lyñā///* ‘thou wert completely controlled [= contained] like a tortoise [in] thy own shell’ (243b4^{C}), *keklyauṣormeṃ mrauskāte mamrauskau wlawāte palsko* ‘having hear, he grew weary of the world, and, having grown weary of the world, he controlled [his] thought’ (A-1b5/PK-AS-6Bb5^{C}); PP /**wāwlā́wā-**/: *: ykāṃṣälñe ṣek warästrä ṣ[e]k imassu wawlāwau po ṣkas yälloṃ :* ‘always he practices abstinence/ continence and [is] always mindful, governing all six senses’ (8b7^{C}), *anaiśai wawlāwau* = B(H)S *susamāhitaḥ* (IT-70b5^{C}); **—wawlāwarmeṃ**; **—wlāwalñe** ‘control’: *[31 spe]lkesa snai-ykorñesa wlāwalñesa* ‘with zeal, diligence, and self-control’ (12b7^{C}), *wlāwalyñesa pälskoṣṣe meṅkītse käskau wiṣainta* ‘one lacking spiritual control [has] scattered the objects of the senses’ (A-2/PK-AS-6Cb6^{C}); **—wlawalyñeṣṣe** ‘prtng to control’ (241b4/5^{E}); **—wawlāwar** ‘± control’ (134b5^{A}).
■TchA *wlāw-* and B *wlāw-* reflect PTch **wlāw-*, (as if) from PIE **wl-eh$_a$-w-* (for the verb unextended by *-w-*, see **walo**). Further connections are less certain.

Pedersen (1941:202, fn. 1) and VW (554, 576) suggest relating this term to PIE **wel-* 'press, squeeze' (P:1138; see also **wälts-**) but the semantic connection is hardly compelling. Hilmarsson (1991:44-45) takes it to be related to B *wāl-* 'cover' and from PIE **wel-* 'id.' (for the semantics he compares Old Norse *hamr* 'covering, skin' and *hemja* 'restrict, contain'). A relationship with Latin *valeō* 'be strong, healthy,' Germanic, i.e., Gothic *waldan* 'rule,' OCS *vladěti* 'rule,' Old Irish *follnaithir* 'rules' would be much more satisfying semantically (cf. Derksen, 2008:524, LIV:676; de Vaan, 2008:651-652). The Tocharian words may reflect **wlh$_1$-eh$_2$-* (so de Vaan), but that may be impossible for *walo*. ►See also **walo** and **awlāwatte**.

ˣwlāsk-, ►wrā- ~ wlā-.

wlaiśke, ►wlaṃśke.

wśīrä (n.) 'fragrant root of the vetiver of cuss-cuss grass (*Chrysopogon zizanioides*, *Vetiveria zizanioides* Linn. or *Andropogon muricatus* Retz.)' (MI)

[wśīrä, -, -//] (W-8a5^{C}). ■From B(H)S *uśīra-*. ►See also **uśir.**

(ˣ)wṣiye (n.[m.sg.]) '±dwelling' (??)

[wṣiye, -, -//] • *nraiṣṣeṃts weṃṣiyetstse wṣiye ram no koynameṃ ///* 'a dwelling containing the dung of hells, just as from the mouth…' (576a6^{C}). ■If correctly identified in meaning, a derivative from (the subjunctive stem of) *^{2}wäs-*, q.v.

ˣwṣilñe, **wṣaṣṣälñe**, ►s.v. ^{2}wäs-.

wṣeñña* (nf.) 'place; dwelling place; resting place, camp; condition'

[-, wṣeññantse, wṣeññai//-, -, wṣeññaṃ] *kleśanmmats wṣeñña* 'the dwelling-place of *kleśa*s' (THT-2377, frgm. r-a3^{E}), *wṣeñaine ompals[k]oññentse* 'in a place of contemplation' (561a3/4^{C}), *se ñke śaul ñi kektseñäṣṣai ārṣäṃ wṣeññai* 'this my life now loses [its] corporeal place' (PK-NS-51b5$^{?}$ [Thomas, 1979:54]), *mā näno ñiś ostäṣṣai wṣeññaine nesew [w]ṣīlle ntā* 'never will I dwell again in a house-dwelling' (PK-AS-12H-b5^{C} [Thomas, 1986:134]), */// ytārisa wṣeñai* /// '[to make] a camp beside the road' (IT-117b4^{C}), *36 toṃ ykenta wnolmeṃ[ts] nestsine śtwārka wṣeññaṃne wsaskeṃ* 'these [are] the places in being of creatures; they dwell in forty places' (45b3/4^{C}), *akañcar-wṣeññaṃ* 'living in distant dwellings/ living in the country" [= B(H)S *prāntāni śayanā-sanāni*] (542b3^{C}). ■A derivative of *^{2}wäs-*, q.v. ►See also **ost**.

wse, **wsetstse**, ►s.v. wase.

• Ś •

-ś, see **-śc**.

śak (numeral) 'ten' (pl. 'decades')

[sg. śak//pl. śkanma (see *śkanmaṣṣe*)] ***:*** *ṣäṃṣalñe ṣe wī trai śtwer piś śak täṅtsi* **:** 'counting [is] one, two, three, four, five, up to ten' (41a8^{C}), *śak cakanma śātre* 'ten *cāk*s of grain' (TEB-74-7/THT-1574^{Col}); **—śkanmaṣṣe** 'prtng to the decades': *śtwer śkänmaṣṣ=āstreṃ keme[ntsa yaito]ṣ* 'provided with four decades of pure teeth' (248b2^{E}); **—śak-ṣe** 'eleven'; **—śak-wi** 'twelve': *śak-wi klautk[eṃ]* = B(H)S *dvādaśākāra-* (148a1^{E}), **—ˣśkänte-wäte** 'twelfth' (IT-80b5^{A}); **—ˣśak-**

trai ~ śak-tarya ‘thirteen,’ **—śak-śtwer ~ ˣśak-śtwāra** ‘fourteen’; **—śak-piś** ‘fifteen’, **—ˣśkäñce-piṅkce** ‘fifteenth’ (37a1^{C}); **—śa(k)-ṣkäs** ‘sixteen’: (107b7^{L}); **—śak-ṣkaste** ‘sixteenth’; **—śaṣkässaṣṣe*** ‘prtng to the sixteenth [night]’: *mäkte śaṣkässaṣṣe meṃ-ñäkt[e]· ///* ‘as the moon-god of the sixteenth night’ (364a7^{C}); **—śak-ṣukt** ‘seventeen’; **—śak-okt** ‘eighteen’; **—ˣśak-ñu** ‘nineteen’, **—ˣśkänte-ñunte** ‘nineteenth’ (123b4^{E}); ●The teen cardinals may be compounds, with stress on the first member, or phrases, doubly stressed. The cardinals are probably phrases (Winter, 1991:115); **—śak-tmane** ‘hundred thousand’; **—śak-karmapathäṣṣe*** ‘prtng to the way of the ten deeds’ (346b1^{L}); **—ˣśäk-maiyya** ‘having ten powers’ (THT-1450, frgm. d-a5^{A}).

■TchA *śäk* and B *śak* reflect PTch **ćäkä* and that, in turn, must be from PIE **dék̂m̥* [: Sanskrit *dáśa*, Avestan *dasa*, Armenian *tasn* (with a difficult vowel), Greek *déka*, Latin *decem*, Old Irish *deich*, Gothic *taihun* (P:191; MA:403)] (Sieg/Siegling, 1908:927). However, the initial *ś-* is difficult, since we might ordinarily expect either *ts-* or *c-*. Pedersen (1941:252, also Lane, 1945:22) assume, probably rightly, an early assimilation **dék̂m̥* > pre-Tocharian **tek-* > **kek-* (the same kind of assimilation is seen in Slavic **žegti* ‘burn’ from **dʰeg*^{wh}- vis **geg-* (Derksen, 2008:554). Meillet (1911-12:289, also VW:475-6) assumes that **dék̂m̥* would regularly give PTch **cäkä* and the **ć-* rather than **c-* is by “assimilation” to the following velar. Finally Evangelisti (1950:136; also Pedersen, 1951:4-5, Winter, 1962a: 22-3) holds that the regular outcome of a PIE **d-* before a front vowel was *ś-*. ►See also **śkante**, **śkār**, and **śka-maiyya**.

śakāto* (n.) ‘stick, club’

[-, -, śakātai//śakātañ, -, -] **:** *apsāl śakattai ṣäp ay ṣesa pyākälyñe* **:** ‘striking with sword, club, together with bone’ (284b2^{A}), */// [ṣa]ñ k[e]wän śakātaisa* [= B(H)S *daṇḍena*] *kalṣtär-me* ‘he goads his own cows with a stick’ (3a3^{C}), *kharcuṣṣana śakāta[ñ]* (THT-1680a4$^{?}$); **—śakātaṣṣe*** ‘prtng to a stick’: **:** *śakātaṣṣa sā*$_{u}$ *sälyye mkte [wa]rne nakṣtär ṣe-prentse* ‘like a mark [made by a] stick in the water, it disappears in an instant’ (3b6/7^{C}). ■Etymology unknown. VW’s suggestion (468-469) of a connection with PIE **sek-* ‘cut’ is fine semantically (as ‘that cut off’) but founders on the necessity of assuming an “assimilation” of an expected initial ***ṣ* to *ś* under the influence of a following *-k-*.

śakeññe, ►s.v. śākke.

śaktalye, ►śäktālye.

śakti* (n.) ‘power; capability’

[-, śaktintse, śakti//śaktinta, -, -] (THT-1192a2^{A}), (201b3^{C}). ■From B(H)S *śakti-*.

śak$_{(u)}$se* (n.) ‘brandy’

[-, -, śak$_{u}$se//] *78 se ṣamāne mot māla trikelyesa śakse yokäṃ pāyti 79* ‘[if] a monk with alcohol, *maireya*, or drinks brandy to intoxication, *pāyti*’ (IT-246b2/3$^{C/L}$), *śikse* (SHT-1704 [Malzahn, 2007b:309]).

■A borrowing from Middle Chinese *si̯wok-tsi̯ə̯u* (in Karlgren’s notation) ‘grain-alcohol’ (Naert, 1965:535).

śakkār (n.) ‘sugar’

[śakkār, -, -//] **:** *śuwoy katkemane ālisa weṃsy=eṃntwe mīt śakk[ar] ///* ‘she [*scil.* a preta] might eat joyfully the excrement on [her] palms [as if it were] honey and sugar’ (42b5^{C}). ■B(H)S *śarkarā-* or, more probably, from a Prakrit equivalent.

ˣŚakyavarddhane* ‘Śākyavarddhana’ [PN of the tribal deity of the Śākyas]
[-, -, Śakyavarddhaneṃ//] (wall inscription, Schmidt, 1998:79).
ˣŚaṅkale (n.) ‘Śaṅkale (PN in administrative records)
[Śaṅkale, -, -//] (SI P/117.4^{Col} [Pinault, 1998:13]).
ˣśaṅki-yok* (adj.) ‘*śaṅki*-like’ (epithet of chickens)
[F //śaṅki-yokäṃ, -, -] (PK-AS-16.8a4^{C} [CEToM]).
śaṅkiññitse (adj.) ‘?’
[m: śaṅkiññitse, -, -//] *///·ñi yparwe śka lyuwāsta śaṅkiññitse tt·ṃ//* (493a1^{Col}).
śaṅke (n.) ‘?’
[śaṅke, -, -//śaṅki, -, śaṅkeṃ] *totteṃ wäntarwasa śaṅkeṃ saimtsa* ‘par [cette] circonstance extrême [et] sous protection …’ (PK-DAM.507a10^{Col} [Pinault, 1984a: 24]). ●Pinault refers to unpublished examples of the nominative (sg. and pl.).
-śacākare, only in the compound **or-śacākare** ‘ratification on wood’ (see s.v. *or*).
■From Prakrit (Pali) Pali *saccakāra*- ‘ratification, agreement, promise’ from B(H)S *satyaṃkāra*- (Pinault, 1987a:82). ►See also **satyakār**.
Śaci (m.) ‘Śacī’ (PN, Indra’s wife)
[Śaci, -, Śaci//] (296b8^{L}).
śaśaraji* (n.) “hare-speck” (a very small unit of measure)
[//śaśarajinta, -, -] (326b4^{L}). ■From B(H)S *śaśararas*-, vel. sim.
śaḍi (n.) ‘*Trigonella foenum-graecum* Linn.’ (a medical ingredient)
[śaḍi, -, -//] (P-1b4^{C}). ■From B(H)S *śarī*-.
śatapari, ►śatavari.
śatapuṣpa (n.) ‘dill (*Anethum sowa* Kurz. or *Anethum graveolens*)’ (MI)
[śatapuṣpa, -, -//] (P-2b1^{C}). ■From B(H)S *śatapuṣpa*-.
Śatabhiṣ* (n.) ‘(the constellation or nakṣatra) Śatabhiṣa’
[-, -, Śatabhiṣ//] (M-2a5/PK-AS-8Ba5^{C}). ■From B(H)S *śatabhiṣa*-.
śatāwari ~ śatavari (n.) ‘asparagus (*Asparagus racemosus* Willd.)’ (MI)
[śatāwari, -, śatāwari//] *śatavari* (Y-2b1$^{C/L}$, W passim^{C}), *śatāwari* (cf. Carling, 2003b). ■From B(H)S *śatāvarī*-.
ˣśatomñeṣṣe (adj.) ‘prtng. to riches’
[m.: śatomñeṣṣe, -, -//] *//tvm nyšyy k’rš?k//* (in Manichean script [Gabain and Winter, 1958:14]; in Brahmi, *[śa]tomñeṣṣe kārṣake*; = Old Turkish *lüg tarïγči*). ■A late variant of “standard” **śatauñeṣṣe*, itself an adjectival derivative of an unattested **śatauñe* ‘riches’ from *śāte* ‘rich,’ q.v.
śatkai/śitkai (adv.) ‘very’
• *śitkai - nano nano preksemane tākaṃ tanāpatentse palsko lau wäksetär* ‖ (331b1/2^{L}). ■In origin the accusative of a noun **śatko* used adverbially (cf. *spantai*). **Śatko* would be from *kätk*- ‘pass over, pass beyond’ (VW:471, Hilmarsson, 1991:177). For the semantic development one might compare the transformation of Latin *trāns* to French *très*. ►See also **eśatkai**.
śattālye, ►śantālle.
śatreṣṣe, ►s.v. śātre.
śana (nf.) ‘woman; wife; lady’
[śana, śnoy, śano//śnona, -, -] *śle śano sᾱsuwa* ‘with wife and sons’ (123b2^{E}), *kurpelle māñye-mañyanats śnoy säswa-tkārts* ‘[he] must be concerned for slaves

and slave-women, wives, sons and daughters' (33a5/6^{C}), *wasa śatrośco* [lege: *śanośco*] *Kāḍiki* **:** 'he gave [her as a] wife to K.' (44a3^{C}).

■TchA *śäṃ* and B *śana* reflect PTch **ćänā* from (late) PIE *g^{w}eneh$_{a}$-* most clearly seen in OCS *žena* 'woman' [: also Sanskrit *gnā́* 'divine wife,' Avestan *gənā* 'wife, woman,' Armenian *kin* 'woman,' Greek *gunḗ* 'woman,' Old Prussian *genna* 'woman,' Gothic *qino* (< **g^{w}eneh$_{a}$-n-*), Old Irish *ben* (< **g^{w}enh$_{a}$-*), Cuneiform Luvian *wanatti-/unatti-/wana-* 'woman,' TchB *klīye*, TchA *k$_{u}$li* 'woman' (< **g^{w}neh$_{a}$-h$_{1}$en-*) (P:473-474; MA:648; Beekes, 2010:292)] (Feist, 1913:103, Meillet and Lévi, 1912:25, fn. 1, VW:476-477). ►See also **klīye**.

ˣśantālle* ~ śantālya (a.) (adj.) 'to breed'; (b.) (n.) (nm/f.) 'breeding animal' (?)

[m: //-, -, śantālyeṃ] [f: śantālya, -, śantālyai//-, śantalyanaṃts, -] (a) *wi kṣuṃntsa Kṣemārcune [sic] lānti rapaṃñe meṃne yapkontse yaitkorsa śattālya* 'in the second regnal year of King K., in the *rapaññe* month, by the order of the duke, she [= the ewe mentioned in the previous line] [is] to be bred' (SI B 13.3^{Col} [Pinault, 1998:6]); (b) *ok meñantse-ne kapyāres klese tau piś ṣaṅkäṃ wākte tau ke - (-); śattālyeṃ* [lege: *śantālyeṃ*] *klaina teṅkeś päs maiytare amokces yikṣye piś ṣaṅkäṃ* 'on the eighth of the month for the layworkers one *tau*, five *ṣaṅk* of *klese*, one *tau* of *wākte* …; the women set out [with] the breeding stock for the pen/fold; for the artisans five *ṣaṅk* of meal' (434.8-9^{Col}), /// *śattālyai indratewe* /// (472.1^{Col}), /// *śattālyantyas* [both the next-to-last *-a-* and the second *-y-* are not clear in the manuscript but probable]: a genitive plural **śantālyanants*] *sāle wa[sa]* /// 'he gave the ground for the breeding ewes' (475a3^{Col}).

●This word has been assumed to be a variant of *śäktālye ~ śaktalye* 'seed.' However, *śattālya* has an underlying *-ā-* in the first syllable rather than *-ä-*, a medial *-tt-/-nt-* (the two *akṣara*s are almost impossible to distinguish) rather than the more usually assumed *-kt-*, and stress on the second syllable rather than stress on the first (as is usually the case with 'seed'). Thus it is overwhelmingly probable that it is a different word. The possibilities *-tt-* (or an earlier **-tw-* that may lie behind *-tt-*), or the graphically possible *-tn-* would seem to lead nowhere, but *-nt-* is a different matter.

■If the underlying form is /śāntā-/, it may be a denominative verb built to the same participial formation from PIE **g^{w}yeh$_{3}$-* 'live' which, when nominalized, gives the plural *śānta* 'sheep/goats' (q.v., s.v. **śaiyye**). The same morphological formation is seen in Hittite *istantā(i)-* 'remain, tarry.' We might assume that the denominative verb's meaning was something like 'give life to (of animals).'

ˣśanmo (adj.?) '?'

śaṃnmo Saṅkatatte (THT-4000, col. 3, -a4$^{?}$). ●An adjective of origin or profession or what not to distinguish one Saṅkatatte from another (*upātatse Saṅkatatte* [THT-4000, col. 3, -a7$^{?}$]) three lines later? Related to the next entry?

śanmau* (nnt.) 'fetter, bond'

[-, -, śanmau//-, -, śänmānma] *Marantse śanmau kleśaṣṣe* 'the *kleśa*-fetter of Māra' [= B(H)S *mārabhandhanam*] (27b6^{C}), *källauṣṣana śänmānma[sa] śanmästär* 'you are bound with the fetters of greed' (33a8^{C}). ■From *śänm-*, q.v.

śaṃts* (n.) 'announcement'

[//-, -, śaṃtsna] *śaṃtsnasa spärkālñe westrä* 'the dissolution is learned/spoken of

by announcements' (K-8a6/PK-AS-7Ha6^{C} [CEToM]). ■From B(H)S *śaṃsa-* (CEToM).

Śaputanase* (n.) 'Śaputanase' (PN in monastic records)
[-, Śaputanasi, -//] (490-II-6^{Col}).

śapt* (n.) 'right word, correct expression'
[-, -, śapt//] (281a4^{E}). ■From B(H)S *śabdha-*. ►See also **apaśabdh**.

śabaralodär (n.) '(a kind of) *Symplocos racemosa* Roxb.' (a medical ingredient)
[śabaralodär, -, -//] (W passim^{C}). ■From B(H)S *śabaralodhra-*.

śabdh, ►śapt.

śamaśke^{C} ~ śamaiśke^{C-L} (nm.) 'boy; (esp. in plural) child'
[śamaśke ~ śamaiśke, śamaśkentse, śamaśkeṃ//śamaśkañ ~ śamäṣkañ^{E}, śamaśkaṃts, śamaśkaṃ ~ śamaiśkaṃ] *emprenmaṣṣana haranma śtwāra akṣāsta klainaṃts śamaśkaṃts* 'thou didst announce the four pearls of truth to the women and children' (TEB-59-30/SI P/1b^{C}), *klaiyna śak • śamaśkaṃ śtwer • teṃ parra ptārka* 'women ten, boys four; this [much] let pass' (LP-30a2^{Col}).
■Related to *śaumo* 'human being.' The stem of /śāmäśke/ may be a generalization of that found in *śāmna* 'human beings' (with *-āw-* reduced to *-ā-* before two consonants) or reflect an early PTch *-āwe-* which gave later PTch *-ā-* (Winter, p.c.). *Śaumo* would then reflect **śāwm-* and *śamaśke*, **śāwem-äśke-*. In any case *-äśke* is a diminutive suffix. ►See also **śaumo**, **śāmñe**, and **śam-ñāṃśka**.

śamaṣṣe* (adj.) 'prtng to tranquility (?)'
[m: -, -, śamaṣṣe//] *///[yai]pu śamaṣṣe kes[tn]e* 'having entered into a hunger for tranquility' (277b2$^{C?}$). ■Possibly from an (unattested) **śām* or *śam* from B(H)S *śama-*.

×Śamitāri (n.) 'Śamitāri' (PN of a buddha)
Śamitāri, -, -//] (IT-128b2^{C}).

śamñāṃśka* (nf.) 'girl'
[śamñāṃśka, śamñāṃśkantse, śamñāṃśkai//śamñāṃśkana, -, -] *[ñäkciyana śa]m-ñāṃśkana* 'divine maidens' (509a4$^{C/L}$). ■Related to *śaumo* and *śamaśke*, qq.v. A stem /śāmñ-/ + /-ānśkā-/ denoting females.

śar (n.) a medical ingredient, possibly (1) 'narrowleaf cattail (*Typha angustfolia*)' or (2) the upper part of the cream or partially curdled milk
[śar, -, -//] (W-34b2^{C}). ■If from B(H)S *śara-*.

×śarap, ►śārip.

śarabhe (n.) 'śarabha' (a mythical animal)
[śarabhe, -, śarabheṃ//] *sū no śeritsi lac omte wartone śarabhe ñe[m]* 'he went to hunt; there in the forest [was] the *śarabha* by name' (358a2^{C}). ■From B(H)S *śarabha-*.

śarāk (n.) 'overgarment'
(K-T). ■A derivative of *śār*, q.v.

śarāṃ (n.) 'refuge'
[śarāṃ -, śarāṃ//] ***:*** *tot yam-c ñakta śaranne astan=eṣke mrestiweśc* 'so far do I go to thee, O Lord, into the refuge, in [thy] bones, unto [thy] marrow' (241b2^{E}), *yam śarāṃne po śaulanmasa* 'I go to [thy] refuge for all lives' (TEB-58-25/SI P/1b^{C}). ■From B(H)S *śaraṇa-*. ►See also the variant **śrāṃ**.

śari (n.[m.sg.]) ‘kid’ (i.e., young goat)
[śari, -, -//śroñ, -, -] /// *oksaiṃ wi śari ṣe teṃ* /// ‘two oxen, one kid’ (LP-79a2^{Col}), *śroñ … klaiyna śroñ* ‘kids … and female kids’ (wooden tablet, Room 352, Hermi-tage Museum [Pinault, 1998b:12]).
■The primary comparison must be with Albanian *shtjerrë* ‘lamb,’ *shtjerri* ‘flock of lambs, kids, and/or heifers’ and a little more distantly Sanskrit *starīḥ* ‘cow that neither gives milk nor is pregnant, heifer; barren,’ Greek *steîra* ‘barren (of animals or women),’ Armenian *sterǰ* ‘barren,’ Latin *sterilis* ‘barren,’ Gothic *stairo* ‘barren woman,’ Old English *stirc* ‘calf,’ Bulgarian *sterica* ‘barren cow’ (P:1031; de Vaan, 2008:586). (Late) Tocharian *śa-* would be regular from **ste-*. The putative PIE form would be **steruh$_1$en-*. ►See also **śrotaññe** and **śrokanti**.

ˣśarip, ►śārip.

śariye* (adj.) ‘over-, upper’
[m: -, -, śariye//] ***:*** *śarye wassi rutkāte kaunäś sark kauc yāmṣate 72* ‘he took off his upper garment and put his back high to the sun’ (5b4^{C}), *śariye staṅkameṃ* ‘the outer/upper palace’ (IT-90a4^{C}). ■A derivative of *śār*, q.v.

śarīr* (nnt.) ‘bodily remains; (bodily) relics’
[śarīr, -, śarīr//-, śarīrntaṃts, śarīrnta] *käntwāṣṣe śarīr cau patne tessa* ‘he set the remains of the tongue in that *stūpa*’ (421-1a^{L});—**śarir(äts)tse*** ‘possessing bodily remains’ (290a3^{C}); —**śarirntātstse*** ‘ibid.’ (257b2^{A}). ■From B(H)S *śarīra-*.

śarka* (n.) ‘song, singing’ [*śarka yām-* ‘sing a song’]
[-, -, śarka//-, -, śarkaṃ(?)] /// *gandharvv[i] śark[a] yāmṣyeṃ* ‘the gandharvas sang a song’ (382a1^{C}), *śarka* [= B(H)S *gīta-*] (KVāc-11a4/THT-1104+1125D/a4^{C} [Schmidt, 1986]), /// *śarkaṃ ślokanmasa yal[ts]e* /// ‘with a thousand strophes and songs’ (617b3^{C}), *śarka ploriyaisa yarke yamṣasta* ‘thou didst render honor with singing and instrument(s)’ (Qumtura-34d5$^{C/Col}$ [Pinault, 1993-94:176]).
■Etymology unknown. See VW (529-530) for an implausible suggestion, predicated on an assumption of a relationship with TchA *tsärk* ‘lute,’ found only in *tsärk-rape* ‘lute-music’ (a connection accepted also by Pinault, 1990). The implausibility of the suggestion is due to the difficulty of relating in any natural way TchB *ś-* with A *ts-*. It is rendered even less likely given that the meaning is ‘song, singing’ (secured by the Karmavācana equivalent) rather than ‘lute.’

śarmire (G-Su39^{Col}), ►ṣarmire.

śarye, ►śariye.

śarware (adj.) ‘proud, arrogant, haughty’
[m: śarware, -, -//śarwari, śarwareṃts, -] *śarwari* = B(H)S *uddhatā* (537a4^{C}); —**śarwarñe** ‘pride, arrogance’: *snai śarwarñe* = B(H)S *anuddhata-* (20a3^{C}).
■TchA *śārwär* (attested only in the masculine pl. acc. *śārwres*) and B *śarware* reflect PTch **ćārwäre*. Etymology uncertain. Perhaps with Pinault (1991:189) a derivative of *śār* ‘all over.’ In any case, not with Couvreur (1950:128, also VW: 471) who derives the TchB word ultimately from PIE **g^{w}eru-* ‘heavy’ (as if from PTch **ćärwāre*). ►See perhaps **śār**.

śalāp (n.) ‘grasshopper/locust’
[śalāp, -, -//] *tu[sa] /// śalāpä maścītsi ṣpä peṣeli śaiṣṣene mäskenträ pākri* ‘thus … [a swarm of] grasshopper[s], mice, and worms appear in the world’ (K-8b1/

PK-AS-7Hb1[C]). ●In its one attestation apparently used as a collective—unless *śalāpä* is a miswriting for *śalāpäṃ* for the expected nominative plural *śalāpäñ*. ■From B(H)S *śalabha-*.

śale (a) (adv.) 'likewise (sometimes the equivalent of 'and'); (b) (prep.) '(together) with'

(a) ***:*** *ṣañ śl=ālyeṅkäts kartse[ne] spelkkessu* 'zealous for the good of others and likewise oneself' (30b5[C]); (b) *śle śano sₐsuwa* 'with wife and children' (123b2[E]), *yñ[ak]t[eṃ] śale yśāmna* 'under gods and men' (128b4[E]), *stāna śle sārmna* 'trees with [their] seeds' (K-8b5/PK-AS-7Hb5[C]), *śle* = B(H)S *sa-* (U-18b6[C]); **ślek** 'together with, likewise, simultaneously': *pudñäkte ... ślek waiptāyar ṣamāneṃ **:*** 'the Buddha … likewise scattered monks' (17a4[C]), *aiśamñe spaktāṃ ślek ompalskoññe* 'knowledge, service, together with meditation' (17b1/2[C]), *śrāddhe tākoy ślek [k]wipassu **:*** 'he must be a believer and likewise modest' (23a4[C]); —**śle-aiśamñetstse** 'wise': *śl[e]-aiśamñets[e]=* B(H)S *saprajña-* (308a1[C]; IT-884a5[?] [Peyrot, 2008b:107]); —**śle-palsko** 'rational, intelligent person': (278b1[C]).

■Etymology dubious. TchA *śla* (and the TchA comitative ending *-śśäl*) and B *śale* reflect PTch **ćäle* but any PIE connection remains unclear. VW suggests (483) a connection with Sanskrit *kālayati* 'impells,' Greek *(o)kéllō* 'bring a boat to shore,' etc., but the semantic connection is hardly compelling. Pedersen (1925:27-8) suggests a semantically more satisfying connection with Old Irish *céle* 'companion, spouse,' Welsh *kilydd* 'companion.' The Celtic forms presumably reflect a PIE **k̂eilih$_x$o-*, a derivative of **k̂ei-* 'lie' (P:539-540). The vowel of the first syllable of the Welsh word presupposes a pre-Welsh **kiiliyo-* with assimilation to the second syllable. PTch **ćäle* might reflect a PIE **k̂i-ló-* '± accompanying' but the lack of anything similar in the rest of Indo-European invites caution.

śalna ~ śalla (n.) 'strife, bickering, quarrel'

[śal(n)a, -, śal(n)a//-, -, śal(n)anta] *ceṃ ṣamāneṃ klautkäs[ts]i[śc] śalna[ntameṃ]* 'to turn these monks from quarrels' (36a8[C]), *[te]ki nauske śalla waip[e]ccentse [n]k[el]ñ[e śau]l[aṣ]ṣai proskai ṣarpi* 'may he explain (away) sickness, depression, strife, the destruction of possessions and fear of life' (511b1/2[L]).

■Apparently the underlying form is /śälnā-/, though the derived adjective looks to be /śālnā-/ (but note *śilnāntäṃ*). Is it possible we have a cross of /śälnā-/ and /śālā-/? In any case from PIE **kel-* [: Lithuanian *kalù* 'I strike,' or Latin *(per)-cellere* 'strike' (P:545-546)] (VW:469-470). ►See also **śälnā$_u$**.

ˣśalmo* (n.?) '?'

[//śälmoñ, -, -] */// [e]pasti śälmoñ śwālyi* 'the skillful/wiley *śälmoñ* can be/are to be eaten' (PK-AS-6Jb1[C] [CEToM]). ●Possibly from underlying /śäläṃó(n)-/; the etymologically regular nominative singular in Tocharian B would be *ślamo**. But possibly from /śälmo(n)-/ with an expected nominative singular *śalmo**. ■Of unknown meaning and etymology.

ˣśawa, ►s.v. senik-śawa.

ˣśawāñca, **śawāñcaññe**, ►s.v. śu-.

ˣśaweṃ, ►s.v. [2]śāw-.

śawaññe-kwama* (n.) a meter/tune of 4x14 syllables (rhythm 7/7)
[-, -, śawaññe-kwama//] (582b1^{L}). ●See Pinault's discussion (1989a: 191-192).

śawośañ (n.pl.) 'those eager to eat'
[m: //śawośañ, -, -] (K-T). ■A derivative of *śu-*, q.v. For the formation, see Winter, 1979.

śastarṣṣe, ►s.v śāstär.

śastrakālpaṣṣe (adj.) 'prtng to the *śastra*-age'
[m: śastrakālpaṣṣe, -, -//] (590a8^{C}). ■From B(H)S **śastrakalpa-* (not in MW or Edgerton).

Śākke* (nm.) 'Śākya'
[-, -, Śākkeṃ//Śākki, Śākkeṃts, -] • *śakkets soy ṣai ksa Hastake ñem* '[he] was a son of the Śākyas, Hastaka [by] name' (19a3^{C}); **—śakkeññe** 'belonging to the Śākya family; belonging to the Buddha; *ṛṣāke śakeññe* = the Buddha' (13a8^{C}), *[śake]ññi ṣamāni* 'the Buddha's monks' (337a1^{C}); **—śakkeññeṣṣe*** 'prtng to the Śākya family' (411a4^{C}). ■From B(H)S *śākya-* or, more likely, some Prakrit descendant.

śāklāṣkāñ (n.[pl.]) '?'
[//śāklāṣkāñ, -, -] /// *lt[e]n-ne śāklāṣkāñ kektsentsā pra*/// (344.1b^{A}).

Śākyamuni (n.) 'Śākyamuni' (epithet of the Buddha)
[Śākyamuni, -, -//] (296b6^{L}). ■From B(H)S *śākyamuni-*.

Śāṅke (n.) 'Śāṅke' (PN in monastic records)
[Śāṅke, -, -//] *Śāṅke wāltsa* 'Ś. ground [it]' (Otani II-12a2Col [Ching and Ogihara, 2012:81]).

śāñcapo (n.) 'Indian rosewood (*Dalbergia sissoo* Roxb.)' (a medical ingredient)
[śāñcapo, -, *śāñcapo (cf. derived adj.)//] (M-1b8/PK-AS-8Ab8^{C}); **—śāñcapo-tstse** 'containing *Dalbergia sissoo*' (W-26b2^{C}). ■From B(H)S *śiṃśapā-*.

Śāṇavāsi (n.) 'Śāṇavāsin' (PN of a monk)
[Śāṇavāsi, Śāṇavāsiñ, -//] (IT-187a3^{C}).

śātumaṣṣe (adj.) '?'
[m. śātumaṣṣe, -, -//] (MS Berezovsky-Lévi, b-1/SI B (exact number unknown) [Pinault in Adams, 2000]).

śāte (adj.) 'rich, wealthy, prosperous'
[m: śāte, -, śateṃ//śateñ, -, śatenäṃ] ***:*** *āyorsa śāte ... su tänmasträ* **:** 'he [who is] rich in giving will be [re]born' (23b4/5^{C}), *eśatkai śāte ekaññetstse olyapotstse* 'he [was] very rich, having many possessions' (375a4^{L}).
■Probably a borrowing from Iranian (perhaps pre-Khotanese) **šyāta-* 'joyous, rich' [:Avestan *šāta-*, Sogdian *š't*, Khotanese *tsāta-* (Bailey, 1967:111; Tremblay, 2005:438, Cheung, 2006:37-38)]. This possibility is more likely than seeing *śāte* as inherited from PIE and a cognate of the Iranian forms (Pedersen, 1944:44-5, also VW:474-5). VW approves the inheritance hypothesis largely because he sees Iranian *-š-* reflected in Tocharian as *-ṣ-*. Certainly that is usually the case, but in this instance we must remember that the putative Iranian form had *šy-* rather than *š-*. ►See also **śatomñeṣṣe**.

śātre (nm.) 'grain'
[śātre, -, śātre//] *witskaṃmpa kärkoṣ śātrempa* 'with grain sprouted with roots' (ST-a4/IT-305^{C}), *ñake ṣuktañce ṣkas meñantse-meṃ motte* [lege: *mante*] *ñwe*

mape śātre śwātär ‘now from the seventh of the sixth month on, new ripe grain is eaten’ (461a5[Col]); —**śatreṣṣe** ‘prtng to grain’ (511a1[L]).

■By reduction of *-*āwe*- to -*ā*- (Winter, p.c.). (As if) from PIE *$g^{w}yeh_{3}wo$-*tro*- ‘Lebensmittel’ (VW, 1971b:115, 1976:475, though he starts from *$g^{w}yeh_{3}$-*tro*-). ►See also **śu**-.

śānaśräṅkār* (n.) a meter of 4x18 syllables (rhythm 7/7/4)

[-, -, śānaśräṅkār//] (78b5[C]).

¹Śānta (n.) ‘Śānta’ (PN of a princess)

[Śānta, -, -//] (351a3[C]).

²śānta, ►s.v. śaiyye.

śānti* (n.) ‘appeasement; rite for averting (an) evil’

[śānti, -, -//śantinma, -, -] */// [mā] āgat*$_{ä}$*nta mā śantinma balanma **:** ma nta ksa campya srūkalñe taṅt[s]i* ‘not medicines, not rites for the averting of evil, [nor] (magical) powers, nothing at all could stop death’ (46b3[C]). ■From B(H)S *śānti*-.

Śāntisene (n.) ‘Śāntisena’ (PN)

[Śāntisene, -, -//] (Otani 19.1.2[Col] [Pinault, 1998:364]).

śāp (n.[m.sg.]) ‘curse, imprecation’

[śāp, śāpäntse, śāp//] **:** *cwīññe se śāp ste k*$_{u}$*cesa ṣp swesi mā sūwaṃ **:*** ‘the curse is his by which also the rains do not rain’ (350b4[C]), *śāpäntse* (350b5[C]). ■From B(H)S *śāpa*-.

śāmane ~ śamāne ([indeclinable] adj./part.) ‘living’

cwi śamāne pācer ‘his living father’ (88a5[C]). ■A derivative of *śāw*- ‘live.’ From PTch **ćāwemāne* by reduction of *-*āwe*- to -*ā*- (Winter, p.c.).

śāmna, ►s.v. **śaumo**.

śāmñe (a) (adj.) ‘human (particularly as opposed to divine)’; (b) ~ **śāmñāññe** (n.) ‘humanity’

[m: śāmñe, -, śāmñe//] [f: śāmña, -, śāmñai//-, -, śāmñana] (a) *[:] sn[ai] mäk-t[e]wñ[e] śāmñe śaiṣṣe* ‘without (final) fulfillment [is] the human world’ (245a1[A]), *ce śāmñe camel* ‘this human birth’ (365b5[A]), *ñäkcye rūp[sa] śāmñe rūpsa* ‘in divine form or in human form’ (46b6[C]), *śāmñe* [lege: *śāmñai*] *kantwasa weṃtsi* ‘to speak with a human voice’ (408a6[C]); (b) *śāmñes=amāskai indrinta* ‘[more] difficult than humanity [are] the sense organs’ (407b4[E]), *śāmñāññe* = B(H)S *manuṣyatvam* (160b2[C]); —**ˣśamñetstse*** ‘human’: *śamñecce* (IT-961a3[?]).

■A derivative of *śaumo*, q.v., but the exact mechanics are obscure. Do we have **ćāwm*- + *-äññe* > **śāwmñe* > *śāmñe* by reduction of *-*āw*- to *-*ā*- before a consonant cluster?

śāmp- (vi.) ‘be haughty, conceited’

Ps. IV /**śompo-**/ [Ger. śompolle]: */// w[a]me[r] preñcai pelaikneṣṣe śompo///* (428b5[L]), */// [tā]kanne rine śompolle ///* (572.1a1[A]), *yṣiṣṣi klaintse mahūr ramt śompol///* (unnumbered Paris Fragm. [Couvreur, 1954c:83]); Ko. V /**śāmpā-**/ [Ger. śāmpālle].

■TchA *śāmpāṃ* ‘pride’ and B *śāmp*- assure a PTch **ćāmp(ā)*- but any further connections are obscure. VW suggests (473-474) a derivation from **stemb$^{(h)}$*- , comparing such words as Sanskrit *stambha*- ‘consolidation, pretension, vanity.’ The semantic connection is favorable but the phonological one weaker than one

would like as one would expect both *-*mb*^{h}- and *-*mb*- to have become Tocharian -*m*-. ►See also **śāmpa**.

śāmpa (n.) 'haughtiness, conceit; pride'

[śāmpa, -, śāmpa//] *[po ai]śämñesa kekenoṣ snai śampā* 'possessed of all wisdom without conceit' (138a3^{A}); **—śampāṣṣe*** '± prtng to conceit': (575b3^{C}; for the reading, see Malzahn 2011:87); **—śampāsse** 'haughty': *Jāmadagniñe su Rāme śāmpasse po neksa* 'haughty Rāma [son] of Jamadagni destroyed everything' (K-12a5/PK-AS-7La5^{C}) [●for the formation, see Winter, 1979]. ■A derivative of *śāmp*-, q.v. (cf. TchA *śāmpāṃ*).

śāy- (~ **śāw-**) (vi.) 'live' (normally intransitive but it may take an accusative of "direction" [14b5^{C}] or a cognate accusative [*śaul śāw/y*-]; **G** = **K**^{3}

G Ps./Ko. II /**śāy**^{ä}/$_{e}$'**-**/ [śāyau, śait (?), śaiṃ//śayem, -, śāyeṃ; Opt. śayīm, -, śāyi//; Inf. śaitsi; *nt*-Part. śayeñca; *m*-Part. śamāne ~ śāmane. Ger. śaille]: *sanai ṣaryompa śāyau karttse śaulu-wärñai* 'I will live well with [my] one love all [my] life long' (496a3/4^{L}), *[: ma]nt śämn[aṃ]ts śaul tne kos śaiṃ ksa kaunaṃts meñaṃts kätkorne kärsnātr attsaik postäṃ :* 'so [is] here the life of men; as much as one lives, in the passing of days and months, it is afterward completely cut off' (3b5^{C}), *olyapotse säkw śayem* = B(H)S *susukham bata jīvāmo* (SHT-351b1/THT-1350b1$^{?}$), *nraintane cmenträ solmeṃ omte śaul śāyeṃ* '[if] they are [re]born in hells, they will live there [their] whole life' (K-2b4/PK-AS-7Bb4^{C} [CEToM]); ‖ *ce kakāwormeṃ skwassu śāyi ///* 'having desired this, may he live fortunately' (IT-86a2^{C}); *: tam tot śwātsi star-ñ kauṃ ś[aitsi] ... cesa śāyau ñiś* 'this is sufficient for me to live for a day … by this [food] I will live' (25a7^{C}), */// kwri ṣpä pikwalaṃts kante śā[yi] ///* 'even if one lived a hundred years' (= B(H)S *yac ca varṣaśatam jīvet* (IT-308a6$^{?}$ [Peyrot, 2008b:105]), *pintwāt śaitsisa mā kakonta* '[by] almsgiving [is one] to live, not [by] invitations' (32b8^{C}), */// [al]yaik no kraupanträ śānta kewaṃ* [sic; lege *kewäṃ*] *śaitsisa :* 'others however herd sheep and cattle for a living' (IT-136a5^{C}), *[pe]l[ai]k[n]esa śayeñcantse* = B(H)S *dharmajīvino* (12b8^{C}), *pärkre śāyeñca* 'living long' (407a6^{E}); Imp. /**päśāy-**/ [Sg. pśāy or pśaye?; pl. pśaiso]: *pśāy[e]* or *pśāy[ä]*? (404b1^{C}), *[ś]w[ātsi yokt]s[i] tsmocci pśaiso ye[s]* 'live you adults to eat and drink!' (508a1$^{C/L}$) [●The imperative is usually given as *śāyā*- but the attested plural cannot be from such a stem and the singular is given in the published text as (in Krause's notation) *pśā[y](a)* with partly restored *-y*- and conjectural *-a*. See Hilmarsson, 1991:50 and TVS]; Pt. Ib /**śāyā-**/ [-, -, śāya//]: *: mā tn=onuwañ̈ñe śāya nauṣ mā ra śaiṃ ksa tn=ompostäṃ* 'an immortal one did not live here earlier and nor did one live here afterwards' (45a5^{C}); Pt. VII /**śāwíyā-**/ [-, -, śawiya//]: *[ṣe]me yäkne śawiya ette temeñ aśśi cwi* 'in a single way he lived; consequently downward [were] his heads' [of a monster with two heads] (76a4^{C}); PP /**śāśáyo-**/: *[śau]ly ñi śaśayu* 'having lived my life' (93b3^{C}), *ṣeme kauṃ śaśāyo[ṣ] ///* 'having lived a single day' (= B(H)S *ekāhaṃ jīvitaṃ*) (IT-308b6$^{?}$ [Peyrot, 2008b:106]); **śaśāyormeṃ**: *emparkre śaśāyormeṃ* 'having lived long' (PK-AS-16.3a4^{C} [Pinault, 1989: 156]); **—śailñe**^{C} **~ śaulñe**^{C}: (89b1^{C}, IT-255a2^{C}).

K^{3} Ps. IXa /**śāwáśk**$^{'ä}$/$_{e}$**-**/ [śawaskau, -, śawaṣṣäm//; MP -, -, śawästär//; Ger. śawaṣṣälle]: *kete ñemtsa yāmäṃ su mā walke śawaṣäṃ* 'in whosoever's name one does [this], he [*scil*. that person] does not live long' (M-1b8/PK-AS-8Ab8^{C});

///kṣäṃ so$_i$ mācer śawästär (142a4^{A}); *yāṣṣus=āttsaik śaul śawaṣṣälle ste ṣamāneṃts :* ‘through begging is life to be lived by monks’ (50a6^{C}) [●this is an alternative present created to distinguish present from subjunctive (as with *läk-*, q.v.].

●Tocharian B shows an analogical extension of the root final *-y-* (normal before PIE **-e-*, PTch **-ä-*), e.g., 3rd pl. *śāyeṃ*. That a third person plural *śaweṃ* also appears is traditionally said to occur in IT-10b2$^{C/L}$: (*/// [ke]ktseṃne ime wāyaṃ po kektseñtsa śaweṃ cāne pramate ///* ‘[if] they lead consciousness into the body, over the whole body they will … money and wisdom (?).’ A meaning ‘live’ is not likely here (Peyrot, 2008:140). For presumed *śā́wäsk-* (Ps and Pt IV), ►see s.v. **śāw-**.

■TchA *śo-* and B *śāw-* reflect PTch **ćāw-* from PIE **g^{w}yeh$_3$-w-e/o-* [: Greek *zṓō* from **g^{w}yeh$_3$-(y)e/o-*] or, with **-w-* but with zero-grade, Latin *vīvere*, Sanskrit *jī́vati*, Avestan *jvaiti*, OCS *živǫ* (further, morphologically more distant, cognates at P:467-469; MA:356; LIV:215ff.; Cheung, 2006:222-223; de Vaan, 2008:687-686)] (Smith, 1910:16, Meillet, 1914:16, VW:484-485, Lubotsky, 2011:113-113, though differing in details). See Peyrot’s discussion (2008:139-140) on the distribution of *-y-* and *-w-* in the derivatives of this root. (Cf. also the exact equation between TchB *śaiyye* and Greek *zṓ(i)on*.) ►See also **śaul**, **śaumo**, **śāmane**, **śintso**, **śaiyye**, **śaiṣṣe**, **śamaśke**.

śār (a) (adv.) ‘(all) over’; (b) ([indeclinable] adj.) ‘all over, overarching’

(a) *wär śār pärsnān* ‘they pour water all over’ (121a6^{E}), *pudñäktäṃññe pelaiknesa taur śār katnaṃ nakiṣṣe :* ‘over the law of the Buddha he strews the dust of blame’ (17b2^{C}), *tā$_u$ erkenmasa ṣalāre kenek śār aipar-ne* ‘they put her in the cemetery; they covered her all over with a linen’ (560a3^{C}); (b) *papāsausai kektsentsa śetkasta ceṃ cäk=aurcce śār maiytartsa* ‘on [thy] flayed body thou sentest them across the wide river out of overarching friendship’ (THT-3597b6^{A}).

■Etymology difficult. Not with VW (641) an unlikely semantic development **‘vêtement de dessus’ > ‘au dessus (de), sur’ so as to make this word a borrowing from B(H)S *śāra-* ‘coverlet.’ Semantically attractive would be a connection with Hittite *ser* ‘above.’ Perhaps the Tocharian reflects a PIE **sēr* with “breaking” of **-ē-* to **-yā-* (see discussion s.v. *yok-*). ►See also **śariye** and possibly **śarware**.

śārapä, ►śārip.

Śāri* (n.) ‘Śārī’ (PN of the mother of Śāriputra)

[-, Śāriñ, -//] (22b8^{C}).

śārip (n.) ‘Indian sarsaparilla (*Hemidesmus indicus* R. Br.)’ (a medical ingredient)

[śārip, -, //] (W passim^{C}). ■From B(H)S *śārivā-*.

Śāriputre (n.) ‘Śāriputra’ (PN of a disciple of the Buddha)

[Śāriputre, Śāriputri, Śāriputreṃ//] (22b6^{C}). ■From B(H)S *Śāriputra-* (cf. TchA *Śāriputrä*).

^{1}śāl (n.) ‘sal tree (*Shorea robusta* Gaertn. f.)’

[śāl, -, -//] (275a2^{A}). ■From B(H)S *śāla-*.

$^{\times 2}$śāl* (n.) ‘±house, hut’

[-, -, śāl//] */// ente läññam* [lege: *läññim* (*i*-diacritic missing)] *ostameṃ mā śāl yamīm ///* ‘if I become a monk, I will not make a *śāl*’ (IT-44a2^{E}). ■From B(H)S

śālā-. ●Notice there is a kind of bilingual pun here: 'if I leave my house [*ost*], I will not make a house [*śāl*].'

¹śāw-, ►śāy-.

×²śāw- (vi./vt.) '+/- cause to fall, bring low, make suffer' [object = person]; 'shower with' [object = small inanimate objects] (??)

G: Ps. IV /**śowo-**/ [-, śowotar, -//]: *///·[ś]aul näktsī ṣärm ste śowota[r] se[rkene] ///* the motivation is to destroy life; thou art brought low in the saṃsāra' (143a5^{A}). **K**: Ps IXb /**śā́wäsk'ä/e-**/ [Ger. śāwäṣṣälle]: */// caik sāwäṣṣälyi : toṃ ṣärma///* (43a3^{C} [cf. TVS:451, fn. 24]), */// caik śāwäṣṣälyi :* 'these who are to be brought low' (?) (IT-109a3^{C}); Ko II /**śāw(')ä/e-**/ [// -, -, śāweṃ]: */// kektseṃne ime wāyaṃ po kektsentsa śaweṃ* [sic] *cāne pramate ///* '[if] they lead consciousness into the body, over the whole body they precipitate/shower (??) money and wisdom' (IT-10b5$^{C\sim L}$) [●the <a> of the first syllable is almost surely an error; a vowel diacritic, probabaly <ā> has been omitted]; Pt II/III(?) /**śā́wā-**/ [śauwa (< śāwāwā, śāwwā?), -, -//]: *mā walke kca epiṅte tsä[r]k[a]lymeṃ ka arañciṃ ceṃts ñiś śauwwa* 'I flayed my loved ones and felled them unmercifully' (266b1/2^{C}), *[ñi]ś passāmai ṣañ larenäṃ • aswāre ka śauwa-me ///* (IT-214b7^{C}) [●the Ps IV of the intransitive would predict Pt II, the Ko II of the transitive a PT III; *non liquet*]; Pt. IV /**śāwäṣṣā-**/ [-, -, śāwṣate//-, -, śāwṣate]: *$k_u$se laklesa śāwṣate* [-8-] *39 $k_u$se wat śāwṣante* [sic] *säswerṣṣ=ākalksa ce$_u$ k· ///* 'he who was depressed/brought low by suffering … he who was depressed/tormented by the wish for a son … ' (46b6/7^{C}).

●The meaning is a bit elusive. The present gerund, subjunctive, and preterit IV forms of 46b6/7 of the causative are usually taken as belonging to *śāy- ~ śāw-* 'live.' The contexts of the gerund allow no determination of meaning; they are placed here for formal reasons. The meaning 'live' for the subjunctive would not seem to be possible (Peyrot, 2008:140, Malzahn, 2010:916) and translations 'was made to live through suffering' and 'was made to live by wish of a son' in 46b6/7 are hardly convincing. Contrarily the preterit II (or preterit III) forms are usually taken as causatives of *kau-* 'kill-,' i.e., 'made to kill' (but note that 266b1/2 *śauwwa* is conjoined with a non-causative transitive verb) or, possibly, simply 'kill.' In either case the initial palatalization would not be expected, since the underlying vowel is /āu/ (Malzahn, 2012:916). The various preterit forms would seem to be generically 'make suffer,' be made to suffer' or the like. The subjunctive can be given a place here if the meaning is 'bring low, precipitate.' 'Bringing someone low' means something bad happens to him or her'; 'bringing something low on a person' is 'to shower someone with something.' One might compare the concatenations of meaning in German *niederschlagen* and Latin *paecipitare*. The isolated *śowotar* makes sense as 'is brought low/suffers' in its single, fragmentary context.

■If correctly identified as to meaning, from PIE **k^{w}yeu-* 'set in motion' [: Sanskrit *cyávati* 'move rapidly [outward, downward]', *cyāvayati* 'set in rapid motion [outward/downward]', Greek *seúō* 'hunt, chase, hasten,' *só(w)e/o-*, and *sṓ(w)e/o-* also [P:539; Beekes, 2009:1321]. The Tocharian B form would be the exact match of Greek *sṓe/o-*, but with the "downward semantics" also seen in Indic. ►See also possibly *aśāwe* and *śä*. [Not an entry in TVS.]

Śāwaṃ* (n.) ‘[the constellation] Śravaṇā’
[-, -, Śāwaṃ//] (M-2a4/PK-AS-8Ba4^{C}). ■From B(H)S *śravaṇā-*.

ˣśāwe, ►aśāwe.

śäśwat ~ śäśvat (adv.) ‘permanently, fixedly; eternal, everlasting’
Awiśäṣṣai kentsa ka ṣp śäśwat oko warpoymar ‘may I enjoy even the fruit on the Hell-ground permanently’ (TEB-64-04/IT-5$^{C/L}$), *śäśvat oko wärpoymar* ‘may I enjoy the eternal result’ (IT-5a4$^{C/L}$). ■From B(H)S *śāśvat* and/or *śaśvat*.

śāsaṃ* (n.) ‘(authoritative) teaching; commandment’
[-, śāsan(än)tse, śāsaṃ//] *[pudñäkte]nts[e] śāsanne* • ‘in the teaching of the Buddha’ (384a5^{C}); **—śāsaṃṣṣe** ‘prtng to the teaching’ (428b4^{L}). ■From B(H)S *śāsana-* (cf. TchA *śāsaṃ*).

śāstär (nnt.) ‘(sacred) book; teaching treatise; regulation, ordinance’
[śāstär, -, śāstär//-, -, śastar(n)ma] *[gr]aṃ[th]aṃñana śastarma sarit yamaṣy[eṃ]* ‘they memorized the canonical books’ (PK-AS-16.3a6/b1^{C} [Pinault, 1989:157]); **—śastarṣṣe** ‘prtng to the *śāstra*’ (81b1^{C}, 104b5^{C}). ■From B(H)S *śāstra-* (cf. TchA *śāstär*).

ˣśāsti (n.) ‘?’
anuvartaka śāsti palsko (SHT-1709 [Malzahn, 2007b:309]). ■Obviously from B(H)S *śāsti-*, but its exact meaning here is not known.

śāstrajñe* (n.) ‘specialist, one learned in the *śāstra*’
[-, -, śāstrajñe//] (427b1$^{C/L}$). ■From B(H)S *śāstrajña-*.

śä- (vt.) ‘set [something/someone] in motion; direct’
Ps. II /**ś**^{ä}**/e-**/ [//-, -, śeṃ]: *yamorṣṣäññe aknatsā yamorṣṣäññe aiśaumye śen oṅkolmai śaiṣṣene ṣäñ yoññiye* [lege: *yoññiyai* ?] *walkän ma* ‘the fool of the deed and the wiseman of the deed [both] set the elephant in motion; it does not crush [i.e., make] its own path in the world’ (255a7/b1^{A}).
■From PIE **kei(h$_x$)-e/o-*, exactly as in Greek *kíō* ‘set oneself in motion, go away’ but used transitively rather than intransitively (cf. P:538-539; MA:506). ►Further, see also **śnāsk-**; possibly also **^{2}śäw-**. Very differently, TVS (pg. 917).

śäktālye (nnt.) ‘seed’
[śäktālye, -, śäktālye ~ śiktālye^{C}//śäktālyenta ~ śiktālyenta^{L}, -, śäktālyenta] *śaktalye iṅaum kästwer katnau* ‘I sow/scatter the seed day and night’ (205a3$^{E/C}$), */// sk[e]ye pittsauṣṣe śäktāly[e] ra* ‘effort is like a *pittsau* seed’ (153b1^{C}), */// śiktālyenta stāna///* ‘seeds, trees’ (599b5^{L}).
■TchA *śäktālyi* and B *śäktālye* reflect a PTch **ćäktālye-*, probably to be related to *kät-* ‘strew’ (Lévi, 1933:125). The exact details of the formation are not clear, but we probably have a reduplicated present formation —[as if] PIE **kik$_e$d-eh$_a$-lyo-* or the like. Both semantically and phonologically improbable is VW’s connection (476) with Latin *segetālis* ‘pertaining to standing crops.’ ►See also **kät-**.

ˣśätkare* (adj.) ‘?’
[f. -, -, śätkaryai//] *oniweṃ ṣītai eneṅka ts=aśawona • lykaśka(na) mant ra ya(sa)r spalyco śätkaryai* (•) (PK-AS-7Ma1^{C} [CEToM]), ■Probably a derivative of *^{1}kätk-*, but the exact meaning is uncertain.

śätkaroñ (n.[f.pl.]) ‘leech’ (?)
[//śätkaroñ, -, -] *śtwara tasanmane ite-ite motä-yokaiṃ taṣalle eplyuwai yasarne*

śätkaroṃ päline taṣällona ‘on four containers, each full [of alcohol?], one [is] to set those thirsty for alcohol; leeches, swimming [?] in blood [are] to be placed in a row [?]’ (M-3a4/PK-AS-8Ca4^{C}), *śätkaroṃ päst slankällona* ‘the leeches [are] to be pulled out’ (W-42a4^{C}). ■Etymology unknown. Probably not related to *kätk-* ‘pass by’ (so VW:477).

ś(ä)nāsk- (vt.) ‘release’ (?)

Ko. VI /**śänásk**$^{'ä}$**/$_{e}$-**/ [Inf. śnās(t)si]: *yärkeṣṣe warkṣäl śnässi mā cämpya* ‘he couldn’t release the power of praise’ (405b7^{C}). ●Compare A (399a6) (/// *wsokoneṣiṃ wärkṣälyo śkā śināssi cämpäṣ*).

■From PTch **ćäināsk-* ~ **ćänāsk-* (present and subjunctive alike), from PIE **kih$_{x}$-new-* [: Greek *kínumai* ‘I go, move’ and *kinéō* ‘I set in motion,’ and morphologically more distant, Greek *kíō* ‘go away, travel,’ Latin *cieō* ‘set in motion,’ Albanian *qoj* (< **ki(h$_{x}$)-eh$_{a}$ye/o-*) ‘awaken’ (P:538-539)] by transfer from the *new*-class (extinct in Tocharian) to the *neh$_{a}$*-class. Tocharian B shows the original zero-grade; Tocharian A shows replacement by the rebuilt zero-grade by the full grade. Otherwise VW (479-480)—from **ǵ^{h}wenā-*. ►See also **śä-**.

śänm- (vt.) ‘bind [something] (up/together), tie [something] into a bundle; bind [something] on; establish; proclaim; determine (rules); produce [of fruit]’

Ps. Xb /**śắnmäsk**$^{'ä}$**/$_{e}$-**/ [MP -, śanmästar, śanmästär//-, śanmästär, śanmäskentär; *nt*-Part. śamnäṣṣeñca; Ger. śanmäṣṣälle]: *cau tär[k]nāmane śanmästrä* ‘[one] releasing it [= evil word] is bound’ (19b8^{C}), *yarke-peti-källauṣṣana śänmānma śanmästär* ‘he binds on the fetters of praise, honor, and success’ (33a8^{C}), *[tsu]wai śa[nmä]strä* • = B(H)S *upanahyati* (308b6^{C}), *[ṣar po]kaine śänmäṣlye* ‘[is] to be bound on the hand and arm’ (284b2^{A}), *pälskoṣṣe cau Wemacitreṃ śanmäṣṣeñcai [maim-pälskoṣṣe prākreṃ] śanmausa* ‘binding this thoughtful W, with the firm bond of meditation and thought’ (TEB-58-21/SI P/1b^{C}); Ko. Xb /**śắnmäsk**$^{'ä}$**/$_{e}$-**/ [Opt. -, -, śanmäṣṣi//; Ger. śanmäṣṣälle*; Inf. śanmäs(t)si]: • *walo cew eṅkormeṃ* • *pyāśi-ne [śa]nmäṣṣi-ne* [= B(H)S *badhnīyād*] *wat* ‘the king having seized him, he struck him or bound him’ (IT-127^{C}; ●optative used as an imperfect); Pt. II /**śắnmyā-**/ [-, -, śānmya//-, -, śānmyare (sānmyar-ne^{L}); MP -, śānmyatai, śānmyate//]: *[śa]nmausa śānmyatai prākre* ‘thou hast been bound strongly by the fetters’ (83a2^{C}), *hor vyākaraṃ saṃvatsarajñāṃtsa wa[rñ]ai śas[ta]rma śānmyare* ‘they created the treatises concerning the science of the year, grammar, and the horoscope, etc.’ (PK-AS-16.3a4^{C} [Pinault, 1989:157]), *sāṅk kraupäṣṣa ce śikṣapāt śānmya* ‘he gathered the community and established this precept’ (PK-AS-18B-a3^{C} [Pinault, 1984b:376-7]); PP /**śeśśắnmo-**/: *ṣärmänmasā śeśśänmoṣ* ‘bound by [their] origins’ (295a4^{A}), *70 mäkte meski śeśś[anmoṣ kokalentse] ...[:] mant astāṣṣi meske tne ṣñor-passontsa śeśśanmoṣ* • ‘as the joints of the wagon [are] bound … so [are] here the bone-joints bound by muscles and sinews’ (5b1/2^{C}), *oko śeśśanmu ra camel* ‘birth [is] like fruit being produced’ [= B(H)S *phalabandhin-*] (PK-NS-53b2^{C} [Pinault, 1988]), */// mäntrākka śeśa[n]moṣä* [= B(H)S *prati-bhaddha-*] *erepate* (SHT-351a3/THT-1350a3$^{?}$); **—śanmäṣṣälñe** ‘± binding’: (164b1^{C}) **—śeśśanmormeṃ**: *plewe śeśśä[nmormeṃ]* = B(H)S *kolaṃ-baddhvā* ‘having tied up the raft’ (IT-52a1^{E}).

■All recent etymologies have started from assumed *ścänm-* rather than *śänm-*. However, all certainly archaic or early texts have uniformly *ś-*, not *śc-*. The

presumed starting point for *śc-* was Thomas' reading of *śceśanmoṣ* in THT-1350. However the MS is damaged at that point and there is no certain trace of *-c-*. Two lines below, what is almost certainly the same word is clearly *śeśśä-*. The root *śänm-* reflects the generalization of the PIE *e*-grade and the generalization of the originally suffixal *-n-* (cf. *käm-*). Its etymology is uncertain. VW (477) and predecessors take the Tocharian verb to be related to Old Norse *hemja*, New English *hem* [P:555; LIV:313]. Hilmarsson [1991b:161-164], with equal plausibility, takes it to be related to Greek *génto* (< **gem-to*) [P:368-369], Middle Irish *gemel* 'fetters,' Latvian *gùmstu* 'grasp,' OCS *žьmǫ* 'press together.' Neither etymon shows any extra-Tocharian present-stems with **-n-*. ►See also **śanmau**.

ˣśäp- (vt.) '±strike, split, shiver'

Ps. I /**śäpä́-**/ [*m*-Part. śpamane]: *ścire śpāla prerentsa* • *śpamane ykākä kwe///* 'still striking/splitting (?) roughly [their] heads with arrows' (THT-2247a5^{E} [Malzahn's reading, p.c.]).

■Etymology uncertain. If the meaning is, indeed, something like 'split,' it is natural to connect this word with with PIE **(s)keip-* 'split, shatter' [: OHG *scivaro* 'wood or rock splinter,' NHG *Scheifer* 'slate' (< *Scheiferstein*), splinter,' ON *skīfa* 'cut into slices, carve [meat],' English *shiver* 'split into small pieces' (P:922), Albanian *hep* 'fissure, crack' (< **skoipos*) and perhaps *qip* 'bow of a boat' (if from **k(e)ipo-*)]. [Not in TVS.]

śämprai, ►s.v. śimpriye.

śärselle (n.[m.sg.]) '±whey' (??)

[śärselle, -, -//] [list of medical ingredients] *mäśśakene aṣiye śärselle se laiko ārkwi yamaṣäṃ* '… *mäśśakene* and goat's whey (?); this bath makes white' (W-11a5^{C}). ●The meaning is speculative. *Śärselle* must be a liquid so as to create the bath that whitens. It is apparently a goat product, but not 'milk.' By default then either 'whey'or 'cream.'

■If 'whey,' an etymological connection with **kers-* 'run' suggests itself, as whey is the runny part of the milk residue. Morphologically the word looks to be in origin a verbal gerund.

śärtākru (n.) a medical ingredient

[śärtākru, -, -//] (497b8^{C}).

śälnā$_{u}$* (adj.) 'quarrelsome, bickering'

[m: śällāw//-, śälnāntäṃts, śälnāntäṃ] *///[śä]lnāntats śpālmeṃ ynāñm* 'considered the best among those who bicker' (36b2^{C}), *75 se ṣamāne śilnāntäṃ we[tantäṃ] ṣamāneṃts klausa-pilṣi kalträ 76* '[if] a monk stands, ears alert to bickering or fighting monks' (IT-246a4$^{C/L}$). ■A derivative of *śalna*, q.v.

śälmoñ, ►see śalmo.

śike(-) '?'

///matsi ra śike - wästa/// (386a7^{C}).

śikṣapāt* (nnt.) 'moral precept, moral commandment (e.g., prohibition against killing, stealing, unchastity, falsehood, drunkenness)'

[-, śikṣapātäntse, śikṣapāt//-, -, śikṣapātänta] • *pañäkte … ce śikṣapāt śānmya* • 'the Buddha established this moral commandment' (IT-247b4^{C}), *lykaśkana śikṣapātänta tsamo śitkāre* 'they transgress very much the minor precepts' (PK-AS-18B-b1^{C} [Pinault, 1984b:376-7]). ■From B(H)S *śikṣāpada-*.

ˣśikse, ►śak(u)se.

ˣŚikhi (n.) ‘Śikhi’ (PN of a buddha)
[Śikhi, -, -//] (IT-48b2^{C}).

Śikhiṃ (n.) ‘Śikhin’ (PN)
[Śikhiṃ, Śikhiṃntse, Śikhiṃ//] (Qumtura 34-d passim$^{C/Col}$ [Pinault, 1993-94: 176])

Śīghravāhaṇe (n.) ‘Śīghravāhaṇa’ (PN)
[Śīghravāhaṇe, -, -//] (382b7^{C}).

ˣśiṅka- (n.?) ‘?’
[// -, śiṅkaṃts (?), -] *ceyna cāneṃ lau c[ä]rkāwa-ś [p]o preksau-śm[eṃ] po śiṅkas aiskau///* (Peyrot *apud* TVS [pg. 922]) ‘these *cāne*s I released/turned over to thee; I ask all from thee; I give all of the *śiṅka*s’ (495b1^{Col}), */// [yäl]tsenmasa śiṅkā///* ‘*śiṅka*s by the thousands’ (THT-1526 frgm. a-b1$^{?}$ [TVS]). ■Meaning and etymology unknown.

ˣŚiṅkiśke (n.) ‘Śiṅkiśke’ (PN in administrative records)
[Śiṅkiśke, -, -//] (SI P/117.9-10^{Col}, SI B Toch.12.2^{Col} [Pinault, 1998:15, 16]). ►See next; also **Śiṅke**.

Śiṅku* (n.) ‘Śiṅku’ (PN)
[-, -, Śiṅkuṃ//] (PK-DAM.507a6^{Col} [Pinault, 1984b]).

Śiṅke* (n.) (PN ?)
[-, Śiṅkentse, -//] *otaṃk Tukikäṃntse peri sarmwātsai Śiṅkentse yap wsāwa cāk tarya taum* ‘thus I gave 1 *cāk* and 3 *tau* barley owing to T. to *sarmwātsai* [lege: *sarmwātseṃ*?] *Ś.*’ (462a5^{Col}). ●Probably not a common noun, a borrowing from Chinese *shêng* or Khotanese *śiṃga-* (itself a borrowing from Chinese). Chinese *shêng* is to be seen in TchB *ṣaṅk*. The apparent diminutive *Śiṅkiśke*, q.v., which is certainly a proper noun, gives weight to the notion that *Śiṅke* is also.

ˣŚīṅkenar (?) [PN?]
THT-4000b5.1$^{?}$ (Peyrot, 2008:94).

ˣŚiṅkro* (n.) ‘Śiṅkro’ (PN in monastic records)
[-, Śiṅkrontse, -//] *Saṅkatāse kwañye Śikrontse aṣicce alaṃ wästa-pkuweṣ śaiyye plyeṅksa* ‘S. sold to Ś. from *kwaṃ* (?) an ovicaprid, a twice combed goat male’ (SI B Toch. 9.3-4^{Col} [Pinault, 1998:4]). ►See also the following entry.

ˣŚiṅklo (n.) ‘Śiṅklo’ (PN in administrative records)
[Śiṅklo, -, -//] (SI P/117.11-12^{Col} [Pinault, 1998:15]). ►See previous entry.

Śiñcake (n.) ‘Śiñcake’ (PN)
[Śiñcake, -, -//] *atsiñe yoñiyatse Śiñcake* [Lévi, 1913:320]).

śiñcatstse* (adj.) ‘snowy’
[m: -, śiñcaccepi, śiñcacce//] • *śiñcaccepi ṣlentse tsäṅk[arwaṣṣe]* ‘prtng to the peaks of the snowy mountain’ [*śiñcaccepi ṣlentse* = B(H)S *himavat*] (IT-202a4^{Col}), */// [śi]ñcäcce meltesa käccilya* • ‘[it is not] to be laid on a pile of snow’ (IT-7a3^{E}).
■A derivative of an unattested **śiñce* ‘snow.’ Possibly from PIE **snig^{wh}-en-* [: Prakrit *siṇeha-* ‘snow,’ Avestan *snēža-* ‘to snow,’ Greek *nípha* (acc.) ‘snow,’ *neíphei* ‘it snows,’ Latin *nix*/*nivis* ‘snow,’ Old Irish *snigid* ‘it drips, rains,’Gothic *snaiws* ‘snow,’ Old English *snāw* (> English *snow*), OHG *snīwan* ‘to snow,’ Lithuanian *sniẽgas* ‘snow,’ OCS *sněgъ* ‘id.’ (P:974; MA: 530)]. The nominative

singular **snig^{wh}ēn* would give PTch **ṣñäćśe* > **ṣn̈će* (cf. the development of *ṣalype*) > **ćn̈će* (by assimilation) > **ćäñce* (again cf. *ṣalype*) > **ćiñce* (cf. *piś*). Otherwise VW (1971e:182-4, 1976:480) from **k̂windeto-*, comparing Sanskrit *śvind-* 'be white,' or K. T. Schmidt (1980:410 [so also de Vaan, 2008:284-285]), who takes it to be from **ćimäñc-* and equivalent to Hittite *gimmant-* 'winter'; semantically satisfying, but phonologically most unlikely.

śīto '?'

///yeme śīto mā eṅka/// (623b5^{C}).

Śitkai, ►śatkai.

śinmalyñe, ►s.v. käm-.

ˣśintso* (or **śintsiye**?) (n.) 'fodder'

[-, -, śintsai//] *wär śintsaisa* 'with water and fodder' [feeding requirements for elephants] (THT-1540, frgm. a+b, a2^{A} [K. T. Schmidt, 2007:325]), *mā ṣäp śintsai ś[u]w[ā]stā* 'and thou hast not eaten fodder' [speaking to an elephant] (ibid., a3^{A}).

■Perhaps from putative PIE **g^{w}ih$_3$-nt-yeh$_a$-*, similarly OCS *žito* 'grain,' both 'Lebensmittel' from **g^{w}ieh$_3$-* 'live.' ►See also **śāw- ~ śāy-**.

śimpriye* ~ śimpro* (n.) 'winter' (??)

[-, -, śämprai//] *śämpraine* (K. T. Schmidt, 1994:281). ■/●See next entry.

¹śimprāye* (adj.) 'prtng to winter (?)'

[f: -, -, śimprāyai//] *śimprāyai śopaiś* 'to [the time of] the winter solstice (??)' (Otani II-12a1^{Col} [Kagawa, 1915, cf. K. T. Schmidt, 1994:281; very differently Ching and Ogihara, 2012:81]). ●For further discussion of the larger passage, ►see s.v. *śopiye*. The best evidence that we may have a word for 'winter' in *śimpraine* (which was provided with neither locus or context by Schmidt) is the fact that the derived adjective therefrom is one of only two adjectives having the shape *-āye*, the other of which is clearly derived from a word for 'summer' (see *ṣmāye*)

■TchA *śärme* 'winter' and B *śimpriye/śimpro** reflect PTch *śäm(ä)rāi-*, itself from a putative PIE **ĝ^{h}im(e)reh$_a$-h$_1$en-* [: Latin *hiems* 'winter', Greek *kheîma* 'winter (weather),' Greek *kheimṓn* 'id.,'OCS *zima* 'winter,' Avestan *zyå* 'winter,' Sanskrit *hemantá-* 'in winter,' Hittite *gimi* 'in winter,' etc., and with *r*-extensions, Greek *kheimerinós* 'wintry,' Latin *hībernus* 'wintery' (P:145; MA:504)] (K. T. Schmidt, 1994:281). ►See next entry.

²Śimprāye* (n.) 'Śimprāye' (PN of a monk?)

[-, Śimprayentse, -//-, Śimprāyeṃts (?, sic), -] *śale amokäcci ṣameṃ Śimprayentse patsāṅkäś skakanma laṃsseṃträ* 'likewise the artisans sit [sc. are here]; they are working on the balconies by Śimprāye's window' (TEB-74-3/THT-1574^{Col}), *śiprāy · · sä* (Ching and Ogihara, 2012:88) which they read as *śi<m>prāy[eṃt]sä* [sic] 'Śimprāye's people.' ■Whatever the meaning of the latter, clearly a nominalization, as a name, of the derived adjective of the previous entry.

śiriṣ (n.) '*Acacia lebbek* Benth.' (a medical ingredient)

[śiriṣ -, -//] (P-2b5^{C}, W-15a4^{C}); **—śiriṣäṣṣe*** (IT-16^{C}). ■From B(H)S *śirīṣa-*.

śiriṣapuṣpa (n.) 'flower of the woman's tongue tree (*Acacia lebbek* Benth.)' (MI)

[śiriṣapuspa, -, -//] (W passim^{C}). ■From B(H)S *śirīṣapuṣpa-*.

śīl (n.[m.sg.]) ‘(moral) behavior’ (*śīl pāsk-* [MP] ‘behave in a moral fashion’)
[śīl, -, śīl//] • *śīl aiyśamñe [cakkarwisa] paiyne yaiytoṣ* • ‘feet decorated by the *cakra*s of moral behavior and knowledge’ (214a5$^{E/C}$), *k$_u$se stmoṣ śīln=āstreṃ* ‘those who have stood in pure behavior’ (15a6=17a7^{C}); **—śilaṣṣe*** ‘prtng to moral behavior’: *paṣṣatai śiläna* [lege: *śiläṣṣana*] *sälyai[no :]* ‘thou hast behaved in moral ways’ (241a6^{E}). ■From B(H)S *śīla-*.

Śiladewe (n.) ‘Śīladeva’ (PN in graffito)
[Śiladewe, -, -//] (G-Su17^{Col}).

ˣŚilabhātriśke ‘Śilabhātriśke’ [PN]
[Śilabhātriśke, -, //] SHT-872 (Malzhan, 2007b).

Śilamitre (n.) ‘Śīlamitra’ (PN in graffito)
[Śilamitre, -, -//] (G-Su17^{Col}).

Śilayaśe (n.) ‘Śīlayaśa’ (PN in graffito)
[Śilayaśe, -, -//] (G-Su32^{Col}).

Śilarakite (sic) (n.) ‘Śīlarakṣita’ (PN of a merchant)
[Śilarakite, -, -//] (492a1^{Col}).

Śīlarakṣī (n.) Śīlarakṣin’ (PN in graffito)
[Śīlarakṣī, -, -//] (G-Qm8^{Col}).

¹śilavānde* (adj.) ‘extolling moral behavior’
[m: //-, -, śilavāndeṃ] *cai śilavāndeṃ ṣamā[neṃ]* ‘these monks who extol moral behavior’ (431b3^{C}). ■If from B(H)S *śīla-* + *vanda-* (not in M-W or Edgerton).

²Śilavānde (n.) ‘Śīlavanda’ (PN)
[Śilawande, -, -//] (431a4^{C}).

śilavārgṣe (adj.) ‘prtng to the sixth chapter of the *Udānavarga*’
[m: śilavārgṣe, -, -//] (S-3a2^{C}). ■A derivative of the unattested **Śilavārg* from B(H)S **śīlavarga-*.

Śilawande, ►^{2}Śilavānde.

Śilawarne (n.) ‘Śīlavarna’ (PN in graffito)
[Śilawarne, -, -//] (G-Su17^{Col}).

Śilasoma (n.) ‘Śīlasoma’ (PN in graffito)
[Śilasoma, -, -//] (G-Su25.A^{Col}).

Śilopake (n.) ‘Śīlobhaga’ (PN in graffito)
[Śilopake, -, -//] (G-Qa4.B.2^{Col}).

śilnānt-, ►s.v. śälnā$_u$.

śilyme (adj.?) ‘?’
tikṣnendri tākoym ce krent yāmorsa maitreyempa śilyme eṣe tākoym (605b2/3$^{C/L}$).

śu- (śuwā- ~ śāwā-) (vt.) ‘eat (at); consume, devour’
Ps./Ko. V /**śuwā́-**/ [A -, śwāt, śuwaṃ//-, -, śuwaṃ (śwāṃ-ne); MP -, -, śwātär//; AImpf. // -, -, śwoyeṃ ~ śawoṃ ~ śwoṃ; Ger. śwālle]; */// tuwe śwāt taṃ* [lege *teṃ*?] • (IT-157a2^{E}) **:** *śa[woṃ]-n=okonta* [ipf.] *swāre ṣ ṣai [śūke]* ‘they ate its fruit—and sweet was the taste’ (3a8^{C}), *92 mā śwoṃ [ā]lyauce* ‘they did not eat each other’ (3b1^{C}), *ñake ṣuktañce ṣkas meñantse-meṃ motte* [lege: *mante*] *ñwe mape śātre śwātär* ‘from the seventh of the sixth month on new, ripe grain is to be eaten’ (461a5^{Col}), *śwātsi śwāle* ‘food to be eaten’ (335b4$^{E/C}$); Ko. V (= Ps.): [A śuwau, -, śuwaṃ (śwāṃ-ñ)//; Opt. -, -, śuwoy//-, -, śwoyeṃ ~ śwoṃ; Inf. śwātsi; Ger. śwālle]: *mā ṣpä śū<wau> nano śūwaṃ mā ṣpä yok[u] nano yokäṃ* ‘and I

should not eat and he should not eat again and I should not drink and he should not drink again' (MSL-18.23/PK-NS-58b2 [Thomas, 1986:129; Pinault, 1994: 170ff.]—see below), *śuwan no ku[nāp]* 'then he will eat carrion' (19a8^{C}), */// ailñe śūwaṃ cmelane ///* 'they will consume their heritage in births' (21a2^{C}), *mäkte yelyitse ku tallāw tākaṃ śwāṃ-ne yṅkauṃ-kästwer yelyi pilenta* 'as a worm-ridden dog will be suffering; the worms eat at his wounds day and night' (33a8/b1^{C}); Pt. Ib /**śāwā́-**$^{C\text{-}Col}$/ [-, śawāsta, śāwa//-, -, śawāre ~ śawār//MP -, -, śawāte//]: *seyi mīsa śawāre trikoṣ kess[a] :* 'bedeviled by hunger they ate the flesh of their son' (239a2^{C}), *seṃ pᵢśākka-ṣe cakanma okt taum yap piṅkce ikäṃ-ṣe täṅktsi śawāte* 'these fifty-one *cāk*s and eight *tau*s of barley have [from] the fifth to the twenty-first been eaten' (461a3^{Col}); Pt. Ia /**śuwā-**^{Col}/ [A -, -, śuwa//] (once in TchA [!] 394b1 as gloss to TchA *tāp*), also *śuwa* corrected to *śāwa* (PK-Cp 38, 3^{Col}); PP /**śeśu-**/: *śeśu yap* 'having eaten barley' (482a1^{Col}), *olyapotse māka śeśu* 'having eaten too much' (ST-a1/IT-305^{C}), • *śeśu y[āku] ś[au]mo tākaṃ* '[if] a man [has] eaten and drunk' (IT-113a2^{C}); **—śawāñca** 'eating': *śawāñc=ailñe* [= B(H)S *dāyādo*] 'heir' (21a1^{C}), *[we]re śawāñca* = B(H)S *gandharvaś ca* (176b5^{C}); **—śawāñcaññe** 'prtng to eating': */// [ṣamāne]ntse yāṣṣu śawāñcaññe yan-ne se klāwi :* 'the fame of the alms eating of a monk will catch up to him' (IT-11a3^{C}); **—śeśuwer**: *mit śeśuwermeṃ emalle war ma yokalle* 'having eaten honey, hot water [is] not to be drunk' (ST-b3/IT-305^{C}); **—śeśwormeṃ**.

●Noteworthy morphologically is the participle *śawāñca*, built from the same *śāwā-* that appears in the preterite, rather than the expect **ś(u)wāñca* that would be regular from the present stem. ●That the reading at MSL-18.23/PK-NS-58b2 should be *śū<wau>* (i.e., the scribal omission of the akshara *wau*) rather than just *śū* seems relatively certain. That we have *śū* < ***śū-u* where the *-u* reflects the PIE thematic first person singular ending **-o* (or **-oh*$_2$), as per Pinault, seems less likely as it is probable that **-ō#* becomes Tocharian B *-e* (e.g., the animate nom-acc. dual ending *-e*, beside the inanimate nominative-accusative dual *-i*, both reflecting original thematic endings, **-oh*$_1$ and **-oih*$_1$ respectively). Nevertheless, it is likely that beside an original present **gyuh*$_a$*-eh*$_a$- (cf. Slavic *žъvati*), there was a thematic subjunctive **gyeuh*$_a$*-e/o-*. The two formations would have fallen together in Proto-Tocharian in the second and third singulars and the second plural; the other/number combinations of the subjunctive then would have followed suit.

■ AB *śuwā-* reflect PTch **ćäuwā-* from PIE **ĝyewh*$_x$*eh*$_a$- [: Modern Persian *jāvīdan* (< **jyav-*), OCS *žьvati* (< **zjьvati*) 'to chew,' Lithuanian *žiáunos* (f.pl.) 'jaws,' Old English *cēowan* (> English *chew*), OHG *kiuwan* (> MHG *kūwen* > NHG *kauen*) (P:400, MA:175 with other cognates; LIV:168; Cheung, 2006:226)] (Schrader/Nehring, 1917-23:327, Pedersen, 1925:32, fn. 1, VW:490). Similar are those discussions starting from PIE **ĝyuh*$_a$- (K. T. Schmidt, 1982: 365, Lindeman, 1987:301). ►See also **eśuwatte**, **śwāl**, **śwālyai**, and perhaps **-śawa** and **[1]śuke**.

Śukāse (n.) 'Śukāse' (PN in caravan pass)
[Śukāse, -, -//] (LP-29a3^{Col}).

[1]śūke (nnt.) 'taste; sap; liquid, juice'
[śūke, -, śūke//-, śukentaṃts, śukenta] • *täñ wätkāṣṣälyñentse śuke aiśeñca katu* •

[= B(H)S *tvacchāsanarasajño*] (251b3^{E}), /// *yokäṃ śūke* /// ‘he drinks the juice’ (IT-1065b3^{E}), *swāre ṣ ṣai [śūke mit ra]m[t] śūkene* ‘and sweet was its taste, like honey in taste’ (3a8^{C}), /// *kawāññenträ śuke* /// ‘they desire the sap’ (24b2^{C}), /// *empreṃtsñe no swareṃmeṃ swāre śukentaṃts :* ‘truth, however, [is] the sweetest of the juices’ (24b6^{C}), *śūkentane treṅkältsa perne peñiyo muskī[ntär]* ‘because of attachment to the savors [of the world], glory and splendor disappeared’ (PK-AS-16.2a3/4^{C} [Pinault, 1989:155]), *āmpäl śuke salyiṃ ṣpä malkwermpa eweta* = B(H)S *cāmlaṃ dravam adravaṃca payasā sahā viruddham* (ST-a6/IT-305^{C}), *ce$_{u}$ śukesa päkṣalle* ‘with that liquid it [is] to be cooked’ (W-21b2^{C}), *erene kartstsa werene kartstsa śukene kartstsa* ‘good in appearance, good in smell, good in taste (107a4^{L}); —**śukeṣṣe** ‘prtng to taste’ (155a5^{C}); —**śuketstse*** ‘having a taste, tasty, savory’: (51b8^{C}), (PK-AS-17I-a5$^{?}$); —**ˣṣe-śuke** ‘having the same taste’ (IT-305^{C}).

■Etymology obscure. Perhaps TchA *śuk* and B *śuke* are to be related to AB *tsuk-* ‘drink,’ q.v. (so Sieg, Siegling, Schulze, 1931:461, VW:538), but the phonological development in B is difficult (though a similar development may be seen in *śak* ‘10,’ q.v.). Lidén, 1916:24 (also Pisani, 1942-43a:30 and Pedersen, 1944: 31) would derive it instead from *śu(wā)-* ‘eat.’

ˣ²śūke (adj.) ‘shining, brilliant, sparkling’

[m: śūke, -, -//] [in reconstructed TchB orthography] *Ylaiñikteṃse muhur ram brañikteṃse pässak ram lkāsi śuke Pidär-mani* ‘like Indra’s diadem and like Brahma’s crown, Father-Mani is shining to behold’ (Gabain/Winter, 1958:11, 31).

●In the original Manichean orthography we have *švkyh* and *švkyy* for which Winter gives the Tocharian B reconstruction *śukye*. However, the *-y-* does not seem necessitated by the principles of the Manichean orthography wherein both <yy> and <yh> can reflect phonemic /e/. It translates Old Turkish *toγïl* which is otherwise attested only as the translation of Tocharian B *pälkamo* ‘shining.’

■A derivation from PIE **ḱeuk-* ‘shining, white’ [: Sanskrit *śócati* ‘shines, burns, glows’, *śúci-* ‘shining, beaming, bright, pure’, *śoká-* ‘glowing’, Avestan *saok-* ‘burn, flame’, Greek *kúknos* ‘swan’] seems certain (so Winter/Gabain, 1958:11). It is presumably the exact etymological equivalent of Sanskrit *śoká-*. ►See also perhaps **kuśiññe**.

śukkär* (n.) ‘semen’

[-, -, śukkär//] *olyapotse māka śeśu ... śukkär āsäṣṣäṃ* ‘eating too much … dries up the semen’ [*śukkär* = B(H)S *puṃstva-*] (ST-a1/IT-305^{C}). ■A borrowing from B(H)S *śukra-*.

Śuklodane* (n.) ‘Śuklodana’ (PN of brother of Śuddhodana)

[-, -, Śuklodaneṃ//] (517a5^{C}).

śuklyā ‘?’

tarnene krorīyai śuk[ly]ā/// (580b4^{L}), *///śuklyā pkopi se///* (580b5^{L}).

śuṇḍ ~ śuñc, ►śunt.

Śuddhavās (n.) ‘Śuddhāvāsa’ (PN of a class of gods)

[Śuddhavās, -, -//-, -, Śuddhavāsänta] (591a2^{L}); —**śuddhavāsäṣṣe*** ‘prtng to the *Śuddhāvāsa*-gods’ (107b2^{L}).

Śuddhodane* (n.) ‘Śuddhodana’ (PN of a king, brother of Śuklodana)
[-, Śuddhodani, Śuddhodaneṃ//] (608b3^{C}, PK-AS-6Hb4, -b5 [CEToM]). ■From B(H)S *Śuddhodana-* (cf. TchA *Śuddhodaṃ*).

śuddhodaññe* (n.) the name of a meter of 10/11/10/11 syllables
[-, -, śuddhodaññe//] (608b3^{C}).

śunt ~ śuṇḍ ~ śuñc (n.[m.sg.]) ‘trunk (of an elephant)’
[śuñc ~ śuṇḍ -, -//-, -, śuṇḍanma] /// *Airawantaṃtse onkolmaits* [sic] *lānte sayi* [lege: *seyi*] *ramt śuñc* ‘like the trunk of the son of A., king of the elephants’ (74a4^{C}), *śuṇḍ pärkare* ‘a long trunk’ (218b3$^{E/C}$), *śunt käntwā*/// (IT-151b3^{C}). ■From B(H)S *śuṇḍa-* (f. TchA *śuṇḍ*).

śunyāṃ* (n.) ‘empty place; non-existence’ (?)
[-, -, śunyāṃ//] /// *śunyāṃ aikareṃ kaṣ*/// (581b4^{L}). ■If from B(H)S *śūnya-*.

ˣśubhakṛtsäṃ (n.) class of gods
[śubhakṛtsäṃ, -, -//] (IT-264b2^{C}).

śetko ‘?’
///*ṣṣa śetko lyūke-wmer [r]a 63* (242b3^{C}).

śeme (n.) a kind of edible
[śeme, -, -//] *patsaṃ śeme steṃ kwrarāk arkwañai śeśuwermeṃ* (ST-a5/IT-305^{C}). ●Or should we divide *śemesteṃ*?

śeyyiśke, ▶see śaiyiśke.

śer- (vt.) ‘hunt’
Ko. IV /**śerí(ye)-**/ [Inf. śeritsi]: ***:*** *wayā-ne śerwe wartone maitar śerītsi* ***:*** ‘he led him [as] a hunter; into the forest they went to hunt’ (44a2^{C}), *sū no śeritsi lac omte wartone śarabhe* ‘he went out to hunt there in the forest the *śarabha*’ (358a2^{C}). ■A denominative verb, (as if) PIE *g^{wh}ērwe-ye/o-*, from *śerwe*, q.v.

śeriye (n.) ‘± wax, honeycomb’ (??)
[śeriye, -, -//] In a list of medical ingredients (W-40a4^{C}). ●/■The meaning suggested comes from the possibility of an etymological connection of this word with pan-Greek *kērós* ‘wax,’ and particularly *kēríon* ‘honeycomb’ and Lithuanian *korỹs* ‘id.’ if the latter’s apparent PIE *-*ā-* is a Baltic development of *-*ē-* (as the Greek suggests).

śerkw (n.[m.sg.]) ‘cord, string, chain’
[śerk(w), -, śerk(w) (śerkwameṃ)//-, -, śārkwa (?)] • *wamer ramt śerkne st[mau]sai kektseñ lkāṣṣäṃ* ***:*** ‘he sees the body as a jewel standing on a cord’ [*wamer śerkne stmausai* = B(H)S *maṇisūtravat*] (41b6/7^{C}), *kwri no sanaṃ päknāträ ostmeṃ lyutsi ... yertṣe śerk śamaṣle* ‘if, however, one intends to drive an enemy from [his] home … a cord of *yerta* [is] to be bound’ (M-3a8/PK-AS-8Ca8^{C}), *śarkwāsa - llaṣallesa mäskeṃtär po krentauna* ‘with cords by … all virtues appear’ (W-2b1^{C}). ■(As if) from PIE *kērg-wo-* (nt.), a derivative of *kerg-* (see ^{2}*kärk-*) —cf. VW, 1949:302, 1976:479. Cf. TchA *śorkmi* ‘± strings’ (Hilmarsson, 1986a:128).

śerwe (nm.) ‘hunter’
[śerwe, -, -//śerwi, -, śer(u)weṃ] *kr$_{u}$i [kreñc o]nolmi tällān-ne oṅkolma ra śeruweṃ* ‘if good beings support it as a she-elephant [supports] hunters’ (255a6/7^{A}), *śerweṃ* (IT-263b3$^{A?}$), ***:*** *wayā-ne śerwe wartone maitar śerītsi* ***:*** *k$_{u}$ce śerwe śak kauṃ lwāsa kautsi nauṣ mā campi* ***:*** ‘he led him [as] a hunter; into the

forest they went to hunt; what animals earlier the hunter could not kill in ten days' (44a2^{C}); **—śerwäññe** '± prtng to a hunter' (?) (70a8^{C}).

■TchA *śaru* and B *śerwe* reflect PTch **ćerwe*, but extra-Tocharian connections are uncertain. Probably from PIE **ĝ^{h}wēr-* 'wild animal' + later **-wo-* [: Latin *ferus* 'wild,' Lithuanian *žvėris* 'wild beast,' Greek *thḗr* 'wild animal' (P:493; MA:23)] (Belardi, *Ricerche Linguistiche* 3:110 [1954], *apud* VW:478-479, though differing on the derivational relationship of *śerwe* and *śer-*). Beekes (2010:547) reconstructs **g^{wh}eh$_1$r-*, taking Latin *ferus* to have a short vowel from pretonic shortening (< **fēró-*). Alternatively, Bailey (1979:474) and Pinault (2006:179-181, followed by Cheung, 2006:338) would connect the Tocharian words with the isolated Ossetic *sorun/sūryn* 'hunt' (also Khotanese *hasūra-* 'quarry' < **fra-saura-* and other derivatives) from Proto-Iranian **ćarw-* 'hunt' (less certainly they would add *Śarvá-*, an epithet of Rudra, if originally 'hunter') and see the Tocharian words as the product of borrowing from Iranian. If a borrowing, it would be early—before depalatalization and deaffricatization of (Indo-)Iranian **ć*. It would not be impossible to see the direction of borrowing as going in the opposite way or, even, to see them as cognates at the PIE level. Otherwise, and much less likely, Pisani (in Evangelisti 1949:145, also Normier, 1980:254) who derives it from a PIE **g^{w}ērwo-* (cf. Latin *verū* 'dart, javelin,' Gothic *qairu*) or Nussbaum (1986:8) who derives it from *ḱērw-o-* 'he of the stag,' from **ḱ(e)r(e)u-* 'horn.' ►See also **śer-**.

ˣśeśuwer, ►s.v. śu-

śai-, ►s.v. śāy-.

śaikṣe* (n.) 'one who undertakes religious disciplines; disciple'

[//śaikṣi, -, -] (86b^{C}). ■From B(H)S *śaikṣa-*. ►See also **aśaikṣe**.

ˣśaiyāsaṃ (n.) 'bed and seat; temporary quarters'

[//-, -, śaiyāsaṃ] */// [paka]cāṃṣṣe sañkantse śaiyās[aṃ]…///…śaiyāsaṃ aksā-ne ///* 'bed and seat for the community in the rains-residence … he appointed bed and seat' (IT-143a1^{C} [cf. Ogihara, 2011:130-131]). ■From B(H)S *śayyāsāna-* (not in M-W).

śaiyye (n.) 'ovicaprid' (i.e., 'sheep/goat,' perhaps any smaller herd animal)

[śaiyye, -, śaiyye//-, -, śānta] *śaiyye* = B(H)S *paśu* [in the calendrical cycle] (549a5^{C}), */// [a]lyaik no kraupanträ śānta lewaṃ* [sic; lege *kewäṃ*] *śaitsisa :* 'others however (will) herd sheep and cattle for a living' (IT-136a5^{C}), *aṣicce alaṃ wäst-pkuweṣ śaiyye plyenksa* 'he sold one ovicaprid, a twice combed goat male' (SI B Toch. 9.5^{Col} [Pinault, 1998:4), *aiyye alaṃ pkuweṣ śaiyye wasa* 'he gave an ovicaprid, a twice-combed ovine male' (SI B Toch. 9.10^{Col} [Pinault, 1998:4]), *śānta warkāre ysañiye yok tāka* 'they sheared the sheep, golden was the fleece' (452a1^{Col}).

■From PTch **ćāwi̯ye-*, PIE **g^{w}yeh$_3$w-yo-* (see *śāw-*), and exactly equivalent to Greek *zṓ(i)on* 'animal' (Pisani, *Reale Istituto Lombardo di Scienze e Lettere* 76:29 [1942-43] *apud* VW:468; MA:23). PTch **ćāwi̯ye-* gives TchA *śāyu* (unknown animal species) regularly, though with different semantic specialization. TchB *śānta* reflects PTch **ćāwentā*, a neuter plural participle from *śāw-*, q.v., whose semantic development is paralleled particularly in Modern Greek *zōntaná*

(nt.pl.) ‘animals (especially cattle),’ a derivative of the present participle *zōnt-* ‘living.’ ►See also **śāy-/śāw-** and perhaps **ṣaiyyiśke** and **śantālye**.

ˣŚaile ~ Śaiyle (n.) ‘Śaile’ (PN in monastic and administrative records)
[Śaile, -, -//] (S BI Toch.11.10^{Col}, 12.4^{Col} [Pinault, 1998:8, 16]).

śaileyak (n.) ‘bitumen, benzoin’ (a medical ingredient)
[śaileyak, -, -//] (W pasim^{C}). ■From B(H)S *śaileyaka-*.

śaiṣṣe (nm.) ‘world; people’ (in generic contexts ‘people’ and ‘world’ may be interchangeable)
[śaiṣṣe, śaiṣṣentse, śaiṣṣe//śaiṣṣi, śaiṣṣeṃts, śaiṣṣeṃ] *śaiṣṣe tsälpastsī läklentameṃ 5* ‘to free the world from sufferings’ (224b3^{A}), *śtwerä śaiṣṣents säswe* ‘the lord of the four worlds’ (571a3^{A}), *se śaiṣṣe* [= B(H)S *jagat*] (148a4^{E}), *pelaikni [po] śaiṣṣents=ānaiwacci : ... toṃ mā tākoṃ śaiṣṣene mā ṅke tsaṅko[y] pudñäkte :* ‘unwished for laws for the whole world … [if] these did not exist in the world, the Buddha then would not arise’ (5a5/6^{C}), *ñäkcye ... śaiṣṣene* = B(H)S *svarge* (14a6^{C}), *śaiṣṣene* = B(H)S *loke* (14a7^{C}), */// śateñ wnolmi cai mā śaiṣṣe kca ynāñm yā[m]oṣ :* ‘these rich beings who have deemed no people worthy’ (24a3^{C}), *po śaiṣṣe mā ṣäṃsy[e]nträ :* ‘they counted the whole world [as] nothing’ (24a5^{C}), *trai śaiṣṣentso käṣṣi* ‘the teacher of the three worlds’ (45a4^{C}), *po śaiṣṣents[e] wewīnaṣṣoṣ* ‘honored by the whole world’ (74b1^{C}), *śaiṣṣe se* = B(H)S *janoyam* (IT-74a2$^{C?}$), *śaiṣṣentse kṣāttre tatākau* ‘he [has] become an umbrella for the world’ (K-9a6/PK-AS-7Ia6^{C}), *śaiṣṣentse śle śāmñe ñäkteccepi* = B(H)S *jagataḥ sanarāmarasya* (PK-NS-306/305^{C} [Couvreur, 1970: 177]), *ñäkcye śaiṣṣene* = B(H)S *devanikāye* (198b6^{L}); **—śaiṣṣeṣṣe*** ‘prtng to the world, worldly’: *[śaiṣṣe]ṣṣeṃ skwanma* ‘the fortunes of the world’ (14a8^{C}), *waipeccenta śaiṣṣeṣṣana* ‘worldly possessions’ (24b7^{C}).
■Like TchA *śoṣi* ‘id.’ in origin a nominalized adjective, presupposing a PTch noun **śāwi̯ä* (PIE **g^{w}yeh$_{3}$wih$_{a}$-*?). Cf. Schneider, 1941a:38, Pedersen, 1941:262, VW:487. ►See **śāy-**.

śokagār* (n.) ‘grief-room; boudoir’
[-, -, śokagār//] *tumeṃ walo ... śokagārne yopsa* ‘then the king entered into [his] boudoir’ (99a1^{C}). ■From B(H)S *śokāgāra-*.

śodhäṃ* (n.) ‘purgative’
[//śodhan(än)ta, -, -] */// [n]esäṃ mā [sātkenta] mā ṣälypenta śodhanta 16* ‘there are no medicines, neither salves nor purgatives’ (17b4^{C}). ■From B(H)S *śodhana-*.

śonaiṣṣe, ►s.v. śconiye.

ˣśontsauñe (?) (n.) ‘± urination’
[śontsauñe, -, -//] *mamauñempa rittoṣ teki weskeṃ śontsauñe* (*śontsauñe* = B(H)S *mūtra-*) (Y-3b4$^{C/L}$). ●Carling (2003b:57) reads the middle *akṣara* of this word as possibly *-ntsau-*. In this text the meanings for ‘excessive X’ are conveyed by ‘X’ in both the original Sanskrit and the Tocharian translation. If correctly identified as to meaning (‘polyuria’ by Carling) in this medical text, it is likely that in ordinary Tocharian B it was simply ‘urine’ or ‘urination’ (as B(H)S *mūtra-*); the form, an abstract noun in *-auñe*, would favor the latter. ■Etymology uncertain. (Phonologically regular would be a derivation from PIE **g^{w}ēm-s-*, an otherwise unknown derivative of **g^{w}em-* ‘come.’ The semantic derivation would be similar to that seen in English *come* ‘ejaculate.’)

ˣśopiye* (nf.) ‘solstice’ (???) (perhaps, more generally, ‘turning’)

[śopiye (?), -, śopai//] *śak-meñyantse-meṃ mante śimprāyai śopaiś ṣe-keś ysāre waltsām* ‘from the tenth of the [tenth] month to the winter solstice only once did we grind wheat’ (?) (Otani II-12a1^{Col} [Kagawa, 1915; very differently Ching and Ogihara, 2012:81]), *///asta nautareṃ 4 śopi///* (584a6$^{C?}$) [● for the allative of time, compare (• *yne)śaññai preścyaiścä* ‘up to the present time’ (149b4^{C}), *śaulantse ākeś :* ‘up to the end of life’ (520a4^{C})].

●In the Chinese calendar, which the Tocharian one follows very closely, there are two winter ‘events’ that may be preceded by the tenth day of the tenth month: ‘the beginning of winter’ (*lìdōng*), the cross-quarter day equidistant between the vernal equinox and the winter solstice (November 5th or 6th), or the ‘winter solstice’ (*dōngzhì*). The tenth day of the tenth month will precede the beginning of winter if the winter solstice is very late in the eleventh month (and then the tenth of the tenth will precede the beginning of winter by at most five days). The tenth day of the tenth month will always precede the winter solstice (which must occur in the eleventh month) but since *śimprāyai śopaiś* occurs in a monthly account, it would only be relevant to dating in the tenth month if it came on the first (or perhaps the second) day of the eleventh month (and then the tenth of the tenth would precede by nineteen or twenty days). The *ṣe-keś* suggests a longer period rather than a shorter one and thus the winter solstice for *śimprāya śopiye* rather than the beginning of winter. This meaning is rejected by Ching and Ogihara (2012) who leave the phrase untranslated. Ironically, if it is correct, they point out that the year must be 697 AD (2012:88, fn. 17), a time well within their dating of the manuscript by other criteria.

■If correctly identified as to meaning, presumably from PIE *$g^{h}eub^{h}$- (P:450), or **keuP*- (P:589-592), both of which have meanings ‘bend, turn,’ etc. Compare semantically Greek *tropḗ*, inter alia, ‘turning’ and ‘solstice’ or German *Sonnenwende*. Perhaps particularly close semantically are OCS *gъnǫti* ‘fold’ (i.e., ‘to turn back on oneself’) and Sanskrit *kubhanyú*- ‘turning around; dancing’ (Adams, 2011a). *Non liquet*.

śoliye* (nf.) ‘hearth’

[-, -, śoli//] *[mant] ... [mā-][ṣe]kaññaiṣṣai śoline tsäksenträ* ‘so they burn in the hearth of inconstancy’ (153a2 =154b4^{C}).

■(As if) from PIE **geul-u-h$_{1}$en*- [: Old Irish *gual* ‘coal,’ OHG *kolo* (m.)/*kol* (n.), Old English *col* (m.) ‘(glowing) coal’ (P:399; MA:104)], or (with Isebaert, 1978b:345, or VW, 1984:483) a derivative of **k̂eu*- ‘shine’ [: Avestan *savahī* ‘region of the east,’ Sanskrit *śvaḥ* ‘tomorrow,’ *śoṇa*- ‘red’ (P:594)]. Perhaps here too are to be put TchA *śolyme* if an instrument of torture (VW, 1984) and TchA *śolyāk* ‘companion’ if the latter is to be analyzed as *śoly* + *āk* with an original meaning of something like ‘hearth-mate’ (otherwise for *śolyāk* VW, 1976:485).

śow- (vb.) ‘?’ See ►s.v. ^{2}śāw-.

śośalñe, ►s.v. ^{1}kuk-.

śoṣ (n.) ‘pulmonary consumption, tuberculosis’

[śoṣ, śoṣantse, -//] *kāswo świtär śoṣ tsärkalle* ‘leprosy, leucodermy, tuberculosis, hemorrhage’ (ST-b5/IT-305^{C}). ■From B(H)S *śoṣa*-.

śau-, ►śāy-.

śauk-, ►[1]kuk-.

śaumo (nm.) ‘person, man’ [with the same ambiguity as in English] (often as opposed to the gods)

[śaumo, śaumontse, śaumoṃ//śāmna, śāmnaṃts, śāmna] *[papā]lau śāmnāṃts k„se poyśintse ptänmā śariräcc[e] p[attin] yamäṣäṃ* ‘praised by men [is he] who builds stupas or a relic-holding *pattin* for the Buddha’ (257a2[A]), *[ja]m[bu]dvipṣeṃ śāmnaṃtsä naumye y[s]ā[ṣṣe]* ‘the golden jewel of the peoples of India’ (217a4[E/C]), *94 śaul attsaik totka śāmnaṃts ñke wrīyeṣṣe pältakwä atyaṃts a[k]entasa* **:** ‘the life of men is now very short [like] a drop of dew on the tips of grasses’ (3b3[C]), *śāmnaṃts* = B(H)S *puruṣa-* (22a3[C]), *śāmnane* = B(H)S *nara-* (30b4[C]), *ñakti śāmna tsälpāre piś toṃ cmelameṃ* ‘the gods freed men from these five births’ (30b8[C]), *māka plyawāre ñakti śāmna* ‘greatly did gods and men bewail [their fate]’ (45a3[C]), *śāmna caimp skente mā yakṣī* ‘these are men, not *yakṣa*s’ (85a3/4[C]), *t[e]-yäknesa śaumo sraukaṃ* ‘in this way the person will die’ (163a2[C]), *śāmna[ts]* = B(H)S *manuṣyāṇām* (306a4[C]), *śaumoṃ ainakeṃ* = B(H)S *puru ṣādhama-* (308a3[C]), *ñakti śāmna lāñc amācänta sārthavā[h]i* ‘gods, men, kings, ministers, merchants’ (408a5[C]), *palskossu śaumo* ‘thoughtful person’ (K-8a4/PK-AS-7Ha4[C]); **—śaumoṣṣe** ‘prtng to a person’: *krent śaumoṣṣe naumyempa eṣe* ‘together with the jewel of a good jewel person’ (PK-AS-17.3b2[C] [Couvreur, 1954c:84]); **—śamnāṣṣe*** ‘prtng to people’: *larona waipeccenta ṣañ śamnāṣ[ṣeṃts]* ‘the precious possessions of his own people’ (46b4[C] [Thomas, 1983:218]).

■TchA *śom* ‘boy’ and B *śaumo* reflect PTch **ćāumo*, a derivative of *śāw-* ‘live,’ q.v., more particularly a deverbal adjective in *-mo* as *ynamo* ‘going,’ *cämpamo* ‘able,’ etc. (Sieg, Siegling, and Schulze, 1931:14, VW:486). The TchA meaning is secondary. ►See also **śāw-**, **śamaśke**, **śāmñe**, **yśāmna**, **śaul**, and **ṣañ-śaumo**.

śaul (nnt.) ‘life’

[śaul, śaulantse, śaul//śaulanma, śaulanmaṃts, śaulanma] *k[e]ry[eṃ] kāñmeṃ spänteṃnträ onwañ̈e śaul* ‘they laugh, play, and believe life [to be] immortal’ (2b2[C]), *śaul ... śaulanma*, both = B(H)S *āyuṣ* (3a4[C]), *śaul śāmnaṃts* ‘the life of men’ (3a6[C]), *śaultsa* ‘for life’ [as a measure of time, = *śaulu-wärñai*] (5a3[C]), *śaul ñi lāre päst rinaṣle* **:** ‘my dear life [is] to be completely renounced’ (25a8[C]), *ñi śaul kektseñe* ‘my life and body’ (46a4[C]), *nraintane cmenträ solmeṃ omte śaul śāyeṃ* ‘[if] they are [re]born in hells, they will live there [their] whole life’ (K-2b4/PK-AS-7Bb4[C]), *tāṣtär* [sic] *pelaikne śaulanmasa käryau se* ‘the law is established; it [has been] bought by lives’ (G-Su1[Col]); **—śaulaṣṣe** ‘prtng to life’: *śaulaṣṣe meske* ‘the juncture of life’ (372a1[C]), *[śau]l[aṣ]ṣai proskai* ‘the fear of life’ (511b2[L]); **—śaulanmaṣṣe** ‘prtng to lives’: *śaulanmaṣṣe pitosa* (204a3[C]); **—śaulassu** ‘life-possessing, reverend’ (used as an honorific for Buddhist monks and other dignitaries—a calque on B(H)S *āyuṣmat*): **:** *śaulasw Ānande yopsa rīne* ‘the worthy Ānanda entered the city’ (23b3[C]), *śaulassu nesy āñme tākaṃ-ne* ‘[if] anyone has the desire to be revered’ (M-3b7/PK-AS-8Cb7[C]); **—ˣśaulatstse** ‘having life’ (THT-1680b3[?]); **—śaula-preñca*** ‘life-bearing’: */// śaula-preñcai sauśka* [lege: *soṃśka*] ‘O life-bearing son!’ (83a4[C]); **—śaul(u)-wärñai** ‘life-long, for [one’s] whole life’: **:** *papāṣṣo[rñ=ā]str[e] cwi [paṣṣa]lle śaul-wa[r]ñ[ai] 7* ‘moral behavior [is] to be practiced his whole life long’ (14a4[C]), *[:*

u]pāsakeṃ ñäś peńsa śaul-warñai saim ne[stsiśco ñi :] ‘take me [as] a laybrother to be my life-long refuge’ (48b3^{C}), *sanai ṣaryompa śāyau karttse[ś] śaulu-wärñai* ‘I will live well with one love for my whole life’ (496a3/4^{L}); **—śaultsa warñai** ‘id.’ (12a2^{C}).

■TchA *śol* and B *śaul* reflect PTch **ćāwl*, a nominal derivative of *śāw-*, q.v. (As if) from PIE **ĝyeh$_{3}$w-l(o)-* (nt.).

śka$^{L\text{-}Col}$ (directional adverb) ‘hither, close by’; (emphasizing particle) ‘indeed, immediately; also’

se śka klāte (579a2^{C}), *ñiś ṣesketstse [ne]sau śka yatsi arkañ mā ṣ campau makte ka ṣ preke karsar śka kamp* ‘I am alone; I cannot go immediately because of my vow (?); thou thyself [should] know the time and come immediately [or hither]’ (331b2/3^{L}), *te śka pasāt tam śka pasāt* • ‘take this hither, take that hither’ (331b4^{L}), *bauddheṃ siddhānmpa śka kantanoy[t]ä[r] ///* (429a3^{L}), *śka śem* (434a2^{Col}), *śka plāwa* ‘send [them] immediately’[or ‘… hither’] (492a2^{Col}), *śka lyuwāsta* ‘thou didst send them immediately’ [or ‘… hither’] (493a1^{Col}), *mäkte Samantatir sańkrām pikwalañe śka anās erkatte ṣe-ñ* ‘as my monastery S. was for many years miserable and detestable’ (PK-DAM.507a2^{Col} [Pinault, 1984:24]), *śak ṣukne ṣe ṣarmire śka śe[m]* ‘on the seventeenth one novice came hither’ (G-Su25C^{Col}), *Prajñāwarme śke* [sic] *śem* (G-Qm10^{Col}).

●The meaning is uncertain. With verbs of motion it would seem natural to translate by ‘hither’ or ‘close to’ or the like (see Winter, 1984b) but there are cases (such as PK-DAM.507a2) where such a meaning seems most unlikely and the traditionally ascribed meaning (some kind of intensifier) seems more reasonable. It is only to be found in late texts and then only in texts from the Turpan Basin (Peyrot, 2008:161).

■Etymology unknown. Winter (1984b) offers no etymology for B *śka* and takes TchA *śkā* to be the perlative of the same noun from which *śkaṃ* ‘and’ is the locative. The underlying noun would be something like ‘(proper) sequence’ and be related to Latin *decus*. On the other hand one could also suppose that either *śka* or *śkā* or both were borrowed from Khotanese *śka* of similar meaning. ►See also **śä.**

śkante (~ śikante) (adj.) ‘tenth’

[m: śkante, -, śkañce//] [f: śkañca, -, śkañcai//] *śkänte toṃ skwänmane* ‘the tenth in these good fortunes’ (128a4^{E}), *yakwe pikulne śkañce meṃne* ‘in the tenth month of the horse year’ (G-Su34.1^{Col}), *śkañce avastne* ‘at the tenth stage’ (PK-AS7Ma4^{C} [CEToM]),, *śikañce* (SHT-1656 [Malzahn, 2007b]); **—ˣśkänte-wäte** ‘twelfth’ (H.149.129b5 [!]); **—śkante-piṅkte*** ‘fifteenth’: *śkäñce-piṅkce kauṃ* ‘on the fifteenth day’ (37a1^{C}); **—śkante-ñunte** ‘nineteenth.’ ■A derivative of *śak*, q.v. From PIE **dekm̥tó-* (MA:403).

śkanno (or **śkanto***?) (n.) ‘tithe’ (??)

[-, -, śkanno//] *///māyā • etsuwai śkannomeṃ* • [or *śkantomeṃ*?] (531b3^{C}). ●The Sanskrit word which this phrase translates is lost in a lacuna. ●/■In *śkanto*, do we have a feminine derivative of *śkante* ‘tenth’ in the same way we have *wato* ‘again’ from *wate* ‘second’? It may be of relevance that the unknown Sanskrit word to which *śkanto* is a gloss has a root final *-m-* (cf. Sanskrit *daśamá-* ‘tenth’).

śka-maiyya (n.) ‘one possessing ten-powers’ (epithet of the Buddha)

[śka-maiyya, śka-maiyyantse, śka-maiyyai ~ śika-maiyya^{L}//] *ci winäskau śkä-*

maiyyai ‘I honor thee, the ten-powered one’ [or: ‘… O ten-powered one!’] (252a3[A]), *śka-maiyyantse yarke* ‘the praise of the ten-powered one’ (405a1[C]), *Kauṇḍinye śka-maiyya käṣṣī śaiṣṣentse* ‘K., the ten-powered teacher of the world’ (AMB-a1/PK-NS-32[C]). ■A compound of *śak* + *maiyya*, qq.v. A calque on B(H)S *daśabala-*.

śkār (distributive numeral) ‘by ten’

śkar śkār ṣaṃṣtär ‘it is counted ten by ten’ (41a8[C]). ■From *śak* ‘ten,’ q.v., + the distributive suffix *-ār*.

śke (G-Qm10[Col]), ►śka.

śkwarya (nf.) ‘(creeping) tendril; creeper, liana’

[śkwarya, -, śkwaryai//] *śkwaryai* = B(H)S *latāṃ* (11a5[C]), *enenmeṃ sā$_u$ tsäṅkausa śkwarya tākaṃ [:]* ‘[if] he is like a liana that has arisen from within’ [= B(H)S *latā*] (11a8[C]). ■Etymology unknown. For a suggestion, see VW (482) who attaches it to Sanskrit *sájati* ‘adhere,’ etc.

śkwaśko (n.) ‘barberry (*Berberis aristata* DC, aka *B. asiatica* Roxb. ex DC)’

[śkwaśko, -, //] In lists of medical ingredients, e.g., 500a6[C] (= B(H)S *dārvī-*, Khotanese *ysālva*). ●For the semantic identification, see Maue (1990). ■Etymology unknown.

-śc dative ending/postposition.

■Just as the PTch perlative plural **-ns-ā* was re-analyzed as **-n-sā* when the simplification of final **-ns* left the non-perlative plural ending *-n* (Klingenschmitt, 1975:156), so the dative plural **-ns-cä* was re-analyzed as *-n-scä* (or already **-n-ścä*). Again, just as with the reshaped **-sā*, the reshaped **-ścä* was then added to singular and dual forms as well. The **-cä* of Proto-Tocharian **-ns-cä* reflects the same *-de* postposed to an accusative as seen in Greek *oîkónde* ‘to the house’ or *Athēnaze* [= *Athēnas-de*] ‘towards Athens’ or the Avestan *vaēsmanda* ‘towards the dwelling.’

ścakate (n.) ‘?’

[ścakate, -, -//] In a list of medical ingredients (P-2a6[C]).

[×]ścale (adj.) ‘sour’ (??)

[m: ścale, -, -//] [f: // ścalona, -, -] *///spare ścale malkwer yokale ///* ‘… *ścale* milk is to be drunk’ (505a5[C/L]). ●On very slender grounds Broomhead (1962) assigns ‘sour’ as the meaning of this word. ■Etymology unknown.

[ś(c)änm- [does not exist], ►**śänm-**.]

ścīre (adj.) ‘hard; harsh (of words), rough, crude’

[m: ścīre, -, ścireṃ//ścireñ, -, ścirenäṃ f: //ścirona, -, ścirona] *ṣcīre* [sic] *papāṣṣorñe* ‘harsh behavior’ (341a5[A]), *auntsante-ne ścīre makästsi* ‘they began to chase him hard’ (88a2[C]), *ścirona rekaunasa skärrāmane* ‘scolding with harsh words’ (85b5/6[C]), *kerteṃ yamamtär ścirona ṣñārä* ‘we will make our own sharp swords’ (404a5[C]), *ścireñ kektseñtsa* ‘harsh/raw of body’ (K-7b4/PK-AS-7Gb4[C]), *śireṃ yepesa* ‘with a sharp knife’ (M-2a3/PK-AS-8Ba3[C]), *kwaräṣ raiweṃ sticce yamaṣṣäṃ śireṃ prakreṃ tesa wärñai* ‘it causes a stool sluggish and slow, hard and strong’ (ST-a2/IT-305[C]).

■From PTch **scārēn-*, (as if) from PIE **sterh$_1$-eh$_1$-en-* [: Greek *stereós* ‘solid, firm, strong,’ TchA *ṣtare* ‘effort’ (< **storo-*), Old Norse *starr* ‘stiff, rigid, hard,’ Old Norse *stara*, Old English *starian*, OHG *starēn* ‘stare (at),’ Old Prussian

stūrnawiskan ‘earnestness,’ Russian *starátьsja* ‘exert oneself, strive,’ etc. (P:1022-1023; MA:547; LIV:597ff.; Cheung, 2006:365-366; Beekes, 2010: 1401)] (Pedersen, 1925:38, also VW:482, though differing in details).

ścirye (n.[f.pl.]) ‘star’

[ściriye-, -, -//ściri, ściriṃts, ściriṃ] /// *[k]auṃ meñe ściri po ṣp* /// ‘sun, moon, and all the stars’ (45b7^{C}), *ścir[i]nts[o] ramt lyelykuwa 13* ‘illuminated as by the stars’ (73b1/2^{C}), *ścirye ram no lyukemo* ‘gleaming/shining like a star’ (74a1^{C}), *yaṣine meñantse ściriṃts läktsauña* ‘the light of the moon and stars in the night’ (154b2^{C}), *nano tapakiṣṣe yerpesa tarya śiriṃ lkāṣṣiṃ* /// ‘again may he see three stars by means of the mirror-orb’ (IT-10a4$^{C/L}$).

●The nominative plural *ściri* (rather than the expected **ściriñ*) reflects the analogical influence of both *kauñi* ‘days, suns’ and *meñi* ‘moons, months.’

■TchA *śre** (nom. pl. *śreñ*) and B *ścirye* reflect a PTch **scär-ije̯*. The obvious relationship of this Tocharian pair with Greek *astḗr*, Hittite *hastēr-*, Sanskrit (instr. pl.) *stṛ́bhiḥ*, (nom. pl. m.) *tāraḥ*, Old Irish *ser* [*hapax legomenon*], Breton *sterenn*, Welsh *seren* (pl. *ser*), Gothic *staírno*, Latin *stēlla* (< earlier **stērlā-*), etc., all ‘star,’ Old Irish *sell* ‘iris’ (< Latin *stēlla* (< earlier **stērlo-*) (P:1027-1028; MA:543; de Vaan, 2008:585; Beekes, 2010:157) would seem evident (Feist, 1913:268, VW:489); Armenian *astł* (< earlier **astelna-*) ‘star’ reflects a byform ending in **-l-*. All are from a PIE **$h_2h_xstēr$ ~ *$h_2h_xstēl$* ‘star’ with different reductions of the complex word initial cluster. The word is a originally a *nomen agentis* derived from **h_2eh_x-s-* ‘burn’ (cf. Latin *āra* ‘sacrificial fireplace, fire-alter,’ Hittite *hassa-* ‘fire-place, hearth, fire-altar’ from **h_2eh_x-s-eh_a-*; an unenlarged **h_2eh_x-* persists in Palaic *hā-* ‘be hot’) presumably meaning ‘± ember’ (the same semantic development is repeated in the history of Albanian where Albanian *yll* ‘star’ reflects PIE **$h_1$usli-* ‘ember’ preserved in Old English *ysl(e)* ‘ember’ (Adams, 1995:207-211 [also Huld, 1983, Krogmann, 1936]; cf. MA:543) and in the usual Old Irish word for ‘star,’ *rétglu*, from **rentu-g^{h}lusōn* ‘glowing thing’). ►See also **astare**.

śceścamor, ►s.v. käly-.

ścono$^{E\text{-}C}$ **~ śconiye**^{C} (n.) ‘enmity, hate, hatred’

[ścono ~ śconiye, -, śconai//-, -, śconaṃ] *$k_u$temeṃ ścono* ‘from whence [comes] hatred?’ (IT-809b1^{E}), *somo śconaimeṃ : wnolme sla[ṅktär kleśanmats]* /// ‘it alone pulls the being out of the enmity of the *kleśa*s’ (29b1^{C}), *wer ścon= arṣāklaine* ‘hate and enmity toward the snake’ (42a5^{C}), *ścono mā kauṣn aknātsaṃñ[e]* ‘enmity does not kill ignorance’ (A-2a3/PK-AS-6Ca3^{C}), *mā wer śono wṣi-ñä* ‘may hatred and enmity not dwell with me’ (S-4b3/PK-AS-4Ab3^{C}); **—śconaitstse** ‘having enmity’ (518b5^{C}); **—śconaiṣṣe*** ‘prtng to enmity’: *śonaiṣṣe* [sic] *wse nekasta :* ‘thou didst destroy the poison of enmity’ (204b3/4^{C}).

■(As if) from PIE **steudnih$_1$en-* ‘coldness’[: OCS *studъ* ‘cold,’ and other more distant cognates without the **-d-* (P:1035)] (VW:483; Beekes, 2010:1414 with doubts). The semantic development **‘coldness’ > ‘enmity’ seems unexceptional. ►See also **ośonai**.

ścmoññaṃ (nf.) ‘place; basis, foundation’

[ścmoññaṃ, -, ścmoññai//-, -, ścomañ̃ñaṃ] *ymentse śmoññaṃ[ne]* = B(H)S *upasthāna-* (10b8^{C}), *ścmoññaṃ aiśamñentse* ‘the place/basis of wisdom’ (73b3^{C}),

kᵤse mā kalloy ce-yknesa ymetse śmoṃññai ‘whoever may not achieve in this way the basis of consciousness’ (278b1[C]), *kwīpe-onmiṣṣeṃ pwārasa tsaksau śmoññai śaulaṣṣai* ‘with the fires of shame and remorse I burn the reverend place’ (TEB-64-10/IT-5[C/L]); *śtwer imentse ścomoññaṃ* ‘the four bases of memory’ (IT-9a3[C]); **—ścmoññaṣṣe** ‘prtng to a basis’: *[: yme]ntse śmoññaṣṣeṃ śtwer pekwentsa wawārpaṣ :* ‘having put on the four rings of the basis of consciousness’ (244a3[C]), *ymentse śmoñaṣṣe [pekwe]* ‘the ring of the basis of consciousness’ (TEB-58-13/SI P/1b[C]).

■Cognate with TchA *śmoññe* with the same meaning (Winter, at least, considers the TchA to be a borrowing from B [1961:277]). A derivative of *stäm-*, q.v. (Sieg, Siegling, and Schulze, 1931:11, VW:483-484). (As if) from PIE **stem-ūnyeh$_a$-*. Hilmarsson (1986a:45) would take this word from a PTch **scämewǫ>* (pret. part. m. nom. sg.) + *-ñña*, which works phonologically but is morphologically difficult in that the attested preterite participle is *stmau* (or causative *śceśc(ä)mu-*).

śtana(-) ‘?’

In a medical formula (497a3[C]).

śtarte (adj.) ‘fourth’

[m: śtarte, śtärcepi, śtarce//] [f: śtarca, -, -//] *meñe śtarte* ‘the fourth month’ (484a4[Col]), *śak kṣuṃntsa • śtarce meṃmne* ‘in the tenth regnal year, in the fourth month’ (LP-1a6[Col]), *śtarce-kaunaṣṣepi kapilletse sātke* ‘a remedy for the fourth day fever’ (P-1b1[C]).

■Derived from *śtwer*, q.v. (as if) from PIE **k^{w}eturtó-* [: Sanskrit *caturthá-* or Latvian *ceturtais*, more distantly Greek *tétartos* (Boeotian *pétartos*), Latin *quārtus* (< **quatwurto-*), Lithuanian *ketviřtas*, OHG *fiordo*, Old English *fēorða*, etc. (P:643; MA:401; Beekes, 2010:1472)] (Meillet, 1911-12:287, VW:489, Winter, 1991:136, with differing details).

śtorwe* (n.) ‘?’

[m: -, -, śtorwe//] [f:// śtorwona, -, -,] *kᵤce cai śtorweś no kärkänamoñ* // ‘when these [who are] thieves for the *śtorweś* (BM1-b6/Or.8212/163a6[A] [Broomhead]), *ette lyowwa śtorwonā rākṣātsānāseṃ* ‘he sent away those things/people pertaining to the *śtorwe*s and female demons’ (BM-1a4/Or.8212/163a4[A] [Broomhead]), *rakṣatsana śtorwona* ‘female demons and *śtorwe*s’ (IT-305[C]). ●/■Refers to some malevolent being; etymology unknown.

ˣśtvārka, ►śtwārka.

ˣśtwarātse (adj.) ‘fourfold’

[m: śtwarātse, -, -//] [f: -, -, śtwarātsai//śtwarātsana, -, -] *śtwarātsai ytā[ri]* ‘the fourfold way’/// (153a6[C]). ■Derived from **śtwer**, q.v.

śtwāra, ►s.v. śtwer.

śtwārka (number) ‘forty’

śtwārka wṣeññaṃne wsaskeṃ ‘they dwell in forty places’ (45b4[C]); **—śtwārka-yṣiṣṣe** ‘of forty nights’: */// [sa]ṅkameṃ śtvārka-yṣiṣṣe plāki yaskaskemar parna simtsa yatsi ///* ‘from the community I ask permission to go outside the border for forty nights’ (IT-139b5[C/L]); **—śtwārka-tmane** ‘400,000’ (252b2[A]). ■A derivative of *śtwer*, q.v., early PTch **ćätwerkā*. Cf. TchA *śtwarāk* and Winter, 1991: 118-119. ►See the discussion at *täryāka*.

śtwer (number) ‘four’

[m: śtwer] [f: śtwāra] *[śtwe]r* = B(H)S *catvāro* (173a7[C]), *śwer meñantse-ne* ‘on the fourth of the month’ (433a15[Col]), *ikäṃ-śwerne* ‘on the twenty-fourth [day]’ (G-Su7[Col]), *śtwer meñtsa* = B(H)S *cāturmāsikā* ‘occurring every fourth month’ (IT-246a2[C/L]), *śtwāra* = B(H)S *catasro* (IT-74b1[C?]), *śtwer oksaiṃ śtwer te parra ptārka* ‘four, oxen four, let it pass’ (LP-2a1.1[Col]); **—śtwarā-y(ä)kne** ‘fourfold’: */// śtwarā-yäkne welyñe ñiś weñim* ‘I may not say the fourfold saying’ (S-2a4/PK-AS-5Aa4[C]); **—śtwāra-känte** ‘400’: *śwāra-känte pik[wala]* ‘400 years’ (429a1[L]); **—śtwār-(y)ältse ~ śtwārse** ‘4,000.’

■TchA *śtwar* and B *śtwer* reflect a putative PTch **ćätwerä* from PIE **k^{w}etwores* [: Sanskrit *catvā́ras* (m.), Avestan *čaθwārō*, Armenian *čork‘*, Homeric Greek *téssares* (Attic *téttares*), Latin *quattuor*, Old Irish *cethair*, Gothic *fidwor*, Lithuanian *keturì*, OCS *četyre* (m.), etc. (P:642-643; MA:401; de Vaan, 2008: 505-506)] (Smith, 1910:16-7, VW:489, Winter, 1991:106-107). The B feminine represents an analogical (early) PTch **ćätwerā* (replacing the very irregular PIE **k^{w}etes(o)r-*). ►See also **śtwārka**, **śtarte**, **śtwarātse**, **śtwerār**, and **śtwerpew**.

śtwerār (distributive) ‘by fours’

K. T. Schmidt, 1985:766, fn. 12 (*śwerār*). ■From *śtwer* ‘four,’ q.v., + the distributive suffix *-ār*. One might have expected **śtwarār* with *ā*-umlaut.

Śtweruṃ(-) (n.) ‘Śtweruṃ(-)’ (PN)

[Śtweruṃ(-), -, -//] ‖ *ce āṅk Śtweruṃ·ä paiykāte* ‖ ‘this *aṅga* has Ś. written’ (IT-12b8[C]).

śtwer-pew* (n.) ‘animal’ or (adj.) ‘four-footed’ (?)

[-, -, śtwer-pewä//] • *lyakäṃ kr[au]pträ* • *snai-pewaṃ* • *wi-pewaṃ* • *śtwer-pewaṃ* • *makā-pewaṃ* • ‘he gathers the thieves, the footless, the two-footed, the four-footed, the many-footed’ (IT-127b3[C]). ■(As if) from PIE **k^{w}etwor-podwont-* ‘four-footed’ (MA:23).

śnāsk-, ►ś(ä)nāsk-.

ˣśpāl* (n.) ‘head’

[//-, -, śpāla] *ścire śpāla prerentsa* • *śtamane ykākä kwe///* ‘still striking/splitting (?) roughly [their] heads with arrows … ’ (THT-2247a5[E]). ●While this is the normal word for ‘head’ in TchA, it has largely been replaced by *āśce* in TchB.

■With TchA *śpāl* ‘head’ from PTch **ćäpāl(ä)* from PIE **g^{h}eb^{h}-(e)l-* ‘head [: Greek *kephalḗ* ‘head,’ Gothic *gibla* ‘gable, pinnacle,’ OHG *gibil* (m.) ‘gable,’ *gebal* (m.) ‘cranium, head,’ Old Norse *gafle* (m.) ‘gableside, point of an island’ (P:423; MA:260)] (Schulze, 1923, VW:488). VW cogently suggests **g^{h}eb^{h}ōl* (a nominative singular) as the preform of PTch **ćäpāl(ä)*. Alternatively one might reconstruct with Lubotsky (1988:142) **g^{h}éb^{h}ḫ$_{a}$l-om* (Tch) ~ **g^{h}eb^{h}ḫ$_{a}$l-éh$_{a}$-* (Greek [cf. Beekes, 2010:683]). ►See also *śpālu*, *śpālmeṃ* and *śpālmäññe*.

śpālaññe* (adj.) ‘prtng to the head’ (?)

[m: -, -, śpālaññe//] *Jñānakupte śpālaññe m///* (G-Su11[Col]). ●Presumably a derivative of *śpāl*, q.v.

śpālu* (adj.) ‘superior, excellent’

[//śpaluweś[Col] < (śpaluweñc*), śpaluwentaṃts, -] *śpaluwentats ywa///* (91b2[C]). ■A derivative (PIE **-went-*) from *śpāl*, q.v.

śpālmäññe (n.) ‘excellence’
[śpālmäññe, -, śpālmäññe//] *t[e]-mant vipāk spārttässine cetaṃtse śpalmäññe ste* (200a5$^{C/L}$), *///·k·ts·* [possibly a genitive] *śpalmañesa yaṃ* (185b2^{L}). ■From *śpālmeṃ*, q.v.

śpālmeṃ ([indeclinable] adj.) ‘superior, excellent; best’
śpālmeṃ ślokanma ‘excellent strophes’ (5b7^{C}), = B(H)S *uttama-* (20b1^{C}), = B(H)S *agra-* (30b4^{C}), *14 pälskoṣṣi śpālmeṃ ckenta* ‘excellent rivers of thought’ (73b4=75b1^{C}), *śpālmeṃ śaumoṃno* = B(H)S *utta[mapuruṣam]* (308a4^{C}), = B(H)S *śreṣṭha-* (308b1^{C}), *posa śpālmeṃ yarke* ‘most excellent honor’ (358b4^{C}), *śpālmeṃ aiśeñca* = Pali *paroparajña-* (547a5^{C}), *weñentänne posa śpālmeṃ* ‘the best among the intercessors’ (K-3b1/PK-AS-7Cb1^{C}), *yasarsa saitsi śpālmeṃ* ‘to stanch well the blood’ (P-2a4^{C}), *wi-ppewänne kṣattaryi śpālmeṃ* ‘the kshatriyas [are] the best of two-footed [beings]’ (PK-AS-16.2a1^{C} [Pinault, 1989:154]), *śpālmeṃ tsārane* ‘in an excellent monastery’ (421.1b^{L}); **—śpalmeṃtse*** ‘excellent’: *pernerñempa śpalmeṃñce* ‘with excellent glory’ (205a4$^{E/C}$). ■In origin an ablative of *śpāl* ‘head,’ q.v. ►See also **śpāl**, **śpālu** and **śpālmäññe**.

śmaśānike (n.[m.sg.]) ‘one who frequents cemeteries, cremation grounds’
[śmaśānike, śmaśānikentse, -//] (559 passim^{C}); **—śmaśānikäññe*** ‘the frequenting of cemeteries (PK-NS-55a2^{C} [CEToM]). ■From B(H)S *śmaśānika-*.

śmalyñe, ►s.v. käm-.

śmā(·)n- (n.) ‘?’
/// [s]w[a]rauññe śmā(·)·n· papeku/// (163b4^{C}).

śmur, ►smur.

śmoññā, ►ścmoññā.

śraddhatāk* (n.[m.sg.]) ‘a donor at the ceremony honoring deceased relatives’
[-, -, śraddhatāk//] (292a3^{C}, 412b2^{C}). ■B(H)S *śraddhadāka-*.

ˣśraddhiye* (adj.) ‘trustworthy’
[f. śraddhiya, -, -//] */// śraddhiya u[pāsakāñca] ///* ‘trustworthy female lay follower’ [= B(H)S *śrādeyavacanopāsikā-*] (IT-1084a2$^{?}$ [cf. Ogihara, 2011:112-113]). ■From either B(H)S *śraddheya-* or, via some Prakrit, *śraddhita-* (Hirotoshi, 2011:113).

śraddhauññe* (n.) ‘belief, faith’
[-, śraddhauñentse, śraddhauñe//] (S-7b5/PK-AS-5Db5^{C}, 200a3$^{C/L}$). **—śraddhauññeṣṣe** ‘prtng to belief or faith’: (600a2^{C}). ■A derivative of *śrāddhe*, q.v.

śraddhavārgṣe* (adj.) ‘pertaining to the *śraddhavarga*’
[m: -, -, śraddhavārgṣe//] (S-3b4^{C}). ■From an assumed TchB **Śraddhavārg* from B(H)S *śraddhavarga-*.

Śramaṇavārg* (n.) ‘Śramaṇavarga’ (the eleventh chapter of the Udānavarga)
[-, Śramaṇavārgäntse, Śramaṇavārg//] (S-3b6^{C}). ■From B(H)S *śramaṇavarga-*.

śrāṃ* (n.) ‘refuge’
[-, -, śrāṃ//-, -, śrān(än)ta] *soy mañīye yamäṣeñca rekisa **:** śana al[e]cce śrān* (128a3^{E}), *50 pācer saim-wästa śrāṃ yā[tä]ssi epastyu **:*** (244b2^{C}). ●A variant of *śarāṃ*, q.v. ■From B(H)S *śaraṇa-*.

śrāddhe (adj.) ‘believing, pious;’ (n.) ‘believer’
[m: śrāddhe, -, śrāddheṃ//śraddheñ, śraddhenäṃts, -] *śraddhe[näts n]auske kälāṣn arañcne* ‘he brings to the believers a depression in [their] hearts’ (15b1=

17b2/3^{C}), *12 kameṃ śr[a]ddh[e]ño Śrāvasti-riṣṣi upāsaki* ‘there came believers and laybrothers from Ś.’ (17a3^{C}), *śrāddhe tākoy ślek [k]wipassu* **:** *āyor aiṣṣeñca* ‘he must be believing/a believer, likewise modest and a giver of gifts’ (23a4^{C}), *śrāddheṃ aśrāddheṃśc* ‘to the believer and the unbeliever’ (337b2^{C}). ■From B(H)S *śraddha-* (cf. TchA *śrāddhe*). ►See also **śraddhiye**, **śraddhauññe**, and **aśrāddhe**.

śrāy (adj.[pl.]) ‘± old [of people]’ or (adj. [pl.]) ‘prtng to adult male, virile (?)’ or (nm.) ‘adult male’

[//śrāy, śrānäṃts, śrānäṃ] */// kausa-ñ śrānäṃ wetāntäṃ 63* ‘he killed for me the fighting men/virile warriors/old warriors’ (22a1^{C}), **:** *śrāy wetāñco etri.///* ‘fighting men/virile warriors/old warriors and heroes’ (47a8^{C}), */// mā su mäsketär śrānäts* ‘it [uterine cancer] does not occur for adult men/old people’ (IT-306b3^{C} [cf. Carling 2003a:84-85]), *cai ñwai-riṣi śrāy* [followed by a list of names] ‘these [are] the adult men/old men of New City’ (SI B Toch./12a1^{Col} [Pinault, 1998:16-18]), *cai ostuwāsi śrāy* [list of names] ‘these [are] the adult men/old men of the houses’ (ibid.a5^{Col}).

●It is difficult to be absolutely sure of the exact meaning of this word or, indeed, of its part of speech. The preponderance of evidence does suggest ‘adult male’ whether as adjective or noun (see Carling’s discussion). The nominative plural is underlyingly *śrā-i* and, save for the place of the accent, its relationship with the oblique forms is the same as between nom. *sañi*, acc. *sananäṃ* ‘enemies’ where the *-n* of the accusative plural ending was taken as a stem and the accusative ending added again.

■Whatever the exact meaning, it surely reflects a derivative of PIE **ĝer(h$_a$)-* ‘grow older’ [: Greek *geront-*, Sanskrit *járant-* ‘old man’ (P:390-391; MA: 248, 409), more s.v. *kwär-*]. We might suggest putative PIE **ĝerḫ$_a$wes*, **ĝerḫ$_a$wn̥s*, an ablaut variant of the **ĝreh$_a$-w-* seen in Greek *graũs* ‘old woman’ and Albanian *grua* ‘woman, wife.’ Less likely is VW’s connection (488) with **ster-* (cf. Latin *strēnuus*). ►See also possibly **kwär-**.

Śrāvasti* (n.) ‘Śrāvastī’ (PN of capital of Kosala)

[Śrāvasti, -, Śrāvasti//] (337a4^{C}).

śrāwaṃ, ►śāwaṃ.

śrigupti* (n.) ‘refuge’

[-, -, śrigupti//] *cine yāmu śrigupti* ‘one who has taken refuge in thee’ (TEB-64-12/IT-5$^{C/L}$). ■From B(H)S *śrīgupti-*.

[1]Śrīñäkte (n.) ‘Śrī, (the goddess) Fortuna’

[Śrīñäkte, Śrīñäktentse, Śrīñäkt[e]//] (14a8^{C}). ■See next entry.

[2]śrīṃñäkte* (n.) a meter/tune of unknown syllabification and rhythm

[-, -, śrīṃñäkte//] (516a3^{C}). ■A compound of *śrī-* (< B(H)S *śrī-*) and *ñakte*, q.v.

Śrīsaṃbhave (n.) ‘Śrīsambhava’ (PN)

[Śrīsaṃbhave, -, Śrīmbhaveṃ//] (74b2^{C}, Qumtura 34-g4$^{C/Col}$ [Pinault, 1993-94: 175]).

Śrutavārg* (n.) ‘Śrutavarga’ (a chapter of the Udānavarga)

[-, -, Śrutavārg//] (S-5b3/PK-AS-5Bb3^{C}). ■From B(H)S *śrutavarga-*.

śruti (n.) ‘(sacred) story’

[śruti, -, -//] *śruti* = B(H)S *itivr̥ttaka-* (547a6^{C}). ■From B(H)S *śruti-*.

Śreṣṭake* (n.) ‘Śreṣṭhaka’ (PN of a rich merchant)
[-, -, Śreṣṭhakeṃ//] (22a6[C]).

ˣŚreṣṭi (n.) ‘Śreṣṭi’ (PN of a buddha)
[Śreṣṭi, -, -//] (IT-128b2[C]).

śreṣṭhi (n.) ‘(chief) merchant, distinguished man’
[śreṣṭhi, śreṣṭhintse, śreṣṭhiṃ//] (375a4[L]). ■From B(H)S *śreṣṭhin-*.

śro-kanti* (n.) a kind of bread
[-, -, śro-kanti//] *śro-kant[i]ś yikṣye* ‘flour for *śro-kanti* (433a16[Col]). ■A compound of *śro*, presumably the combining for of *śari* ‘kid,’ q.v., and *kanti* ‘± bread,’ q.v., thus literally ‘kid-bread.’

ˣ-śrotañ̃ñe (adj.) ‘prtng to goat-kids’
Only attested in the compounds *alaṃ-śrotañ̃ñe* ‘prtng to a male kid’ and *klaiṃ-śrotañ̃ñe* ‘prtng to a female kid’ s.v. *āl* and *klīye* (wooden tablet, Room 352, Hermitage Museum [Pinault, 1998b:12]). A derivative of **śari** ‘id,’ q.v.

Ślacaṃndre (n.) ‘Śīlacandra’ (PN of a monastic official)
[Ślacaṃndre, -, -//] *sankästere Ślacaṃndre śa[rsa]* ‘the monastery-leader Ś. knows [it]’ (433a3[Col]).

ˣŚlawarme (n.) ‘Śīlavarma’ (PN of a monk)
[Ślawarme, -, -//] (Otani II 12a3[Col] [Ching and Ogihara, 2012:81-82]).

śle, **ślek**, ►s.v. śale.

ślok* (nnt.) ‘*śloka*, strophe; prayer, hymn’
[-, ślokantse, ślok/-, -, ślokanmi/-, ślokanmaṃts, ślokanma] *ślok ce weña* ‘he spoke this strophe’ (5a7[C]), *ślok* = B(H)S *gātha-* (547a5[C]), *ślokanmi* (PK-AS-6Aa4[C] [CEToM]). ■From B(H)S *śloka-*.

ˣŚvetagire*, (n.) ‘Śvetagire’ (PN of a monastery)
[-, -, śvetagire//] (IT-139b4[C/L]); —**ˣśveta-girṣṣe*** ‘prtng to the Ś. monastery’: *[po]stak śvetagirṣṣepi saṅkatse* ‘the book of the white-mountain community’ (Or.15009/662a2 [Tamai 2009:664]).

ˣśwatsiṣṣe (~ **śwasiṣṣe**) (n.) ‘provisions of food’
[śwatsiṣṣe, -, -//] *kapyāre[ṃt]s śwasiṣṣe śwār[a] c[a]k[an]m[a]* ‘for the workers foodstuffs, 4 *cāk*s’ (462a2), *meñ[ä] kapyāres śwasiṣṣe lykaśke śātre tākaṃ śeśusa cakanma śak-ṣkas tauwä ṣuk* ‘[during the] month for the workers [there was] fine wheat [as] provisions; 16 *cak*s, 7 *tom*s were eaten’ (Huang, 1958[Col]). ■A nominalized adjective derived from the infinitive **śwātsi** ‘to eat.’ Further, see **śwātsi** and **śu-**.

śwārltse, **śwārse**, ►see śtwärältse.

śwā-, ►s.v. śu-.

śwāl* (n.[m.sg.]) ‘±food’
[-, -, śwāl//] ***:*** *yokaiṣṣe śvāl* ‘the food of thirst’ (295a7[A]), *[sa]khwa* [sic] *śvālmeṃ nirvvāṃṣṣeṃ ṣärmtsā śarīrntats* ‘good fortune [is] from the nirvana-food because of the relics’ (?) (365b3[A]). ■From *śu-* ‘eat,’ q.v. Cf. TchA *śwāl* ‘meat.’ ►See also the next entry.

śwālyai (indeclinable adj./adv.) ‘right’ (as opposed to ‘left’)
āntsene tañ śwālyai ‘on thy right shoulder’ (74b4[C]), *śwālyai ālyine* ‘on the right palm’ (567a1[C/L]).

●/■The fossilized feminine accusative singular of the gerund *śwālle* ‘suitable for eating’ from *śu-*, q.v., since in Indian tradition the right hand was reserved for eating while the left was relegated to aiding less noble bodily functions. For the meaning and etymology, see Winter, 1985. A similar formation is to be seen in Khotanese where *hvarandaa-* ‘right hand’ is a derivative of *hvar-* ‘eat.’

śwātsi (nnt.) ‘food, nourishment’

[śwātsi, śwātsintse, śwātsi//-, -, śwatsanma] ***:*** *tam tot śwātsi star-ñ kauṃ ś[aitsiś] ///* ‘this is sufficient food for me to live [for] a day’ (25a7^{C}), *śwātsintse* [= B(H)S *anna-*] (31a7^{C}), *śwātsi yoktsi leki sāṃtke* ***:*** ‘food, drink, bed(rest), and medicine’ (50b3^{C}), *kest yokaisa memyoṣ wnolmi śwātsi yoktsiś* ***:*** *kawāṃñentär* ‘tortured by hunger and thirst, beings desire food and drink’ (286b3^{C}), *[śwā]tsi yoktsi ārwer yāmttsi omttsate* • ‘he began to prepare food and drink’ (375b1^{L}); **—śwātsiṣṣe** ‘prtng to food’: *śwātsiṣṣe ime* ‘the consciousness of food’ (431a1^{C}), *kapyāre[ṃt]s śwasiṣṣe śwār[a] c[a]k[an]m[a]* ‘for the workers foodstuffs, 4 *cāk*s’ (462a2^{Col}); **—śle-śwatsitstse*** ‘occupied with food’: *śle-śwatsicce o[stne]* (?) = B(H)S *sabhojane kule* (IT-129a5^{C}). ■In origin the infinitive of *śu-*, ‘eat,’ q.v. Some of these examples may still have been felt as the infinitive ‘to eat’ and should have been so translated.

świtär (n.) ‘white leprosy, vitiligo’

[świtär, -, -//] *kāswo świtär śoṣ tsärkalle* (ST-b5/IT-305^{C}). ■From B(H)S *śvitra-*.

śwerpew, ►śtwerpew.

śwele* (n[m.sg.]) ‘bandage, dressing’

[-, -, śwele//] *kenekäṃñe śwelesa [śänmaṣṣälle]* ‘it [is] to be bound with a cotton bandage’ (P-2a2^{C}), *kampāsäṣṣe śwelesa śanmäṣälle* ‘it [is] to be bound with a cotton bandage’ (P-2a6^{C}).

■Etymology uncertain. TchB *śwele* presupposes a Proto-Tocharian **śäwele* which in turn would reflect a PIE **Kewolo-*. If we assume a semantic shift from ‘bend’> ‘wrap (up)’ > ‘bind,’ we can connect **Kewolo-* with either PIE **geu-* ‘bend’ (P:393-398) or **keu-* (bend, stoop, turn’ (P:588-592). From **geu-* we might particularly note Armenian *kalum* ‘take, grasp on to’ for the semantic development, though the phonological development is not as clear (< **gw$_e$l-*?). From **keu-* we might note (late) Sanskrit *kora-* ‘moveable joint,’ Ukrainian *kúlity* ‘contract from the cold,’ Polish *kulić* ‘tighten, bend, curve’ which all might reflect a PIE **koulo-* and **kouleye/o-*. Aside from *śwele*’s looking like an Indo-European word, nothing is certain.

ˣśwelyāṅk* (n.) ‘±tax-grains’

[-, -, śwelyāṅk//] *ṣkacce meñameṃ rāp täṅktsi kapyāres śeśuwa śwelyāṅk āyusa ysāre laiś cakanma 49* ‘from the six month to [the month of] Rāp by the layworkers having been consumed [and] grain given as tax-grains 49 *cāk*s’ (PK-DAM.507.8a14^{Col} [Pinault, 1994:107]). ■Meaning established by Ching and Ogihara. From the Middle Chinese ancestor of *shuìliáng* (Ching and Ogihara, 2012:107), i.e., **ɕwiaj^{h}-lian*. One might note the surprisingly modern pronunciation in so early a borrowing.

• Ṣ •

ṣ, ►ṣpä.

ṣaṃṣäl* (n.) ‘number, enumeration, calculation; category’

[-, -, ṣaṃṣäl//] ***:*** *snai ṣaṃṣl auntsate lwāsa kautsi su [:]* ‘he began to kill animals without number’ (44a3^{C}), *patälwa snai ṣaṃṣäl snai yarmo* ‘hells without number or without measure’ (45a7^{C}), *ṣamṣäl* = B(H)S *saṃkhyeta* (IT-127a3^{C}). ■A derivative of *ṣäṃṣ-*, q.v.; (as if) from PIE **sems-e-lu-* or the like.

ṣaṅk (n.) a wet or dry measure of volume (≈ 1.1 ~ 1.2 liters or 1.2 ~ 1.3 quarts))

[ṣaṅk, -, -//-, -, ṣaṅkäṃ] *kantiś yikṣye ok tom piś ṣaṅkäṃ* ‘flour for bread, eight *tom*, five *ṣaṅk*’ (433a4^{Col}), *yṣiñe cokiś ṣalywe masa ṣaṅk ywārtsa* ‘for the night lamp went [out] [= was distributed] one and a half *ṣank* of oil’ (451a2^{Col}).

■Despite the attractive phonological equation, this word is not a borrowing from Khotanese *ṣṣaṃga-*, since the latter is something on the order of 4 liters and the equivalent of four *śiṃga*, each of which approximately one liter. (The Khotanese *ṣṣaṃga-* is the equivalent of B(H)S *āḍhaka-* (= 4 *prastha-*). Rather, both Khotanese *śiṃga-* and Tocharian B *ṣaṅk* are from Chinese *shêng* (Early Middle Chinese **ɕing*; cf. also Old Turkish *sing* from the same source) whose modern value was 1.035 liters, while the *prastha-* was 1.114 litres (Bailey, 1961:77, VW:640, Bailey, 1979:406). Further discussion of measures of capacity in Tocharian, s.v. **cāk**. ►See also **mutkāntse**.

ṣaṅkw*(n.) ‘throat, fauces’

[//-, -, ṣäṅkwanma] *[koynaṣṣana] ṣäṅwanmameṃ särwānāṣṣe yerpemeṃ* ‘from the fauces of the mouth, from the orb of the face’ (73a3^{C}). **—ṣäṅkwaṣṣe*** ‘prtng to the throat’: *ṣäṅkwaṣai ṣäñ ke[ṃ]sa ma lnaṣäñ-c reki ṣ ma raskre///* (247a3^{C}).

■TchA *ṣuṅk* and B *ṣaṅkw* reflect PTch **ṣäṅkwä*. (As if) from PIE **seng^{w}ṇ* (VW: 465-466), a derivative of the verbal root **seng^{w}*- [: Gothic *sigqan*, Old English *sincan* ‘sink,’ Armenian *ankanim* ‘fall’ (P:906)] (Krause, 1943:29). Almost surely not from Iranian and related to Khotanese *ṣuṃca-* ‘beak,’ Modern Persian *šand* ‘beak’ (so Tremblay, 2005:426).

ṣañ (a) ([indeclinable] adj.) ‘own’ (reflexive on the topic of the phrase or sentence); (b) (n.) ‘nature, characteristic’

(a) ***:*** *tuyknesa ktsaitsñe srūka[lñ]e śaul kältsenträ wnolmentso ṣañ kalymiś akenne **:*** ‘in the same fashion old-age and death drive the life of beings to an end in [their] own direction’ (3a3/4^{C}), *[o]lypo ṣañ ṣarsa kautoy ksa pat* ‘rather would someone by [his] own hand destroy such a *stūpa*’ (15b4=17b6^{C}), *āṃtpiś kartse ṣañ śl=ālyeṅkäts* ‘for the good of both [one’s] self and of others’ (20b6^{C}), *cau pilycalñe ṣañ rintsate* ‘he let go this [his] own zeal’ (108a4^{L}), *ṣañ oktaṃts ālambaṃ* = B(H)S *svo ṣṭālambana* (173a2^{C}), *ṣañ* = B(H)S *sva* (173a3^{C}), *ṣañ indri* = B(H)S *svākṣaṃ* (175b6^{C}), *ṣañ ypoyntse salyai* ‘the border of [his] own country’ (AMB-a6/PK-NS-32^{C}), *k„se ṣamāne yasa ñkantesa warñai naumiyenta ṣañtsa eṅkasträ* ‘whatever monk for [him]self takes jewels with gold and silver etc.’ (PK-AS-18A-a3^{C} [Thomas, 1978a:239]), *stām ṣañ pyapyaiṃtsa* = B(H)S *taruṃ-svakusumair* (PK-NS-414b4^{C} [Couvreur, 1966:170]);

(b) ***:*** *mäkte ṣañ cwi pälskontse palskalñeṣṣe śak$_u$sesa ///* ‘as [is] the nature of his spirit, [so is] the brandy of mental conception’ (8b4^{C}).

—ṣañ(äñ)ñe (adj.) ‘own’; (n.) ‘(true) character, nature’: *ṣäññeṃ śämnāṃnts eṅälyñe* ‘the seizing of [his] own people’ (295a5^{A}), *2 saṃsäräntse ṣäññäññe ptes tve keśä* ‘consider the characteristic of the *saṃsära*’ (295b4/5^{A}), ***:*** *k[ar]ts[a rano] kektseñe ramer slaṅktär ṣañäññe 71* ‘however a good body shows quickly [its true] character’ (5b2/3^{C}), *ṣaññe k$_u$śalamūltse te pkarsas* • ‘know this [as] the [true] character of the *kuśamūla*’ (41a4^{C}), *[pe]laikneṃts rano ṣaññe ritormeṃ* ‘having let go then the [true] character of the laws’ (597b5^{C}); **—ṣäññäññeṣṣe**^{E} (adj.) ‘own’: *tserekwacce läṅwcene ṣäññäññeṣṣe akalksa* (295a6^{A}), *ṣäññäññeṣṣe maimtsā* (295b7^{A}); **—ṣäññäññetstse***$^{C\text{-}L}$ ‘having a certain character/characteristic’: *takarṣkäṃñe ṣañäññecce* = B(H)S *prasādanīya-* (541b8$^{C/L}$); **—ṣñaṣṣe*** ‘± relative’: *cai ṣñaṣṣi ñiś märsāre* ‘these [my] relatives/own people have forgotten me’ (TEB-63-01/IT-5$^{C/L}$]); **—ṣañ-añm** ‘[one]self’ (object form corresponding to the genitive *ṣañ*): *ṣañ-añmtsa* = B(H)S *ātmana-* (11a7^{C}), *wmolmi tallāñco nāksante ṣañ-añm* ‘suffering beings blamed themselves’ (15a5= 17a6^{C}), *[ṣa]ñ-añm palāmai ñäś* ‘I praised [my]self [= I boasted]’ (46a5^{C}), *[:] mā su nt=ālyekäśco ṣañ-añm pällātär 67* ‘no one ever praises [him]self to another’ (64a5^{C}), *[: kr$_u$i mā] ks=allek ñke ñi mläṅkṣalle* [lege: *pläṅkṣalle*] *nesäṃ : ṣañ-añm pläṅsemar ///* ‘if there is nothing else but me to sell, I sell [my]self’ (64a6^{C}); **—ˣṣan-ñem** ‘oneself’: *aramśne salāte-ne k$_u$catākmeṃ ṣañem* [= *ṣañ-ñem*] *ette ṣallāte* ‘in her heart it leapt; she threw herself down from the tower’ (109b2^{L}); **—ṣañ-śaumo** (n.) ‘relative; retainer; follower’ [● as to which translation is appropriate in many instances there is great ambiguity; whether it is a true compound or a collocation is also difficult to determine (I write it as a compound)]: *s$_ä$suwa tkātärñ ślek ṣañ-śāmna* ‘sons and daughters, likewise relatives (220a3$^{E/C}$), ***:*** *karsnaṃ pärmaṅk ṣañ-śāmnaṃts* ‘he will cut off the hope of relatives’ (3b7^{C}), *[po no] klinaṣṣäṃ ṣañ-śāmna rintsi* ‘then he must renounce all his people/relatives’ (8a2^{C}), ***:*** *āyor ṣañ-śaumo piś-cmelaṣṣeṃ<ts> ñya[t]s[-e]ntane :* ‘a gift is a relative in the trials of those belonging to the five births’ (23b2^{C}), *ṣañ-śāmna keś ptes twe :* ‘number [thy] followers’ (46a7^{C}); **—ṣañ-śamñeṣṣe** ‘prtng to a relative, follower or retainer’ (46b4^{C}); **—ṣañ-yāmorṣṣe**: *ṣañ-yämorṣṣai ytārisa waiptār maiytar-ñ cai ṣñaṣṣi ñiś märsāre* ‘by the way of self-deed they have gone far [from] me and my very relatives forgot me’ (TEB-63-01/IT-5$^{C/L}$); **—ṣña-nwalñeṣṣe*** ‘self-proclaiming’: *stmau ṣña-nwalñeṣ-ṣepi Sumerntse mrācne* ‘standing on the peak of self-proclaiming Sumer’ (TEB-58-19/SI P/1b^{C})

■From PIE **s(e)we*, rebuilt (as was the second person singular *tañ*) on the basis of the first person **m(e)ne*, itself the result of dissimilation (as in Iranian and Slavic) from **m(e)me* (for PIE personal pronouns, see Cowgill, 1965:169-170). The TchA form, *ṣñi*, is the same only with the addition of the common genitive ending *-i*. Differing only in details, Smith, 1910: 15, VW:457; (P:882; MA:455). See also **ṣñār**, **ṣñikek**, **ṣñaṣṣe**, and **ṣñassu**.

ṣaḍap* (n.) the name of a meter of 4x12 syllables (rhythm 5/7)

[-, -, ṣaḍap//] (372b1^{C}). ■From B(H)S *ṣāḍava-* ‘±candy’ (Pinault, 2008:120).

ṣaḍap-ṣalype-malkwer* (n.) the name of a meter of 4x18 syllables (rhythm 7/7/4)

[-, -, ṣaḍap-ṣalype-malkwer//] (107a2^{L}).

ṣaḍāyataṃ (n.) ‘the seats of the six organs or senses’

[ṣaḍāyataṃ -, -//] (151a3^{C}). ■From B(H)S *ṣaḍāyatana-*.

ṣaḍvargi* (n.) ‘member of a particular group of (possibly heretical) Buddhist monks’

[//ṣaḍvarginta, -, -] • *ṣaḍvarginta karyor pito misko ailñe yamaṣyenträ* • ‘the *ṣaḍvārgika*s did buying, selling, giving in trade’ (337a2^{C}). ■B(H)S *ṣaḍvārgika-*.

ṣat (n.[m.sg.]) ‘piece, sliver’

[ṣat, -, -//] *madanaphalṣe ṣat twerene tsapanalle ... khadiräṣṣe ṣat twerene tsapanalle* (a sliver of *madanaphala* [is] to be stuck in the door … a sliver of *khadira* [is] to be stuck in the door’ (M-2a2/PK-AS-8Ba2^{C}), *śämñ-ayāṣṣe ṣat yamaṣälle sanatse yoñiyene tsapanalle maiyo kuletär-ne* ‘a sliver of human bone is to be stuck in the groin of [a representation of] the enemy; his power fades’ (M-2a4/PK-AS-8Ba4^{C}).

■Perhaps from a PIE **seti-* which would be compared with the isolated Avestan *hāti-* ‘piece, section’ (used as a technical term for the 72 chapters of the *Yasna*), reflecting PIE **sēti-*. If so, the difference in ablaut is unexplained. VW (449) who proposes this explanation sees B *ṣat* as a borrowing from an unattested TchA ***ṣat* where the *-a-* would be of course the regular reflex of PIE **-ē-*. Recourse to borrowing from A to B should, however, be resorted to sparingly, especially for so basic a word as ‘piece, sliver.’

ṣanmirāñca* (n.) ‘novice (nun)’

[-, -, ṣanmirāñcai//] *[ṣam]ā[n]e[nne] ////[n]e ṣanmīr[e] ṣanmirāñcaine* ‘on a monk … on a novice monk or novice nun’ (522b4^{C}). ■From *ṣanmire*, q.v. + the feminine motion suffix *-āñca*.

ṣanmire ~ ṣarmire (n.) ‘novice (monk)’

[ṣanmire, ṣanmīrentse, ṣanmire//ṣanmiri, -, -] *<k_u>se ṣamāne cwi ṣanmiretse [wṣe]ñäi aiṣṣä<ṃ> pā 7* ‘whatever monk gives to a novice a place’ (317b2$^{E/C}$), *su ṣanmire ṣamāneṃts* ‘this novice of the monks’ (318a1^{C}); **—ṣanmīrñe*** ‘state of being a novice, novitiate,’ only in the derived adjective: **ṣanmīrñeṣṣe**: ‘prtng to the novitiate’: *ṣamāññeṣṣe ṣanmīrñeṣṣe $_u$pāsakñeṣṣe saṃvarne* ‘in search of monkishness, the novitiate, or laybrotherhood’ (15a6/17a7^{C}). ■From B(H)S *śrāmaṇera-*, cf. TchA *ṣāmner*. See also **ṣarmirśke**.

ṣap (adv.) ‘more’

te parra tārka tesa ṣap mā tärkanat ‘allow past this; more than this do not allow!’ (LP-12a2^{Col}). ■See **ṣpä**.

ṣamāññe (a) (n.) ‘state of being a monk’; (b) (adj.) ‘monkish, monastic’

[n: ṣamāññe, -, ṣamāññe//] [adj. m: -, ṣamāññepi, ṣamāññe//; f: /ṣamāññana, -, ṣamāññana] (a) *ostmeṃ ltu $k_u$se snai wīna ṣamāññe cpi waimene* ‘whoever has left [his] house [i.e., has become a monk] without pleasure [in being a monk], for him being a monk is difficult’ (127b6^{E}), *yku päst kreṃt ṣamāññemeṃ ṣañ oskai 60* ‘having gone away from [his] good monkish state to [his] own dwelling’ (44b6^{C}), *ṣamāññempa eraitwe cimpim palsko yātässi āstreṃ yāmtsi* ‘may I be able, joined with monkishness, to tame [my] spirit and make it] pure’ (S-4a3/PK-AS-4Aa3^{C}); (b) *ṣamāṃñana krentaunaṃts yetwe* ‘the jewel of monastic virtues’ (558b4^{C}); **—ṣamāññeṣṣe** ‘prtng to the state of being a monk’: *ṣamāññeṣṣe ṣanmīrñeṣṣe $_u$pāsakñeṣṣe saṃvarne* ‘in search of monkishness, the novitiate, or

laybrother-hood' (15a6/17a7^{C}). ■A derivative, both as adjective and then noun, of *ṣamāne*, q.v., + *-ñña* (i.e. *ṣamānä-ñña*).

ṣamāne (nm.) 'monk'

[ṣamāne, ṣamānentse, ṣamāneṃ//ṣamāni, ṣamānteṃts, ṣamāneṃ (voc. ṣamāni)] **:** *ṣamyeṃ māka ṣamāni aplāc* 'many monks were sitting in conversation' (3a5^{C}), *ṣamāne* = B(H)S *bhikṣu-* (31a6^{C}), *ṣamāni māka mraus[k]ān[t]e* 'many monks grew weary of the world' (42a8^{C}), *[śakke]ñ̃ñi ṣamāni makci naumīyenta pareṃ* 'Buddhist monks themselves are carrying/wearing jewels' (337a1^{C}), *kekenu ṣamāne* = B(H)S *gato bhikṣu* (547a2^{C}), *ṣamān[e]* 'worthy or respected person' [= B(H)S *māriṣa-*] (541b7$^{C/L}$), • *allekä ksa ṣamāne cew ostäścä piṃtwāt śem* 'another monk came to the house [for] alms' (/IT-129b1^{C}), ‖ *śwer meñtsa ka ṣamānentse kāko wärpanalle ste* • 'for four months an invitation is to be enjoyed by a monk' (331a2^{L}), *yotkolau ṣamāne parra yaṃ caumpa kapyāri wi* 'the director monk passes through; with him two workers' (LP-10a3/4^{Col}).

■From B(H)S *śramaṇa-*, or, more likely, some Prakrit equivalent (cf. TchA *ṣāmaṃ*). The word was borrowed from Tocharian widely throughout northern Asia, eventually being found in Tungus *šaman*, whence Russian *šaman*, German *Schamane*, and eventually English *shaman*. ►See also **ṣamāñña**.

ṣar* (n.[m.sg.]) 'hand' [*ṣarsa eṅk-* 'take by the hand']

[-, -, ṣar/-, -, ṣarne/] *lalaikarmeṃ ṣarne* 'having washed the hands' (1a5^{C}), *añcāl ṣarne* 'with hands folded' (16b6^{C}), *ṣañ ṣarsa kautoy* 'he may strike with [his] own hand' (15b6=17b6^{C}), *tane brāhmaṇi kerciyeṃne yaipormeṃ poñc ṣar koś ceccalorsa ka lānte yarke yamaskeṃ* 'now the brahmans, having entered into the palace, all having raised [their] hand, do honor to the king' (81b5^{C}), *yakṣats ṣarnene taṣtar-ñ* 'thou placest me in the hands of *yakṣa*s' (84a1^{C}), • *ku*$_{u}$*se ṣamāne ṣañ ṣarsa naumiy[e ta]lläṣṣäṃ* 'whatever monk holds jewels with [his] own hand' (337a1^{C}), *ku*$_{u}$*se sal ṣarne yāmu tākoy tesa nāṣṣi istak astare* 'whoever may have made [his] hands dirty should bathe with this; immediately [he is] clean' (P-2b6^{C}), *se pañäkte Saṅketavantse ṣarsa papaiykau* 'this buddha [image] by the hand of S. [was] painted' (unpubl. Berlin frgm. [Thomas, 1970: 95]); **—$^{\times}$-ṣirye** (< ***ṣarye**) 'having [smthg] in the hand, prtng to the hand' (►see *karute-ṣirye*).

■TchA *tsar* and B *ṣar* do not reconstruct to a single PTch preform. However (*pace* VW:521), it is still most economical to see the two forms as reflexes of a single etymon. Both are usually taken as being descendants of PIE **ĝ^{h}esr-* [: Albanian *dorë*, Greek *kheír*, Armenian *jeṙn*, Hittite *kessar* (P:447; MA:254)], e.g., Smith, 1910:17, Pedersen, 1941:236, Schindler, 1967[68]: 244-9. (VW:521 is an exception, taking *tsar* to be from **d^{h}er-* 'hold' and *ṣar* to be from **ser-* 'protect.') The Albanian *dorë* (pl. *duar*) looks to be the reflex of the strong cases of an acrostatic paradigm with the singular from **ĝ^{h}ēsrṃ* (Huld's [1983] **ĝ^{h}ēsreh$_{a}$* seems unnecessary) and the plural from **ĝ^{h}ēsres* (cf. *natë* 'night,' *net* 'nights' from **nok^{w}tṃ* and **nok^{w}tes* respectively.) The agreement of the weak cases of Greek and Hittite (e.g. *kheirí* and /gissrí/ (Melchert, 1984: 106) from PIE **ĝ^{h}esrí*), on the other hand, suggests an amphikinetic paradigm (**ĝ^{h}ésōr/ĝ^{h}esrí*) or a hysterokinetic one (**ĝ^{h}esēr/ĝ^{h}esrí*). The Greek strong cases (*kheír*, *kheîra*) are obviously analogical—but old, since *kheîra* = Armenian *jeṙn*. However, they support the hypothesis of a hysterokinetic paradigm (cf. the similarly rebuilt acc.

sg. *ándra* beside [Homeric] *anéra*). The nom. sg. in Hittite, *kessarssis* (Melchert, loc. cit.) is attested only in Middle Hittite and thus may be also an innovation—but it also might reflect*$\hat{g}^h$*ésōr*.

Thus TchA *tsar* might be *$\hat{g}^h$*esēr* while B *ṣar* might be *$\hat{g}^h$*esérm̥* (B **ṣer* from *$\hat{g}^h$*esēr* would have been awkwardly homophonous with *ṣer* 'sister'). *ts-* and *ṣ-* would be two different resolutions of the early PTch cluster **čṣ-*. Alternatively *ṣar* might be from *$\hat{g}^h$*esrm̥* (cf. *pātär, mātär*). See also Schindler's discussion (1967[1968]:244-249). ►See also **ṣarya**.

ṣartanīko* (n.) a meter of 10/10/10/11 syllables (rhythm: a-c: 6/4, d:5/6)

[-, -, ṣartanīkai//] (78a4^{C}).

ṣarttaṣṣiññe* (n.) 'encouragement' (?)

[-, -, ṣarttaṣṣiññe//] • *tentsa olyapotse ṣarttaṣṣiññe yāmtsi atameṃ mā rittetär* ‖ (331b5^{L}). ●An abstract noun < **ṣarttāṣṣe* (i.e., *ṣārttāṣṣ-äññe*) < *ṣārtto*?

ṣarpṣūki, ►s.v. ṣärp-.

ṣarm (nnt.) 'motive, cause; origin, basis, ground' (*ṣarmtsa* + gen. [less often *ṣärmameṃ* + acc.] = 'because of, for the sake of')

[ṣarm ~ ṣaräm^{L}, ṣärmantse ~ śarämtse^{L}, ṣarm (ṣärmameṃ)//ṣärmana, ṣärmanmaṃts, ṣärmana$^{E\text{-}L}$ ~ ṣarmna$^{E\text{-}L}$ ~ ṣärmanma$^{E\text{-}C}$] *ṣärmanmā* = B(H)S *pratyayāḥ* (THT-1333b6^{A}), *ṣärmämeṃ tsänkalyñe* = B(H)S *pratitya iti ca jñeya* (148a3^{E}), *cpi kreñcepi yāmorntse ṣärmtsa* 'because of this good deed' (588b4^{E}), *ṣarm* = B(H)S *hetu-* (11a4^{C}), *91 ṣarm okone tserenträ [su t]n[e w]n[o]lm[eṃ]* 'in cause and effect it deceives here beings' (11b2^{C}), *käll[au]ntse ṣarmtsa* 'gain/profit' (16b3^{C}), *pokse-ñ nai saswa ṣarm cwi wäntrentse* 'tell me, then, O lord, the origin of this thing!' (93b2^{C}), *e[r]sn[aṃ]ts ṣärmameṃ* 'on the ground of appearance' (149a5^{C}), *ṣärmameṃ* = B(H)S *pratyayaṃ* (156a4^{C}), *[pelai]knenta ṣarm oko skente* 'laws are cause and effect' (180b3^{C}), *ṣarmtsa wesäṃ* 'for our sake' (585b4^{C}), *k$_u$se ṣarm tūne* 'what is the origin in this? (K-6b3/PK-AS-7Fb3^{C}), *tuntse ṣarmtsa* 'for this reason' (K-8b2/PK-AS-7Hb2^{C}); **—ṣärmassu*** 'original' (?): *ṣärmassont palskalñe ṣa[rpi]* 'may he explain this original thought' (511a2^{L}). ●Forms with epenthetic *-ä-*, e.g *ṣaräm* are Eastern (Murtuq) and late (Peyrot, 2008:57). For the chronology of the variant plural endings, see Peyrot (2008:11).

■TchA *ṣurm* and B *ṣarm* reflect PTch **ṣ(wi̯)ärmä*. From PIE **s(w)ermn̥*, the neuter equivalent of Latin *sermō* (< PIE **s(w)ermon-* (Pedersen, 1941:62, fn. 1, VW:466-7, Hilmarsson, 1986a:114). Whether this remarkable Latin-Tch word correspondence is to be equated with PIE **ser-* 'tie, attach' [: Greek *eírō* 'join, fasten together, string,' Latin *serō* 'join, line up' P:911; MA:535] (so VW) or with **swer-* 'speak (solemnly)' [: Oscan *sverrunei* 'to the speaker,' Gothic *swaran* 'swear,' Old English *swerian* (> English *swear*) P:1049] (so P for Latin *sermō* with doubts) is unclear.

Ṣarmacaṃdre (n.) 'Ṣarmacandra' (PN of a monastic official)

[Ṣarmacaṃdre, -, -//] (453a2^{Col}).

ṣarmire, ►see ṣanmire.

ṣarmir(i)śke* (n.) 'young novice'

[-, -, ṣarmirśkeṃ//śarmiśkaṃ (< *ṣarmirśkañ), -, -] *ṣarmirśkeṃne* [the name of a meter of 4x12 syllables (rhythm 5/7)] (107a10^{L}), *trai ṣarmiriśkaṃ* [sic] *Puñi-*

caṃndre Jñānacaṃndre Amrätarakṣite t[a]ne kameṃ ‘three novices, P., J., and A, came here’ (G-Su34.1^{Col}). ■A regular TchB diminutive from *ṣanmire*, q.v.

ṣarya (nf./adj.) ‘beloved’

[ṣarya, -, ṣaryo (voc. ṣarya)//] *saswe ṣarya sompastär te* ‘the lord, the beloved takes this’ (33a4^{C}), *weṣän-neścä ṣarya ammakki poññ āppai mā ñiś cempaṃts rakṣatsents aiṣṣäṃ* ‘he says to her, beloved mother, tell father not to give me to these *rakṣa*s’ (85a2^{C}), *sanai ṣaryompa śāyau karttse śaulu-wärñai* ‘I will live well with one beloved my whole life long’ (496a3/4^{L}).

■Perhaps reflecting a putative PIE *$\hat{g}^{h}eserih_{x}eh_{a}$- ‘(one) at hand’ [: Greek *kheírios* ‘in the hands, under control’] and thus a derivative of *ṣar* ‘hand’ (Schindler, 1967[1968]). For the semantics one should compare (with Hilmarsson, 1986a:330) Old Norse *handgenginn* ‘favorite’ (< *‘submitted, in the hands of’). VW’s derivation (449) is similar semantically though he starts with **ser*- ‘protect’ for both *ṣar* and *ṣarya*. ►See also **ṣar**.

ˣṣarwiye (nf.) ‘cheese’ [or, less probably, ‘± fleece’ (i.e., the yield of wool or goat-hair by plucking, combing, or shearing of a sheep or goat) or ‘clip’ (i.e., the yield of wool or goat-hair in a season’s plucking, combing, or shearing)]

[ṣarwiye, -, ṣārwai//ṣarwaiṃ (< *ṣarwaiñ), -, -] *kapyāri śrāy klaiyna orocce kemesa asaṃntse ṣañ ṣārwai śśawār* ‘the lay-workers, old men, and women ate their own cheese derived from a goat with adult dentition’ (SI B Toch. 9.11^{Col} [Pinault, 1998:4]).

●This is the only published text containing this word. Pinault (1998:13) references other occurrences on unpublished wooden documents from Kyzyl and discusses its meaning. It is a product of sheep and goats (modified, as here, by *asantañña* ‘prtng to a she-goat’ or *awantañña* ‘prtng to a ewe’) and it is something that is used as payment for work. He suggests ‘fleece’; certainly not ‘dung’ as suggested by Schmidt (1997). Since it appears here as the direct object of *śu-śuwā-,* which is elsewhere only ‘eat’ rather than the more general ‘consume’ and since it comes from ‘ewes’ or ‘she-goats,’ one might rather think of an edible product such as ‘cheese.’

■Pinault (1998:13), assuming ‘fleece,’suggests a PIE preform *$s\hat{k}ih_{2}(d)ru$- from *$s\hat{k}eh_{2}i/$-$s\hat{k}h_{2}ei$- ‘separate.’ I would expect Pinault’s preform to have given Tch B *$ṣīrwā$-. Better would be a derivation from a putative *$skērweh_{a}$- or *$skērPeh_{a}$- from **(s)ker*- ‘cut, separate (by cutting)’ whose derivatives include *harvest* (< *‘plucking’) or Middle German *schrapfen* ‘comb, curry’ (more s.v. *kärs*-). See also **kärs-** and **kärst-**. If the meaning is ‘cheese,’ as seems more likely, it would be natural to reconstruct this word as PIE *$sērweh_{a}$- and connect it with Latin *serum* ‘whey,’ Greek *orós* ‘id.,’ Albanian *gjizë* (< *$sṛd^{(h)}yo$-) ‘whey, cottage cheese’ (cf. de Vaan, 2008:558).

Ṣarṣire (n.) ‘Ṣarṣire’ (PN of a monastic official)

[ṣarṣire, -, -//] *Ṣarṣire lyāka* ‘Ṣ. has seen [it]’ [as the attestation of authentication of a financial transaction] (463a4^{Col}). ●Sieg, Siegling and Thomas (1953: 297) suggest that this is a miswriting for *ṣanmire* ~ *ṣarmire*] ‘novice’ but it seems very unlikely that a novice would have been put in so responsible a position of oversight as the attestation suggests.

ṣale (n.[m.sg.]) ‘mountain, hill’

[ṣale, ṣlentse, ṣale (ṣlempa)//ṣali, ṣleṃts, ṣaleṃ] *ṣäl[e] kärweñäṣṣe* [= B(H)S *parvvatah śailah*] ‘rocky mountain’ (IT-164a4^{E}), /// *ṣlentse troṅkne lyam= ompalskoññe :* ‘in a cave of the mountain he sat [in] meditation’ (4b6^{C}), *ṣalesa stmau* = B(H)S *parvatastha-* (12a7^{C}), *Sumer-ṣle warñai ṣali* ‘Mt. Sumeru, etc., and other mountains’ (45b7^{C}), *[Sume]r-ṣlentse tsaṅkär* ‘the peak of Mt. Sumeru’ (74b5^{C}), *caṅkene ṣlentse* ‘in the lap/bosom of the mountain’ (76a3^{C}), *ṣaleṃ raṅkal[l]e* ‘to climb mountains’ (355a6^{C}), *ṣleṃts tsäṅkarwa maistär se* ‘he gauges the peaks of the mountains’ (355b3^{C}), • *śiñcaccepi ṣlentse* = B(H)S *himavat* (IT-202a4^{C}); **—ṣleṣṣe** ‘prtng to a mountain or hill’: • *ṣleṣṣi wärttoṣṣi akaśäṣṣi kenäṣṣi w[räṣṣ]i* /// ‘of a mountain, forest, sky, ground, and water’ (338a2^{A}); **—ṣäle-yäst** ‘mountain-precipice’: (338a4^{A}).

■TchA *ṣul* and B *ṣale* reflect PTch **ṣwi̯äle* from a putative PIE **swelo-* related to the otherwise isolated Germanic **swel-* ‘swell’ (VW, 1941:181). In Tocharian *ṣale* is further related to *oṣṣale*, q.v., ‘north’ from **h_1n̥-swelo-*. If PIE **-ln-* became **-ll-* and subsequently Proto-Tocharian **-l-* (and the history of *yal* ‘antelope’ from **$h_1$elnis* is much simplified if so), then the PTch **ṣwi̯äle* might reflect PIE **swelno-* entirely parallel to the putative PIE **swelneh$_a$-* that lies behind Old English *swelle* (attested only in place names) ‘rising ground, hill.’

Not with VW (1961c:420-1, 1976:465) from a putative PIE **selwo-* and connected with Latin *silva* ‘forest’ (with dialectal *-i-* for *-e-*) since such a derivation does not account for either the *o-* or the *-ṣṣ-* of the related *oṣṣale*. Not with Lubotsky (1988b:91-95) is it from a putative PIE **sk^{w}elo-* [: OCS *skala* ‘rock, stone’] since the Slavic words (and related words meaning ‘stone’ in Germanic) seem clearly to belong to PIE **(s)kel-* ‘split’ (P:923-925) without the labiovelar necessary to explain the TchA vowel. Nor with Hilmarsson (1991:153) is it from a PIE **skeu(h$_x$)elo-* ‘a place of cover’ or ‘a place of darkness’ from **skeu(h$_x$)-* (cf. P:597). See discussion s.v. *oṣṣale*. Nor again with Pedersen (1941:221) from PIE **selo(s)-* [: Greek *hélos* ‘marsh, low ground by a river’ or Sanskrit *sáras-* ‘lake’ (though the latter connection is denied by Pedersen)]. ►See also **ṣlyiye**, **ṣle-taś**, and **oṣṣale**.

ṣalype ~ ṣalywe^{Col} (n.[m.sg.]) ‘(sesame) oil; salve, ointment’

[ṣalype, -, ṣalype//ṣälypenta, -, ṣälypenta] *apsāltsa yāmu pīle kektseṃne curṇan-masa ṣälypentasa nano mīsa rättaṅkeṃ* ‘[if] I make a wound in the body by a sword, with powders and salves the flesh heals again’ (15b1=17b3^{C}), /// *[n]esäṃ mā [sātkenta] mā ṣälypenta śodhanta 16* ‘there are no remedies, neither salves nor purgatives’ (17b4^{C}), *kaṃnte kältsau ṣalype ... śār kuṣalle* ‘oil pressed/strained 100 times [is] to be poured all over’ (P-1a2^{C}), *yṣiñe cokiś ṣalywe masa ṣaṅk ywārtsa kewye* ‘[as] oil for the night lamp went [out] a *ṣaṅk* and a half of oil’ (451a2^{Col}), *hirandaṣṣe ṣalywe* [*ṣalywe* = B(H)S *taila-*] (Y-1a5$^{C/L}$). ●For a chronological discussion of *ṣalype*, *ṣalywe*, and *ṣalyve*, see Peyrot (2008:88-90).

■Tch *ṣälyp* and B *ṣalype* reflect PTch **ṣälype*. From PIE **sélpos* (nt.) (> **ṣälpe* > **ṣ̣lpe* > **ṣ̣lype* > **ṣälype*) [: Greek (Hesychius) *élpos*, Albanian *gjalpë* ‘butter,’ Sanskrit *sarpí-* ‘clarified butter,’ OHG *salba*, Old English *sealf* ‘salve’ (P:901; MA:194)] (Meillet and Lévi, 1911:146, VW:450- 451, though differing in details from that presented here). Perhaps to be added to this etymon is TchA *ṣālypi* (if

< **sēlpyeh$_a$-*) ‘unction, veneration, admiration’ (?). De Vaan’s addition of Latin *sulphur* to this etymon (2008:598) fails for semantic reasons; see *sälp-*.

ṣāñ, see **sañ**.

ṣāro* (n.) ‘swearing’ (??)

[//-, -, ṣaraiṃ] *ṣaraiṃ lypakwa sroṅkiṃ* [lacuna of some 10 akṣaras or so] *mā cäñcreṃ reki weskeṃ* (522a6^C). ●Preceding this passage is a long list of negative eating habits. It appears that here we may have switched to bad verbal habits (NB *weskeṃ*). If so, the three *hapax legomena* here may be some sort of “speech acts.”

■If the identification is correct, *ṣāro* might reflect a putative PIE **swēreh$_a$-* from **swer-* ‘speak solemnly’ [: English *swear*, etc. (P:1049)] and it is hard not to think of a putative PIE **sronkuh$_1$en-* and a meaning ‘snoring, snorting’ for *sroṅkiṃ*. ►See also **ṣarm**.

ṣārtto* (n.) ‘encouragement’ (?)

[-, -, ṣārttai//] */// ñke ṣārttai wentsi mā yotonträ :* ‘now they cannot say/offer encouragement’ (IT-151b4^C), *soṃśke rā ṣartai po su spänteträr* (PK-AS-17-3-b4^C [Broomhead]). ■A derivative of *ṣärtt-*, q.v. (As if) from PIE **sērTweh$_a$-*. ►See also **ṣarttaṣṣiññe**.

-ṣāwo (n.) ‘bath’ (?), only in the compound **särwāna-ṣawo**:

[särwāna-ṣawo, -, -//] *///särwāna-ṣawo masketar* [sic] ‘…becomes a face-bath’ (W-13a6^C). ■A derivative of **seuh$_3$-* ‘express juice; rain’ (P:912- 913); more s.v. *su-* ‘rain.’ (As if) from PIE **sēuh$_3$eh$_a$-*.

ṣäṃs- (vt.) ‘count (as)’ (**G** = **K**^{3})

G Ps. II /**ṣäṃs**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [A -, -, ṣaṃṣäṃ//; MP -, -, ṣamṣtär//-, -, ṣaṃsentär; MPImpf. //-, -, ṣäṃṣyentär; *m*-Part ṣäṃsemane]: *ṣäṃṣaṃ///* (IT-213a2^C), *28 k$_u$s=āmoksa trikoṣ cai po śaiṣṣe mā ṣäṃṣy[e]nträ :* ‘they who had been tricked by art were not counting the whole world’ (24a5^C), *: n$_ä$nok alyaṅkäṃ* [lege: *alyeṅkäṃ*] *satāṣlñe śkar śkār ṣaṃṣtär 15* ‘again and again he counts others [as] exhalation, always by tens’ (41a8^C), *ṣukt okt śak wat satāṣṣäṃ : ṣkas piś ñu wat no ṣaṃṣtär* ‘seven, eight, or ten [times] he exhaled, but he counts six, five or nine’ (41a9/b1^C), *[•] kewä[n] ṣäṃsemane al[y]eṅkänts* • = B(H)S *gāḥ saṃgaṇayan pareṣām* (305b8^C); Ko. II (= Ps. II) (see abstract); Pt. I /**ṣäṃṣā-**/ [MP -, -, ṣäṃṣāte//] (PK-AS-15Db4^C [TVS]); —**ṣäṃṣalñe**: *ṣäṃṣalñ[e]* = B(H)S *gaṇana-* (41a6^C), *14 ṣäṃṣalñe sū tne westrä piś klauteṃntsa ṣäṃṣalñe : meṅki olypo trīwäṣlñe astarñe ṣpä :* ‘counting will here be spoken of under five forms: [true] counting, less, more, mixed, and pure’ (41a7/8^C), *: ṣäṃṣalñe ṣe wī trai śtwer piś śak taṅtsi :* ‘counting [is] one, two, three, four, five, up to ten’ (41a8^C).

K Ps. IXb /**ṣäṅäsk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [//-, -, ṣanäṣkeṃ]: *[• k$_u$se ā]lāṣmoṃ ṣänäskeṃ* ‘whoever is to count [him] as an ill person’ (522a3^C).

■(As if) from PIE **sem-se/o-*, a verbal derivative of **sem-* ‘one, a unity.’ For the semantics, one should compare Sanskrit *samayati* ‘puts in order’ and Old Norse *semja* ‘put together, put in order, unite’ < PIE **som(h$_x$)eye/o-* (P:902-905; MA:472). No other Indo-European group shows an *s*-derivative to *sem-* so it is likely that the creation of this verb is an inner-Tocharian innovation (VW: 451). Its lateness would account for the preservation of the nasal before *-s-* (cf. *mīsa* ‘flesh’ < PIE **memseh$_a$*). ► See also **ṣe** and **ṣaṃṣäl**.

ṣäp, ►ṣpä.

ṣäm- + **läm- G** (vi.) ‘sit (down); remain, be present, reside; subside’ (*ompalskoññe ṣäm-* ‘meditate’); **K** (vt.) ‘set; cause to subside’

G Ps. II /**ṣäm**ˈ^{ä}/$_{e}$ˈ**-**/[ṣamau, -, ṣamäṃ//-, ṣamcer, ṣameṃ; Impf. -, -, ṣami//-, ṣmīcer, ṣamyeṃ; *nt*-Part. ṣmeñca ‘one who sits’; *m*-Part ṣmemane; Ger. ṣmalle]: ***:*** *ṣamyeṃ māka ṣamāni aplāc* ‘many monks were sitting in conversation’ (3a5^{C}), *asāṃ ñor ṣamäṃ* ‘he sits below the throne’ (92a4^{C}), • *ṣami=mpolskoññe śakyamune* ‘the Buddha was meditating’ (296b6^{L}), *śale amokäcci ṣameṃ Śimprayentse patsānkäś skakanma laṃsseṃträ* ‘likewise artisans sit/are here; they are working on the balconies by Ś.’s window’ (TEB-74-3/THT-1574^{Col}), *[o]mpalskoññe-ṣmeñca* ‘one who meditates’ (159b2^{C}), *[pa]lskoñe ṣmemane* ‘sitting in meditation/meditating’ (74b2^{C}), *tumeṃ Candramukhe w[alo] ṣecakecce asānne ṣmemane* ‘then king C., sitting on his lion’s seat’ (91b5^{C}) *rīne ṣmemane* ‘residing in the city’ (PK-AS-17A-b4^{C} [Pinault, 1984:169]), *[mā] ṅke sasainu osne ṣmalle* ‘one [is] not to remain in a house with arms akimbo’ (322a1$^{E/C}$); Ko. V /**lā́mā-** ~ **lā́mā-**/ [-, lāmat, lāmaṃ//lamam, -, lamaṃ; Inf. lamatsi; Opt. -, -, lamoy//; Ger. lamalle; Inf. lamatsi]: *kwri yarke peti ṣey-me kurpelle ost olypo ṣaicer makci lamalyi* ‘if praise and flattery was going to concern you, you yourselves should remain at home for more [time]’ [i.e., not become a monk] (33a7^{C}), *olypo ost lamam* ‘[if] we remain longer at home’ (50a7^{C}), *śwe<r> meñtsa auṣäp kākone lamatsi* ‘to remain more than four months by invitation’ (331a5^{L}), *ompalskoññe kr$_{u}$i no mā lamaṃ* ‘if, however, they do not meditate’ (407a3^{E}), *ñake lāmat śwālyai ālyine* ‘now thou wilt sit on [his] right palm’ (567a1$^{C/L}$), *lāmaṃ-ñ prosko* ‘fear will sit down [= subside] for me’ (TEB-64-8/IT-5$^{C/L}$), *lamoy* (PK-AS-16. 3b6); Ipv. I /**(pä)lā́mā- ~ (pä)lā́mā-**/ [Sg. plāma; Pl. (p)lamas]: *plamas-ñ akarte* ‘sit close to me!’ (46b4^{C}), ***:*** *pakaccāṃne kattākeṃ epiṅkte lämās* ‘in the rainy season let’s remain among the householders’ (331a5^{L}); Pt. Ia /**lyämā́-**/ [-, lymāsta, lyama//-, -, lymāre; MP -, -, lmāte//]: ***:*** *wate lyama keṃ[tsa] ///* ‘a second sat (down) on the ground’ (4b6^{C}), *ṣlentse troṅkne lyam=ompalskoññe* ‘in a cave of the mountain he sat [in] meditation’ (4b7^{C}), *po kkeñisa lymā[re]* ‘they all sat on their knees’ (18a5/6^{C}), *lyama śama mas=orkäntai* ‘he sat dpwn, he stood up, he went hither and yon’ (108b5^{L}), *aśiyanampa ṣaḍvarginta plākisa sana olyine lymāre* ‘the *ṣaḍvarigika*s sat in the same boat with [some] nuns’ (PK-AS-18B-b3^{C} [Pinault, 1984b]), *saṅkrām wtetse lmāte* ‘the monastery became established for a second time’ (PK-DAM.507a4^{Col} [Pinault, 1984a]); **—lamalñe**: *māka läklenta o[st] lamalñe kraketse* (123b6^{E}); **—lmor***: *///·s·k· lo lmorntse mā twe prāskat* ‘by sitting afar thou dost not fear’ [?] (588b6^{E}).

K Ps. IXb /**lā́mäsk**ˈ^{ä}/$_{e}$**-**/ [-, -, lamäṣṣäm//; MP-, -, lamästär//; Impf. (or Opt.?) -, -, lamaṣṣi; *nt*-Part. lamäṣṣeñca; Ger. lamäṣṣälle]: */// [e]ṅkormeṃ kenīne lamästär-ne* ‘taking [him] he sets him on [his] knees’ (83a3^{C}), *l[a]maṣṣi-ne* (locus lost); Pt. II /**lyā́mā-**/ [A -, -, lyāma//; MP -, -, lyāmate//]: */// lyāma-n= asāṃne wteṃtse wsā-<ne> lantuññe* ***:*** ‘he set him on [his] throne and gave him a second time [his] royalty/royal dignity’ (22a5^{C}), *57 ā[ṃ]tp[i] te* [lege: *tai*] *lyāma arhante [keninesa]* ‘the arhat set them both on [his] knees’ (25a1^{C}), • *kleśanmaṣṣeṃ tekän-ma po lämäṣṣeñcai* • ‘causing all *kleśa* diseases to subside’ (212b4/5$^{E/C}$).

■TchA and B agree in both *ṣäm-* and *läm-*, so it is easy to recover the PTch situation. Any earlier state of affairs is less clear. PTch **läm-* is possibly from PIE **lemb-* seen most clearly in Sanskrit *lámbate* 'he hangs (from)' or English *limp*. The semantic development would be something on the order 'hang (from)' > 'be found' and so on (VW:258-259). De Vaan (2008:341) adds Latin *limbus* 'ornamental border, fringe.' Malzahn (TVS) suggests instead a connection with Greek *nōlemḗs* 'restless, without pausing' which she takes as the regularly derived privative from an other wise unattested **h$_3$lemh$_x$-* 'sit.' The notion is semantically attractive (if the meaning underlying the Greek actually was 'sit'), but the lack any further cognates invites strong caution.

■ AB *ṣäm-* reflect PTch **ṣäm-* but extra-Tocharian connections are uncertain. It is usually taken to be somehow from PIE **sed-* [: Sanskrit *sad-*, Avestan *had-*, Armenian *nstim* (< **ni-sdyo-*), Greek *hézomai* (< **sesd-e/o-*), Latin *sedeō*, Gothic *sitan*, Old English *sittan* (< **sed-ye/o-*), Lithuanian *sė́džiu*, OCS *sěždǫ*, all 'sit' (P:884-885; MA:522)] (Meillet, *Mémoires de la Société Linguistique de Paris* 19: 161-2 [1916] *apud* VW). In Tocharian we would have the addition, at a relatively late date, of *-m-* under the influence of both *läm-* and *stäm-* 'stand' (so, in essentials, VW:451), presumably at the time the loss of PIE **-d-* left the paradigm unstable and the root ill-defined, but the exact mechanism is obscure. Alternatively we might imagine a late (or post-)PIE **h$_1$s-em-*, an élargissement of **h$_1$ēs-* [: Greek *hêsthai* 'to sit,' Hittite *ēsa* 'sits,' *āszi* 'sits, remains, is left,' Avestan *āste* 'sits,' Sanskrit *ā́ste* 'sits' (P:342; MA:522)]. ►See also **osta-ṣmemane** and **osta-ṣmeñca**.

ṣärk- (vt.) 'pass, surpass, go beyond'

Ps. IXb /**ṣā́rkäsk**$^{'ä}$/$_{e}$**-**/ [MP -, -, ṣarkästär//; MPPl. ṣarkäskemane]: ***:*** *su cpi läkle ste po läklenta ṣärkästrä* ***:*** 'this is his suffering; he passes beyond all sufferings' (284a1^{A}); Pt. II /**ṣā́rkā-**/ [MP -, ṣārkatai, ṣārkate//]: *k$_u$[s]e ksa perneñc śaiṣṣene [tw]e [no] po ceṃ ṣarkatai* 'whoever in the world [is] glorious; thou hast surpassed all of them' (203b2/3$^{E/C}$), ***:*** *se ksa perneñca* [lege: *perneñc*] *onolmi ceṃ twe posa ṣārkata* • 'whatever beings [are] glorious, thou hast surpassed them in every respect' (204a1/2^{C}); PP /**ṣeṣṣirko-**/ *po kauñäkteṃ ṣeṣṣirku* 'having surpassed all sun-gods' (THT-3597a3^{A}).

■From PIE **serK-* [Hittite *sarku-* 'hervorragend, erhaben, mächtig' (Kronasser, 1957: 127, VW:451-2), *sarkiske/a-* 'be powerful']. Whether these words are related to the family of TchB *serke* (so de Vaan, 2008:539) is not yet determined.

ṣärtt- (vt.) 'incite, instigate, encourage'

Ps. IXb /**ṣā́rttāsk**$^{'ä}$/$_{e}$-/ [MP -, -, sarttastär (?)//]; PP /**ṣeṣā́rttu-**/: *walo Māgatṣe yolaiṃ wāṣmots ṣeṣartu kausa pātär krent* 'the king of M., incited by evil friends, killed [his] good father' (TEB-64-12/IT-5$^{C/L}$).

■TchA *ṣärtw-* and B *ṣärtt-* reflect PTch **ṣärtw-*, a verb found only in the causative, whence the constant initial *ṣ-* in the verb and its derivatives. Possibly from PIE **sret-/sred^{h}-* 'boil, be agitated, move noisily' [: Greek *rhóthos* 'rushing noise, roar of waves, clash of oars,' OHG *stredan* 'effervesce, whirl, boil' (P:1001-1002)], with the addition of the common pre-Tocharian extension *-w-*. Otherwise VW (452). See also **ṣertwe** and **ṣārtto** (also **ṣartaṣṣiññe**).

ṣärp- (vt.) ‘explain to, inform; teach; indicate, guide, point (to)’ (*prārimpa ṣärp-* ‘point with the finger’)

Ps. VIII /**ṣärps**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [-, -, ṣarpṣäṃ//-, -, ṣärpseṃ; Impf. ṣärpṣim (??), -, -//; MP -, -, -//-, -, ṣärpsentär; *m*-Part. ṣärpsemane]: *māka pudñäkti tsaṅkaṃ śaiṣṣene ṣärpsentär-ne ālyauce ka nraiṣṣe wnolme tallānta* ‘the many Buddhas, [if] they arise in the world, indicate to one another concerning the unfortunate hell-being’ (15a7=17a8/b1^{C}), *āmokänta wäntärwa śamñe ṣärpseṃ śaumotse mā po mīsa perakä ket mā yäkne orttorä* (255b1^{A}), *ṣärpsemane Jñānasthite Gu[ṇa-saṃpadeṃśc weṣṣäṃ]* ‘explaining, J. says to G.’ (103a6^{C}); Ko. II /**ṣärp**$^{\text{'ä}}$/$_{\text{e}}$**'-**/ [ṣarpau, -, -//-, -, -; Opt. -, ṣarpit, ṣarpi//; Inf. ṣarptsi]: *tu ñiś ... aultsorsa ka ṣärpau-me* ‘this I will explain to you in short’ (33b6^{C}), *gaje ākhumpa śatreṣṣe palskalñe ṣa[rpi]* ‘elephant with mole: “[This] might point to thinking about grain” ’ (511a1^{L}), *ñake no wäntre ṣarpau-me* ‘now I [will] explain this affair to you’ (A-2a4/PK-AS-6Ca4^{C}); Pt. III /**ṣerpä- ~ ṣerpäsā-**/ [-, -, ṣerpsa//-, -, ṣerpär (ṣerpar-me^{E})]: *rṣāki ṣerpar-me twe ke śpālmeṃ rṣāke nes* ‘the wisemen indicated to them: “thou are the best wiseman”’ (107a10^{L}), *śaiṣṣe täṅwantsiśco ślokne ṣerpsa ce arthä* ‘for the love of the world he explained this circumstance in a strophe’ (K-3b1/PK-AS-7Cb1^{C}); PP /**ṣeṣ́ärpo-**/: *vṛttinmane ṣeṣarpoṣäṃ* ‘instructed in moral behaviors’ (549b2^{C}); **—ṣärpalñe** ‘instruction, guidance’: *ñake palsko ṣärpalñe ñemace pratihar[i säl]lk[āte-meś]* (108b7^{L}); **—ṣärpalñeṣṣe** ‘prtng to instruction, guidance’: *ṣärpalñeṣṣe* = B(H)S *ādeśana-* (527b2^{C}); **—ṣärpsemaneñña** (nf.) ‘guide’: *omte kr$_{u}$i aśiya ṣärpsemaneñña stmausa tākoy* ‘if a nun there has stood [as] a guide/director of traffic’ (IT-248b5^{C}); **—ṣärpṣūkiññe*** (n.) ‘guide’: • *ṣamāne ytāri mā aiśtär klyiye ytāri ṣärpṣūkiññesa yaṃ-ne anāpatti* • ‘[if] a monk does not know the way and a woman goes with him by way of being a guide, *anāpatti*’ (330a2^{L}). **—ṣeṣärpuwermeṃ** (620a5^{C}).

■TchA *ṣärp-*, B *ṣärp-* reflect PTch *ṣärp-*. From either PIE **ser-* ‘tie, attach’ [: Greek *eírō* ‘join, fasten together, string,’ Latin *serō* ‘join, line up’ (P:911)] + *p*, *b*, *b^{h}* (cf. VW:452 who assumes *ser-* + *w*) or, more probably, **swer-* ‘speak (solemnly)’ [: Oscan *sverrunei* ‘to the speaker,’ Gothic *swaran* ‘swear,’ Old English *swerian* (> English *swear*) (P:1049)] + *p*, *b*, *b^{h}*. In neither case is the root found extended by a labial in other branches of Indo-European. (Duchesne-Guillemin, 1941:180, and VW, 1941:122, already note a relationship with Latin *sermo* but whether the latter is from **ser-* or **swer-* is not clear.) ►See also **ṣarm** and maybe **ṣāro**.

ṣärmassu, ►s.v. ṣarm.

ṣällatsi, ►see s.v. ^{2}säl-.

$^{\times}$ṣi-, ►si-.

$^{\times}$ṣikānte ‘?’

///kneṃ ṣikānte k$_{u}$ce yamai eswempe ṣpä /// (IT-205b4^{C}). ●The third person plural preterite of *sik-*?

ṣiko* (n.) ‘(foot)step, (foot)print’

[-, -, ṣiko//-, -, ṣikonta] *[oṅko]lmai-ṣīko ymain=aiśeñca* ‘recognizing an elephant-footprint in the road’ (587b2^{A}), *kos saikaṃ ṣikonta e[r]k[e]nmaś :* ‘as manysteps as he takes to the cemetery’ (3b6^{C}), *ṣem[e] ṣik[o] ///* (522a1^{C}). ■A derivative of *sik-*, q.v. ►See also possibly *aṣkār*.

ˣṣito* (n.) '± field, crop' (?)

[-, ṣitaintse, -//] *wärsañe täryāka-ne ypay-moko Raktakulentse Ccākkare ṣitaintse yośaiś wästa-pkusai* $ā_u$ *wasa 1* 'C. gave to the *ypoy-moko* [= an official of some sort] R. one twice- combed ewe for the irrigation (?) of the *ṣito*' (SI B Toch. 13.1-2^{Col} [Pinault,1998:6]), /// *walo ṣitai* /// (IT-1094b1$^{?}$), /// *lateṃ ṣitai* ‖ /// (IT-1094b2$^{?}$).

●Given the graphic overlap of <ṣ> and <p>, it is possible that we should interpret the first example as *pitaintse*, the genitive singular of *pito* 'price, cost.' Certainly there is at least one reasonably clear case where *ṣitaiṃ* is certainly to be interpreted as *pitaiṃ*, i.e., /// *abhiṣikṣeṃ ṣitaiṃ* /// (211b2) which must be 'the costs of the *abhiṣek*-ceremony.' However, a translation of 'cost, payment' in SI B Toch. 13.1-2 seems difficult to justify, dependant as it would seem to be on *yośaiś*, whatever the exact meaning of the latter should be. A more natural translation would seem to be something on the order of '… irrigation of the field' or '… irrigation of the crop,' etc. (Pinault suggests 'ground' but that seems insufficiently specific for the context.) The two examples from IT-1094 are also potentially to be read with initial *ś-*.

■If the meaning is even approximately correct, it is difficult not to think of some connection with Greek *sîtos* (masculine; but with neuter plural *sîta*) 'grain.' A PIE **swih$_x$to/eh$_a$-* would be a possible common ancestor, but the form suggests no further connections. Tempting would be a PIE **sih$_1$to/eh$_a$-*, derived from **seh$_1$(i)-* 'sow.' Normally PIE initial **s-* becomes Greek *h-*. However, we find both *hûs* and *sûs* 'pig' from PIE **su-* or both *smīkrós* and *mīkrós* 'small' and it would seem possible that *sītos* and *sūs* come from the same source (a "rustic" dialect or a pre-Greek but Indo-European substratum). The probable nominative singular *ṣito*, where the *-o* would be phonologically regular from PIE **-ōn,* powerfully suggests Greek *sītṓn* 'grainfield.' Beekes (2010:1337) assumes that the Greek word is an inheritance, but he takes it to be from **tih$_2$to-* 'struck.'

ṣim (n.[m.]) (a) 'roof; dwelling'; (b) 'rooster's comb' [perhaps more generally, 'animal's or bird's crest']

[ṣim, -, ṣim//ṣimänta, -, -] (a) *ṣimä-menāk* = B(H)S *āgāropanam* (U-23b2^{E}), *ṣim mā prākre aipau no iścemtsa oṃṣmeṃ mā yāmu* 'a roof not firmly covered, not made with clay from above' (A-2a5/PK-AS-6Ca5^{C}), *śänman-neś swese kälymīn-meṃ śtwāra toṃ swāsaṃ ṣimtsa ce*$_u$ 'the rain will come from all four directions; it will rain on that roof' (A-2b6/PK-AS-6Cb6^{C}); (b) ///*gaima kräṅkaiññi ṣīmänta* /// '…the roosters' combs' (THT-1520a3$^{?}$ [Malzahn, 2007:274]).

●I take this to be a single polysemous word but we may be dealing with two homophones. ■(As if) from PIE *sih$_2$mn̥* [: Sanskrit *sīmán-* (m.) 'hair-parting, boundary, limit,' Greek *himás* 'thong, lash, reins, whip,'Old Norse *sími* (m.) 'rope, chord,' Old English *sīma* 'id.,' and with different ablaut Old Norse *seimr* 'thread,' all < *'that which is bound together' from **seih$_2$-* (P:891-2) or perhaps better **seh$_2$(i)-* 'bind'] (VW:455). For the second meaning we might compare Latin *saeta* 'coarse hair, bristle' and Hittite *ishiyani-* ~ *ishieni-* '(body)hair' from the same root. In Tocharian the (apparent?) multiple meanings might all stem from a more general 'crest' or the like.

ṣirsau (n.[m.sg.]) '?'

[ṣirsau, -, -//] *paliyeṣṣe ṣirsau ṣuktä näsait yamaṣäle kete tverene kātaṃ ceu ostne śāmna litsavi mäskeṃträ* (M-2a4/PK-AS-8Ba4^{C}).

ṣiye* (n.) '?'

[-, -, ṣiye//] *///ne taṣalya kante kauntsa aise ṣiyene litale* '… is to be placed on … for a hundred days; the cooking-vessel [is] to be placed in/on the *ṣiye*' (W-42a6^{C}). ●Sieg, 1954, reads *piyene*. Both <p> and <ṣ> seem quite speculative.

ṣuk(k)ār (distributive) 'by sevens'

ṣukkār (W-10a6^{C}), *ṣukār* (IT-285b5^{A}). ■From *ṣuk*, the apocopated byform of *ṣukt* 'seven,' + the distributive suffix *-ār* (cf. Winter, 1991:143). See also Peyrot, 2008:67.

ṣukt ~ ṣuk^{Col} (numeral) 'seven'

ṣukt naumye[ntasa] (17b5^{C}), *ṣukt bodhyaṅgänta* 'the seven members of knowledge' (39a7^{C}), *tne ṣuk[t] okt śak wat satāṣṣä[ṃ]* **:** 'he exhales seven, eight, or ten [times]' (41a8/b1^{C}), *ṣuk meñantse-ne* 'on the seventh of the month' (433a24^{Col}). **—ṣukt-känte** '700': *ṣukänte* [lege: *ṣukt känte*] (522b3^{C}); **—ṣukt-yältse** '7,000': *ṣuk-yältse* (522b3^{C}); **—ṣukt-tmane** '70,000': *ṣuk-tm[a]ne* (522b3^{C}), also *ṣuktmane-piś-iltsempa* 'with 75,000' (398a1^{L}); **—ṣuk-yäknesa** 'sevenfold': *ṣuk-yäknesa śaul* 'sevenfold life' (S-3a3^{C}).

■TchA *ṣpät* and B *ṣukt* reflect **ṣäp(ä)t* and **ṣäktu* (vel sim.) respectively. The A form goes back regularly to PIE **septṃ̀* [: Sanskrit *saptá*, Latin *septem*, Greek *heptá*, English *seven*, etc., P:909; MA:402] (Sieg/Siegling, 1908:927). The B form has been influenced by the PTch word for 'eight,' **oktu*, both in the final vowel which colors the root vowel and in the *-k-* rather than *-p-*. VW's assumption (461) of a TchA ***ṣuptu* that has influenced an inherited B ***ṣäkt* is unnecessarily complex and surely incorrect. Nor is there any reason to suppose that **ṣäptä* gave **ṣäpätä*, whence pre-Tocharian B *ṣäwätä* > *ṣut* which was replaced by *ṣukt* on the analogy of *okt* (Winter, 1991:109). ►See also the next four entries and *ṣukar*.

ṣuk(t)-kauṃ* (n.) 'week'

[-, -, ṣukt-kauṃ//] *ṣuk-kauntsa* 'for a week' (16a2^{C}), ***:*** *walw alokälymi lyama ṣuk-kauṃ epiṅte* **:** 'the king sat directed toward a single goal for a week' (22a6^{C}), *68 makte kakāte ṣuk-kauṃ poyśiṃ sāṅkämpa* **:** 'he himself invited for a week the Buddha with his retinue' (22a7^{C}), *[i]kañceṃ-waceṃ ṣukaunne mrestīwe kektsenne tä[nmasketär-ne]* 'in the twenty-second week his marrow appears' (603a1^{C}). ■From *ṣukt* + *kauṃ*, qq.v.

ṣuktaṅka (number) 'seventy'

[ṣuktaṅka, -, -//]. ■From PIE **septṃ(d)k̂omt* with the same analogical rebuilding of the root as [ṣuktaṅka, -, -//]. ■From PIE **septṃ(d)k̂omt* with the same analogical rebuilding of the root as in *ṣukt*, q.v., and in the ending as is discussed s.v. *täryāka* (cf. Winter, 19891:121)

ṣukta(ṅ)kar (distributive) 'by seventies'

(K. T. Schmidt, 1985:766, fn. 12). ■**ṣuktaṅka*, 'seventy,' q.v., + the distributive suffix *-ār*, with *ṣuktaṅka-* remodeled to *ṣuktaka-* under the influence of *piśāka* 'by fifties' (cf. Winter, 1991:143).

ṣuktante (adj.) ‘seventh’

[m: ṣuktante, -, ṣuktañce//] *ṣuktante palsko tseńke[tär]* ‘the seventh thought arises’ (183a4[C]), *ṣat kolyi ñor ṣuktañce kauṃ lyutaskentär* ‘a sliver below the hoof; they are driven out the seventh day’ (M-3b1/PK-AS-8Cb1[C]), *ṣuktañce ṣkas meñantse-meṃ* ‘from the seventh of the sixth month’ (461a5[Col]). ■A derivative of *ṣukt*, q.v. TchA *ṣäptänt* and B *ṣuktante*, rebuilt after *ṣukt*, reflect ultimately PIE ***septṃtó-*** [: Sanskrit *saptátha-*, OHG *sibunto*, Lithuanian *septiñtas*, and morphologically more distant cognates: Greek *hébdomos*, Latin *septimus*, Old Lithuanian *sẽkmas*, P:909; MA:402] (VW:461).

ṣullekne ‘?’

/// - ṣullekne /// [or is it to be read *pullekne*?] (LP-19a2[Col]).

ṣuwi, ►ṣwīye.

ṣuṣye* (adj.) ‘resounding’

[m: -, -, ṣuṣye//] • *pālamar ci po täṅwsā pete-ñ oko ṣuṣye ramt ///* ‘I will praise thee with all [my] love; give me a resounding effect as…’ (240b6[E]). ■From B(H)S *ṣūṣya-*.

ṣe (numeral) ‘one’; [in singular] ‘same’; [in plural] ‘some’; as preposition/ adverb ‘together’)

[m: ṣe, ṣemepi, ṣeme//ṣemi, ṣemeṃts, ṣemeṃ] [f: sana, -, somo[E-C] ~ sanai[C-L]//somona, somonaṃts, somona] ***:*** *ṣem=ā[ntsemeṃ]* from a single element’ (3a8[C]), ***:*** *ṣe yśelmeṣṣe wate no māntalñeṣṣe* ‘one of sensual desire, the second of evil-thinking’ (8b3[C]), *15 somo-a<i>ñyai somo ytārye kā westär* ‘the only traversable [way], why is it called the only way?’ (29b1[C]), : *ṣäṃṣalñe ṣe wī trai śtwer piś śak täṅtsi* ***:*** ‘counting: one, two, three, four, five, up to ten’ (41a8[C]), *aiskeṃ ṣemi* = B(H)S *dadaty eke* (IT-101b2[C]), *ekañi ṣemepi ṣemepi* = B(H)S *ekasya*] (IT-152b6[C]), *plākisa sanai olyine lymāre* ‘they sat, by agreement, in a single boat’ (PK-AS-18B-b3[C] (Pinault, 1984b:377), *kuñcītäṣṣe ṣalype ṣeme pāke malkwersa päkṣalle* ‘sesame oil, the same part, with milk [is] to be cooked’ (W-34a4[C]), *sanai ṣaryompa śāyau* ‘I will live with [my] one love’ (496a3/4[L]), *kercapaṃ trey • yakwe ṣe* ‘three donkeys; one horse’ (LP-1a4[Col]); **—ṣe-ṣe (ṣeme-ṣeme**, etc.) ‘one by one, each single’: *ṣeme ṣeme kärtsauñe* ‘each single good work’ (64b8[C]), *ṣeme-ṣṣeme śloksa* ‘one by one with this *śloka*’ (S-8a3/PK-AS-4Ba3[C]), *lypauwa ... mäskentär-ne sanai-sanai bhūmine* ‘they have been sent away from him one by one in the *bhūmi*’ (591a3[L]); **—ṣe-ṣuke** ‘having the same taste’: *tusāksa ṣe-śuke māka mā śwälle* ‘therefore much with the same taste [is] not to be eaten’ (ST-a2/IT-305[C]); **—ṣeme-pälsko** ‘of one mind’ (K-3a2/PK-AS-7Ca2[C]); **—ṣeme-yärm** ‘in the same measure, to the same extent’: *ṣeme-yärm te po eṣe päkṣalle* ‘in the same measure, it all together [is] to be cooked’ (P-2b1[C]); **—ṣeme-yakne ~ ṣemaikne** ‘in the same fashion’: *ṣemaikne nest ñäkte[nts ñakta 27]* ‘in the same fashion thou art god of gods (273a4[A]), *ṣemeykne pāyti* ‘in the same fashion [it is] forbidden’ (330a1[L]); **ṣe ra ksa** ‘any; whatever’ (emphatic intensifier; note *ksa* appears to be fixed in the nominative): *kā ṣeme ra ksa cok täṅksā twāṣṣäṃ* ‘why should someone light any lamp out of love?’ (274a5[A]); **—somw-aiñye*** ‘traversable only one at a time’: *15 somo-a[i]ñyai somo ytārye kā westär* ‘the only traversable [way], why is it called the only way?’ [where *somw-aiñyai* = B(H)S *ekāyana-*] (29b1[C]); **—somo-kälymi** ‘directed towards a single

object (to the exclusion of everything else)': *somo-kälymi* = B(H)S *ekāntaṃ* (U-18a3/SIB-117a3^{C}); —**somo-somo** 'one by one': *somo-somo klokaśne ltū wlaṃśke yok tañ kektsentsa* 'from [each] follicle, one by one, over thy body emerged a soft hair' (74a3^{C}). ●For a discussion of the chronological distribution of *somo* and *sanai*, see Peyrot (2008:131-132).

■TchB *ṣe* and TchA *ṣa-* (only in compounds) is the only direct reflection of the PIE athematic inflection of this word. They are directly equatable with Greek *heîs* (< PIE **sēm-s* or possibly **sem-s*). More distantly we have Armenian *mi* (reflecting **sm-ih$_x$os*) 'one,' Gothic *sin-teins* 'daily,' Old English *sinnihte* 'eternal night,' Latin *sem-per* 'always,' etc. (P:902-904; MA:399). This connection goes back to Sieg/Siegling, 1908:927, and Meillet, 1911-12:284-5.

The rest of the B masculine paradigm (acc. sg. *ṣeme*, nom. pl. *ṣemi*, acc. pl. **ṣemeṃ* and most of the feminine one (acc. sg. *somo*, nom./acc. pl. *somona*) reflect A PIE thematic **som(h$_x$)o/eh$_a$-* (see Sihler, 1973). The palatalized initial of the masculine is analogical to *ṣe*; the *-o-* of the feminine is regular (by *o*-umlaut) from PTch **somo* < PIE **som(h$_x$)eh$_a$m*. (The palatalization of the TchA feminine is analogical after the masculine.) The final *-s* of TchA *sas* (masc. nom. sg.) may be PIE **-s* preserved in a monosyllable (cf. B *wes*/TchA *was* 'we,' *yes*/*yas* 'you,' *ṣkas* 'six' [but TchA *ṣäk*]). The initial *s-* in *sas* is by regular depalatalization of *-s … ṣ-* (cf. TchA *säksäk* 'sixty').

A third basic shape is seen in A nom. sg. fem. *säṃ* and B sg. fem. *sana/sanai*. These are most easily derived from a PIE neuter sg. **sṃ* (cf. Greek *hén* with full-grade). In pre-PTch **sṃ* would have given **sän*, to which the ordinary feminine *-ā* was added. The same PIE **sṃ* lies behind Hittite *sanni-* 'one and the same, single' (cf. Eichner, 1991:45-46). For the Tocharian one should compare the similar, but much more complex, derivations for this paradigm of VW (415), Hilmarsson (1984), and Winter (1991:99-101). ►See also **ṣeske**, **ṣemeske**, **ṣemetsñe**, **ṣetstsäññe**, **somār**, **ṣesa**, **eṣe**, **ṣek**, **ysomo**, **somotkäññe**, and **ṣäṃs-**.

ṣek (adv.) 'always, continually, perpetually'

nigrot [s]t[ā]m ñor ṣek su mäskīträ 'he was always found under the banyan tree' (3b3^{C}), ***:*** *ykāṃṣälñe ṣek warästrä ṣ[e]k imassu* 'always he practices shunning [of the body], always [is he] mindful' [*ṣek* = B(H)S *sadā*] (8b7^{C}), *ṣek* = B(H)S *nityam* (30b4^{C}), *ṣek yamaṣṣeñc[añ]* = B(H)S *sātatyakāriṇa* (305b2^{C}); —**ṣek-ṣek** 'forever [emphatic]': *kaunn-kaun ṣek-ṣek* 'day by day forever' (140a2^{A}), *ṣek-ṣekä* = B(H)S *abhīkṣṇaśaḥ* (IT-122b4^{C}); 'accumulated by repeated practice': [= B(H)S *abhyastam*] (PK-AS-7Fa3 [CEToM]) —**ṣekañ̈ñe** (adj./adv.) 'eternal(ly), steady, unchanging, constant, eventually': *śāmñana āsta taiysa kwrāṣäṃ ṣekaṃñe enepre tāṣträ • se akessu śmaśānike ste* • 'thus [if] he places human bones and likewise skeletons before [himself], eventually he is a *śmaśānike*' (559a5/b1^{C}), */// [ṣe]kaṃñe parna kakākau* '[if] he [is] continuously invited' (IT-124b2^{C}), *ṣeka[ññanaṃts]* = B(H)S *dhruvāṇāṃ* (IT-16a2^{C}); —**$^{\times}$mā-ṣekañ̈ñe** 'transitoriness': (88a4^{C}); —**ṣekañ̈ñeṣṣe** 'prtng to changelessness' (in the compound **mā-ṣekañ̈ñeṣṣe** 'transient'): *mā-ṣekañ̈ñeṣṣe kraupe* = B(H)S *anitya vargaḥ* (U-2b2$^{?}$); —**ṣekatsäññe** 'eternal' (in the compound **mā-ṣekatsäññe** 'transient'): *ekantse mā-ṣekatsäññe* = B(H)S *cakṣuranitya* (527a2^{C}); —**$^{\times}$ṣekkāka**

(adv.) ‘for a single moment’ [= B(H)S *muhūrtam*] (THT-1549b4 [Ogihara, 2012:173]).

■From *ṣe*, q.v. + (the strengthening particle) *kä*. The semantic development is from ‘once for all’ to ‘always’ and one should compare, *mutatis mutandis*, Latin *sem-per* (Meillet and Lévi, 1911:451; cf. MA:410). Otherwise VW:453-454 (from **sēg^{h}*-) and Hilmarsson’s discussion (1986a: 49-50). Cf. also TchA *ṣakkats* (*ṣak* + *ats*) ‘certainly, decidedly.’

ṣecake* (n.) ‘lion’

[-, ṣecakentse (~ ṣeckentse), -//ṣecaki, ṣecakeṃts, -] *ysāṣṣe ramt karse mlyuweñc pokaine ṣeckeṃ[tse] ///* ‘thighs like a golden stag, arms [like] a lion’s’ (75a1^{C}), *cwī ṣecakentse krentaunaṃ[ts ṣarmtsa]* ‘because of the virtues of this lion’ (574b5^{C}), *ṣecaki oksaiṃ ram no nuwäṣyeṃ* ‘they roared like lions and oxen’ PK-AS-15B-b3^{C} (Peyrot, 2008:79), *käyne ṣotri ṣecaki aṣkār läkāskemane* ‘the sign on the *käy* [is] lions looking backward’ (Otani 19.1.6^{Col} [Pinault, 1998:364; Tamai, 2004:96-97]); **—ṣecakäññe** ‘prtng to a lion’: *te-mant ñāwa newe wrocce ṣecakäññe ce$_{u}$* ‘thus he roared this great lion roar’ (220a2$^{E/C}$), *[ṣeca]käññe rupsa Bramñäkte toṃ lwāsa enäskemane* ‘in the form of a lion, Brahma instructing the animals’ (575b7^{C}); **—ṣecaketstse*** ‘having a lion’: *ṣecakecce asānne ṣmemane* ‘sitting on his lion throne’ (91b5^{C}).

■TchB *ṣecake* and TchA *śiśäk* ‘lion’ are obviously related but difficult to attribute to a common Proto-Tocharian ancestor. In addition, the Tocharian forms are obviously related to the Chinese word for lion, *shīzi* (Middle Chinese *srij-tsiX* [Baxter, 1992:323] < Old Chinese **srjij-tsjiʔ* [Baxter, 1992:323]) first attested during Han times (and thus with a phonological shape somewhere “between” the OC and MC forms). The Chinese word decisively supports the retroflex initial of the Tocharian B form but the first vowel of Tocharian A. The Chinese *-ts(j)-* is ambiguous: it might match either TchB *-c-* or the **-ć-* that lies behind TchA *-ś-*. The three languages together would support a pre- or Proto-Tocharian **ṣīcäke*, a form which would give the borrowed Chinese without further ado. The TchA *śiśäk* would reflect the influence of *śiśri* ‘mane’ while the *-e-* of Tocharian B remains irregular (though the last syllable of TchA *kapśañi* ‘body,’ B *kektseñe* ‘id.’ shows the same correspondence; note that both PIE full **-eh$_{a}$i-* or a form with vr̥ddhi, **-ēh$_{a}$i-,* should give TchB *-ai-* rather than *-e-*). If there was a PTch **ṣīcäke*, it is hard not to see in it a (putative) PIE **sih$_{a}$tekó-* ‘maned (one),’ a zero-grade derivative, with laryngeal metathesis, from **seh$_{a}$ito/eh$_{a}$-* as seen in Latin *saeta* ‘bristle, rough hair (including that of the mane)’ (cf. VW:480- 481). Not from PIE **sing^{h}eko-* [: Sanskrit *siṃhá-* ‘lion’ and Armenian *inj* ‘leopard’] as per Adams, 1984a.

Significantly the Chinese *shīzi* would appear to have been borrowed from Kashgarian in the second century AD rather than from either Tocharian A or B (Blažek, 2005:89-90), suggesting that the Han-era language of Kashgar was closely related to Tocharian A and B.

ṣem (n.) ‘axle’

[ṣem, -, ṣem//] ***:*** *kokaletstse īyoy sū Prasenacī walo ot • ṣem kautāte koklentse waiptār pwenta käskānte* ***:*** ‘king P. was traveling by wagon; the axle broke and

the spokes of the wagon were scattered all about' (5a2[C]), *kärstau ṣem* = B(H)S *chinnākṣaḥ* (13a4[C]).

■Etymology unclear. It is possible that we have here an old loan from some variety of eastern Iranian. One should compare particularly Ossetic *sämän* 'axle' which Bailey (1979:346), at least, takes to be from **(a)ša-ma-na-* (cf. Avestan *aša-* 'axle'). An eastern Iranian **(a)šama-* would give TchB *(e)ṣem-* (cf. *ekṣinek(e)* 'dove' < Proto-Iranian **axšinaka-*). It is also conceivable, though to my mind less likely, that we have an inherited word (as if) from PIE **sh₂-yo-mn̥* as 'the joiner' or the like [: Sanskrit *syáti*, Lithuanian *siẽti*, Hittite *ishiia-*], further cognates P:891-892 (though P has **sē(i)-* rather than the **seh₂(i)-* guaranteed by Hittite). This latter proposal is ultimately similar to VW's etymology (454) though, following P, he starts from an impossible **sē-m-* (or an even more impossible **sēimen-* via borrowing from [unattested] TchA).

ṣema '?'

Kṣemawarmentse ṣema (494a1[A]). ●This comprises the entire document.

ṣemankar, ►Kṣemankar.

ṣemeske* (adj.) 'only, sole; private'

[-, ṣemeskepi, ṣemeske//] *[y]t[ā]rye ṣemeskepi yalya* 'the way traversable only to one' (555a4[E]), *wer[ts]i[yanna] /// [wa]t ṣ[e]m[e]ske* 'in assemblies or privately' (= B(H)S *partiṣatv atha vā mithah*) (IT-809a5[E] [Peyrot, 2008b:104]), *ṣemeske* (363a4[C]). ■A derivative of *ṣe*, q.v. ►See also *ṣeske* (cf. Winter, 1991:150).

ˣṣemetsñe* (n.) 'unity, unification'

[-, -, ṣemetsñe//] *ṣemetsñememṃ* 'from being in unity [with]' (SHT-1780, Malzahn, 2007b:309]). ■A derivative of *ṣe*, q.v.

ṣer (n.) 'sister'

[ṣer, -, -//ṣera[C], -, -] /// *protärñts śnona ysentär ṣera tkātärñ* /// '… the wives of brothers are ravished; sisters and daughters [too] …' (2b7[C]), *pācera mācera [ṣe]ra procera* /// (105a2[C]), *takāwa ṣer pudñä[kt]e[ntse]* 'I was the sister of the Buddha' (400a5[L]).

■TchA *ṣar* and B *ṣer* reflect PTch **(ṣä)ṣer*. As if from PIE **swesēr* with **-ēr* for expected **-ōr* on the analogy of the other kin-terms, e.g., *pācer*, *mācer* [: Sanskrit *svásar-* 'sister,' Armenian *k'oir* 'id.,' Latin *soror* 'id.,' Old Irish *siur* 'id.,' Lithuanian *sesuõ* 'id.,' etc. (P:1051; MA:521)] (Feist, 1913:105, Sieg, Siegling, and Schulze, 1931:65, VW:449). See Pârvulescu (1989) for further possible connections of this word with the PIE word for 'blood.' He takes **swesōr* to be **swe-sor* 'of one's own blood.' ►See also **ṣerśka**, **eṣerñe**.

ṣertwe* (n.[perhaps pl. tant.]) 'incitement, instigation'

[//-, -, ṣertweṃ] *isälyäntse ṣṣertwentsā cowai käntwa tärkänaṃ* 'with the incitement of jealousy, they take away [his] tongue' (255b3[A]), */// [yo]laiṃ wāṣmontse Devadatti ṣertwentsa 52* 'at the instigation of [his] evil friend D.' (21a4[C]). ■A derivative of *ṣärtt-*, q.v.

ṣerśka (n.) '(little) sister'

[ṣerśka, -, - (voc. ṣerśka)//(voc. ṣerśkana)] *Nānda cāla oṅkorñai Nandābala tāy ṣerśka postäṃ msā-ne* 'Nānda lifted the *oṅkorño*; [her] sister Nandābala went after her' (107a7[L]), *ṣerśkana ñi aiścer ce pinwāt* 'sisters, you give me this

offering' (107a8/9^{L}). ■Formally a diminutive to *ṣer*, q.v. As if from **swesor-kikeh$_a$-*, rebuilt on the basis of *ṣer*. ►Compare *soṃśke*.

ṣewi* (nf./nt.) 'pretext, excuse'

[-, -, ṣewi//ṣewauna (K-T), -, -] *[antiṣ]pureṣṣana klainampa Rāhuleṃ palkasi yalñeṣṣai ṣewisa Kapila[vāstumeṃ]* (109a6^{L}), *[alye]k ṣewisa weṃ-ne* 'he will offer another excuse' (325a5^{L}). ■(As if) from PIE **sēuh$_3$-* [: Sanskrit *savá-* 'instigator; instigation,' *sávana-* 'instigation'] from **seuh$_3$-* 'set in motion' [: Sanskrit *sū-*, Avestan *hav-* 'set in motion,' Avestan *hunāiti* 'provides,' Old Irish *sóaid* 'turns,' Hittite *suwāi-* 'press' (P:914; MA:507)] (VW:454). For the formation, see Adams, 1990a:69-72.

ṣesa (adv./preverb/preposition) 'together'

ṣesa wertsyaimpa 'together with his entourage/following' (23a1^{C}), *ṣesa reṣṣäṃ* = B(H)S *saṃsyandate* (30a4^{C}), *ṣesa kāntal[ñ]emeṃ* = B(H)S *saṃgharṣāt* (532a2^{C}), *pañäkte käṣṣī Ānandeṃmpa ṣesa* 'the Buddha teacher together with Ānanda' (560a4^{C}). ■A derivative (a "pseudo-perlative") from *ṣe* 'one,' q.v. Hilmarsson (1991:177-8) suggests that here and in *eṣe* we have on old athematic accusative **sem-ṃ* (> **sēm*) or possibly an old locative **sēm*.

ṣeske (adj.) 'alone, sole'

[m: ṣeske, -, -//] *masa ṣeske* 'he came alone' (A-4b6/PK-AS-6Db6^{C}), *ṣeske yolo lyutaskau* 'I alone drive out evil' (TEB-63-02/IT-5$^{C/L}$), *kā ñiś ṣeske tañ prāskau* 'why do I alone fear thee [sc. death]?' (298a2^{L}); **—ṣesketstse** '(quite) alone': *weṃ-ne aśari ñiś ṣesketstse [ne]sau śka yatsi arka-ñ mā ṣ campau* 'he will say to him: *acarya*, I am alone and by what is fitting/monkish obligation I cannot go' (331b2^{L}). ■A derivative of *ṣe* 'one,' q.v. Similarly formed is TchA *sasak* 'id.' ►See also *ṣemeske* (cf. Winter, 1991:150). ●Perhaps the nominative masculine singular to which *ṣemeske*, q.v., forms the rest of the paradigm.

ˣṣetstsäññe* (n.) 'singularity'

[//ṣetsñenta, -, -] *pkäntenm=opāynta waiptārtsäññenta ṣetsñenta* • 'hindrances, stratagems, differentiations, singularities' (SI P/2a5^{Col} [Pinault, 2008:300]). ■Derivative of an unattested *ṣetstste* 'singular,' in turn from *ṣe* 'one,' q.v.

ṣai, ►s. v. nes-.

ṣaiyyiśke (n.) '± young of an animal' (?), particularly 'little lamb' (?)

[ṣaiyyiṣke (~ śeyyiśke^{A}*), -, -/-, -, śeyyiśkane/ṣaiyyiśkaṃ (< *ṣaiyyiśkañ), -, -] *ṣeyyiśkane mokowśka se[nik] ///* 'the she-monkey entrusted [her two] offspring …' (THT-3597b4^{A}=239b1^{C}), *ṣaiy<y>iṣ[ke]* (84b1^{C} [cf. Schmidt, 2001b: 313, fn. 60]), *lareñ s$_{ä}$sūśkaṃ ṣaiyyiśkaṃ ///* 'dear little children and little animals' [or 'dear little children and [my] little lambs'] (352a3^{C}). ●This reading (instead of *paiyyiśkaṃ*) for 352a3 and semantic identification are K. T. Schmidt's (1980: 407); the initial *ṣ-* in THT-3597b4^{A}) is very clear.

■Etymology uncertain. One might think of a PIE **seh$_1$i-w-yo-* (cf. *śaiyye* 'sheep, goat' from **g^{w}yeh$_3$w-yo-*) or a PTch **ṣēi-* + *-(i)ye-* (cf. *paiyye* from PTch **peḭä* [< dual **pode*] + *-iye-*). Probably dissimilated from **śaiyyiśke* 'little sheep, goat' and then generalized to the young of other animals as well (so also CEToM s.v. *ṣaiyyiśke*).

ṣaiweññа* (n.) 'sediment' (?)

[-, -, ṣaiweññai//] • *naitwe kärkkāllene slāppoṣ kuntipaśaṃ wat parra pānnoṃ* •

ṣaiweññai taṃtsäṣṣäṃ • '[if a monk] pulls out a shell or a pot sunk in a mudhole [and if] he scatters the sediment' (331a1^{L}). ■If the meaning is correct (cf. the cautious discussion of Winter, 2003:110-110), we might have **sēdemenyeh$_a$-*, very similar to the Latin *sedimentum*.

ṣotarye* (adj.) 'signal, distinguished, remarkable'

[m: -, -, ṣotarye//] *ṣotarye terisa* 'in a distinguished manner' (PK-DAM.507a5^{Col} [Pinault, 1984a:24]), *ṣorye* [lege: *ṣotarye*] *perisa* 'by this remarkable debt' (PK-DAM.507a8^{Col}). ■An adjective drawn from an underlying ***ṣotär*, an unextended by-form of *ṣotri*. q.v. Compare the possible relationship of *ṣlyaṣṣe* and *sälyiye*. ►See also next entry.

ṣotri (nnt.) 'sign, mark, (manifestation of) action'

[ṣotri, ṣotrintse, ṣotri/-, -, ṣotrūni/ṣotrūna, -, ṣotrūna ~ ṣotarnma] *klaiñ=eṅwaññe ṣotrūnimeṃ* 'the [two] signs, female and male' (8a6^{C}), *yetwe śāsantse pelke ṣamāññe ṣotri* 'the jewel of the law, the *Udāna* is the sign of a monk' (33a2^{C}), • *pittaṣṣepi kwaṃrmatse* [lege *kwärmantse*] *nauṣ ṣotri pkarsaso* • 'know the early sign of a bile-tumor' (IT-306a1^{C} [cf. Carling, 2003a]), *tuntse te ṣotri Dharmakāme paiyka* 'thus this sign Dh. wrote' (S-Su2^{C}), *pittantse ṣotruna* 'the actions/signs of bile [disease]' [*ṣotruna* = B(H)S *karmāṇi*] (Y-3a2$^{C/L}$), *toyä ṣotruna* = B(H)S *etāni lingāni* (Y-3a6$^{C/L}$), *wi ṣotrūna* = B(H)S *dviliṅga* (193a1$^{C/L}$), *cākkär svastik nandikāwart ṣotruna eneṅka celeñiyentär • kentsa ipprerne mańkâläṣṣana ṣotruna lkoyentär* 'the *cakra*, *svastika*, and *nandikavarta* symbols appeared within; on the ground, in the air these good-luck signs were seen' (107a1^{L}), *eṅkwaññe ṣotri ne[ksa]te-ñ* 'my male sign disappeared' (400a2^{L}), • *āntseṃ ṣaläṣṣälñe ṣotrī ·e ///* 'throwing the elements [is?] the mark …' (IT-998b3$^{?}$ [TVS]); **—ˣṣotrītstse** 'having as a sign, mark': *[kektse]ñ pälyśalñe ṣotrītse* (IT-133a2^{C}), *ṣotrītse warpalñe* • (IT-998b1$^{?}$); **—ṣotri-yāmci** 'sign-makers [= teachers of the law]' (45a4^{C}).

■TchA *ṣotre* and B *ṣotri* reflect PTch **ṣoträ̤i̯ä*. It, in turn, reflects a putative PIE **swēd^{h}-r-u-h$_1$en*, a neuter *n*-stem with full grade in the nom./acc. sg. (cf. Greek *téren* [nt.] 'soft' or *ársen* [nt.] 'male'). The TchB plural regularly represents **swēd^{h}-r-u-h$_1$neh$_a$* (TchA *ṣotreyäntu* is analogical). The *n*-stem is an extension of a deverbal noun in **-ru* (cf. *tarkar* 'cloud,' pl. *tarkarwa*). The verb underlying this is PIE **swed^{h}-* ~ **swēd^{h}-* '± be accustomed to' [: Greek (present participle) *éthōn* 'accustomed, customary,' *eíōtha* (a perfect used as a present) 'be accustomed, habituated,' *éthos* (nt.) 'custom, habit,' *ēthos* (nt.) 'accustomed place; custom, character,' Latin *sōdalis* 'member of a confraternity,' *suēscō* (< **swēd^{h}-sḱe/o-*) 'accustom oneself to,' Sanskrit *svadhā́* 'inherent power, habitual state, custom,' Gothic *sidus* 'custom.' In pre-Tocharian we had **swēd^{h}-r* 'habit, custom, characteristic.' From 'characteristic' the semantic development was to 'sign, mark' (Adams, 1990a:65-69; MA:143, better, 455).

Not to be equated with Latin *signum*, etc., as **sek^{w}tru-* or the like (Pedersen, 1941:69) since there is no evidence that **-k^{w}-* would be lost in this environment. No more likely is VW's (641) suggestion of a heavily reworked borrowing from a Prakrit descendant of B(H)S *śruta-* 'heard, understood, etc.' ►Also **ṣotarye**.

ṣorpor* (n.) 'sack' (?)

[-, -, ṣorpor//] *Uttareṃ śamaśkeṃ kärwāṣṣai witsakaisa räskare tsopaṃ-ne siñcai*

ṣorpor ite [warsa yā]mormeṃ ‘he pokes the boy Uttara roughly with the root of a reed, having filled [*scil*. Uttara] the *siñcai* bag with water’ (88a1^{C}), *śaulassu nesy āñme tākaṃ-ne erkenta yakwāmeṃ ṣorpor///* ‘[if] someone has the wish to be venerated, … a sack of black wool’ (M-3b7/PK-AS-8Cb7^{C}). ■Of unknown etymology. VW (459) suggests a derivation from **ser-w-* ‘protect’ but a change of medial **-rw-* to *-rp-* seems most unlikely (cf. *ṣmare*). His later suggestion (1987: 235) of a derivation from PIE **sreb^{h}-* ‘sip, slurp’ makes better sense phonologically but is very weak semantically.

Ṣolārke* (n.) ‘Ṣolārke’ (PN in monastic records)

[-, Ṣolārki, -//] (490-II-7^{Col}). ●Cf. TchA *ṣolār* ‘up to’?

ˣ**ṣau** (n.) ‘receipt’

[ṣau, -, -//] *ṣau nesäṃ* ‘[this] is a receipt’ (Otani II-12a12^{Col} [Ching and Ogihara, 2012:81]). ■From Early Middle Chinese **tṣaɨw* (current Chinese *chāo*) (Ching and Ogihara, 2012:104). The same Chinese word appears in Khotanese as *kṣau*.

ṣkas (numeral) ‘six’

[gen. pl. ṣkässaṃts] *po ṣkas yälloṃ* ‘all six senses’ (8b7^{C}), *: ṣkas piś ñu wat ṣaṃṣtär* ‘he counts six, five, or nine’ (41b1^{C}), *ṣkas yälloñ* = B(H)S *ṣaḍāyatana-* (156b2^{C}), *ṣkässaṃts* (173a3^{C}), *kant[i]ś yikṣye śwāra cakanma ṣkas tom* ‘flour for bread, 4 *cāk*s, six *tom*’ (433a16^{Col}), *ṣkas meñantse-meṃ motte* [lege: *mante*] ‘from the sixth of the month on’ (461a5^{Col}), *ṣkacce meṃne śak-ṣkasne* ‘on the sixteenth of the sixth month’ (G-Su36.1^{Col}); **—ṣkas-känte** ‘600’; **—ṣkas-yiltse** ‘6,000’;— **ṣkas-tmane** ‘60,000’: *: śāmnaṃts śaul ṣai ṣkas-tmane pik$_{u}$la* ‘the life of men was 60,000 years’ (3b1^{C}); **—ṣkas-yäkne** ‘sixfold’.

■TchA *ṣäk* and B *ṣkas* reflect PTch **ṣ(wi̯)äkä(s)*. From PIE **s(w)eḱs* [: Gothic *saihs*, Latin *sex*, Greek *heks*, Avestan *xšvaš*, Sanskrit *ṣaṭ*, etc. (P:1044; MA:402)]. Differing in details only from Sieg/Siegling, 1908:927, VW:450, Winter 1991: 108-109. ►See also **ṣkaska**, **ṣkaste**, **ṣkasar** and **śakṣkas**.

ṣkasar (distributive) ‘by sixes’

●Attested once only as **ṣkäsār**, q.v. ■*ṣkas* + the distributive suffix *-ār*.

ṣkaska (numeral) ‘sixty’

ṣkaska-śtwāra traunta ‘sixty-four *trau*’ (497a3^{C}), *ṣkaska pakaccānta* ‘sixty rainy seasons’ (440b4^{Col}). ■A derivative of *ṣkas*, q.v. TchA *säksäk* (with assimilation) reflect PTch **ṣ(wi̯)äk(ä)skā* (for the formation, see the discussion at *täryāka*). Differing only in details, VW:450, Winter, 1991:120-121.

ṣkaste (adj.) ‘sixth’

[m: ṣkaste, ṣkaccepi, ṣkaśce$^{E,\ Col}$ ~ ṣkacce$^{L\text{-}Col}$ ~ ṣkasce^{Col}//] [f: ṣkaśca, -, -//] *ṣkacce meṃne śak-ṣkasne* ‘on the sixteenth of the sixth month’ (G-Su36.1^{Col}). ●For a discussion of the chronological distribution of the oblique forms, see Peyrot, 2008:129-130). ■A derivative of *ṣkas*, q.v. TchA *ṣkäṣt* and B *ṣkaste* reflect PTch **ṣ(wi̯)äk(ä)ste*]. From PIE **s(w)ekstó-* [: Gothic *saihsta*, Latin *sextus*, or without the second *-s-*, Sanskrit *ṣaṣṭhá-*, Greek *hékto-*, etc. (further cognates P:1044; MA:402)] (VW:450, Winter 1991:137).

ˣ**ṣkasyiltse** (number) [indeclinable] ‘six thousand’

■A compound of (stressed) *ṣkas* ‘six’ + *yältse* (unstressed) ‘thousand,’ qq.v.

ˣ**ṣkariye*** (n.) ‘return (of a purchased item)’

[-, -, ṣkārai//] *yurpāṣkaṣṣi wsar y lāpar nannañ̃ñ(e)m(eṃ) śak-kṣunaṣṣe ṣkāraine*

ailye sesamaṣṣe wai - kesa kärnätsi ywärtsa yaltse (Bil 3.1/THT-4059, Schmidt, 2001:22). ■Cf. TchA *ṣkārā* 'backwards,' B *aṣkār* 'id.' No known external connections, see brief discussion s.v. **aṣkār**.

ṣkār (distributive) 'by tens' (??)

tumeṃ ṣkār ṣkitaine/// (620b2^{C}). ■If correctly identified, from *śak*, q.v.

ṣkäsār (distributive) 'by sixes'

pañikte pakenta kalwa wi 2 ṣkäsār pläṅkāre cāneṃntsa śak-wi 12 'the Buddha obtained two [2] parts, each of the six [remaining] they sold for twelve [12] *cāne*s' (KLOST.35,15-16^{Col} [Couvreur, 1954c:90]). ■A derivative of *ṣkas* 'six,' q.v. + the distributive suffix *-ār*.

ṣkito* (n.) '?'

[-, -, ṣkitai//] *tumeṃ ṣkār ṣkitaine ///* (620b2^{C}), */// ṣkitaimeṃ nai pauṃtsat ///* (620b5^{C}).

Ṣkwarle (n.) 'Ṣkwarle' (PN in monastic records)

[ṣkwarle, -, -//] (491a-II^{Col}).

ˣṣñaṣṣe (n.) '±relative'

[ṣñaṣṣe, -, -//ṣñaṣṣi, -, ṣñaṣṣeṃ] *ṣañ-yāmorṣṣai ytārisa waiptār maiytar-ñ cai ṣñaṣṣi ñiś märsāre* 'by the way of self-deed they have gone far [from] me and my very relatives forgot me' (TEB-63-01/IT-5$^{C/L}$). ■A derivative of *ṣañ*, q.v.

ṣñassu* (adj.) 'seeking possessions'

[m: //ṣñassoñc, -, -] *[tumeṃ lāntä]śco klā[nte] lykaṃ ce$_u$ ṣñ[a]ssoñcä* 'thereupon those seeking possessions led the thief to the king' (404a8^{C}). ■A derivative of *ṣañ*, q.v. ►See also **ṣañ** and **ṣñār**.

ṣñār (distributive) 'each to his own, respective'

/// [ṣa]ñ k[e]wän śakātaisa kalṣtär-me ṣñār wepeṃś aśan-me : 'he drives [his] own cattle with a stick; he leads them each to [their] own paddocks' (3a3^{C}), *65 ṣñār ekñentasa soytsi lāñco mā campe[ṃ :]* 'the kings cannot be satisfied each with [his] own possessions' (22a3^{C}), *ṣñār ṣñār mañyeṃ mañyanameṃ nemcek yarke källälyi* '[you] should achieve certain praise from your respective male and female slaves' (33a7^{C}), *istak cai nägi ṣñār bhavantane yopar* 'at once these *nāga*s entered each in [his] own dwelling' (350a4^{C}), *lwäsa ṣñār wṣeññ[aṃne]* 'the animals each in [its] own lair' (518b2^{C}), *karsna[ṃ] kälnaskeṃ ṣñār ṣñār* '[the winds] cut off and howl respectively/alternately' (PK-AS-7Mb4^{C} +NS122a + NS261 +NS262^{C}) [TVS]). ■A derivative of *ṣañ* 'own,' q.v. + the distributive suffix *-ār*. ►See also **ṣañ** and **ṣñassu**.

ṣñike(k) (adverb) 'certainly, indeed'

cey cew yāmorsa ṣñikek parskaṃ 'they will fear certainly by this deed' (K-3a2/PK-AS-7Ca2^{C}), *ske[ye]nmeṃ cenaṃts ṣñīke tsūwa aiśamñe* 'by the efforts of such as these wisdom was indeed constituted' (PK-AS-16.3b2^{C} [Pinault, 1989: 157]).

■Ultimately a derivative of *ṣañ*, q.v., and obviously cognate with TchA *ṣñikek* 'on the contrary, nevertheless,' though the difference in meaning is striking. Morphologically it would appear that we have *ṣañ* + *-ike* (an adjective forming suffix) + an optional *k(ä)* (the strengthening particle). The existence in B of *ṣñike* would appear to make impossible VW's suggestion (457-458) that the TchA form

is original and the TchB form borrowed. Rather it must be the other way around. ►See also **ṣañ**, **īke**.

ṣñor* (n.) 'sinew'

[-, -, ṣñor//ṣnaura, -, -] *astāṣṣi meski tne ṣñor passontsa śeśśanmoṣ* • 'bone joints bound with sinews and muscles' (5b1/2^{C}), *ikañceṃ-[tr]īceṃ ṣukaunne ṣñaura kaktsenne* [lege: *kektsenne*] *[tänmaskentär-ne]* 'in the twenty-third week sinews in his body appear' (603a2^{C}).

■The singular regularly from PIE **sneh$_1$wr̥*, the plural regularly from **sneh$_1$wr-eh$_a$* [: Avestan *snāvarə* 'sinew,' Armenian *neard* (**sneh$_1$wr̥t*) 'sinew, fiber,' Sanskrit *snā́van*] (nt.) 'sinew;' (thematicized) Greek *neûron* 'sinew,' Latin *nervus* 'sinew, muscle, nerve' (and more distant cognates, P:977; MA:568, 571; de Vaan, 2008:407)] (Schulze, 1923, VW:458). See also Hilmarsson's discussion (1986a:208).

ṣṭakkumo* a meter of 4x12 syllables (rhythm 4/4/4)

[-, -ṣṭakkumai//] (107b7^{L}).

ˣṣṭalāṣṭe* (n.) '± steward' (?)

[//ṣṭalāṣṭi, -, -] *ṣṭalāṣṭi Yaśunanti wai Puṇyisene śatreṣṣ[e] wyai utpāt keś tāseṃ* 'the stewards (?) Y. and P. make an account of the disbursement and receipt of grain' (PK-bois C.1a1^{Col} [Pinault, 1994:91]). ■Etymology unknown, though its phonological shape (i.e., the clusters *-ṣṭ-*) might suggest a Tocharian A origin.

ˣṣṭisa

eṃṣke - yak ṣtisa weṣle (SHT-1738 [Malzahn, 2007b:309]).

ˣṢṭukile (n.) 'Ṣtukile' (PN in administrative records)

[Ṣtukile, -, -//] (SI B Toch. 12.5^{Col} [Pinault, 1998:16]).

ˣṢṭempeṅk$_u$le (n.) 'Ṣtempeṅkule' (PN in monastic records)

[Ṣtempeṅk$_u$le, -, -//] (SI B Toch. 11.15^{Col} [Pinault, 199810]).

ˣṣnom '?'

• *mäntä aiśträ kärtsetse ṣ[n]om cek war[r]ñ[ai] ///* 'thus the virtuous one knows himself, even (??) from the beginning …' (THT-1191a6^{A}), • *ṣnom krä///* (THT-2243b3^{C}). ●Presumably some sort of adverb or conjunction (in both attestations it stands at the beginning of a pada or colon).

ṣpak (conj.) 'and also, moreover; more'

grahanmane meñe ra ṣpäk tāsātai 13 'and also as thou hast set the moon among the planets' (221b1$^{E/C}$), *ṣpak* = B(H)S *bhūyas* (8b6^{C}), *ṣpak* = B(H)S *ca* (14b3^{C}), *tane klu pete ~ tane smaññe pete ~ tane ṣpak pete* 'give here rice, give here broth, give here more' (IT-248b6^{C}), *kātkeṃ plontonträ ṣpakkä maiyya tsämsen-ne* 'they enjoy themselves and rejoice, moreover they increase his strength' (K-2b6/PK-AS-7Bb6^{C}). ■From *ṣpä* (q.v.) + the strengthening particle *k(ä)*.

ṣpakīye (nf.) 'pill, pastille; poultice; [possibly] suppository' (anything wrapped up or around as a medical treatment—see B(H)S *varti*-)

[ṣpakīye^{C-L}, -, -//ṣpakaiṃ (< *ṣpakaiñ), -,ṣpakaiṃ] *sā oṅkarñatstsa ṣpakiye kartse māka* 'this *oṅkarño*-having pill; [it is] good [for] much' (W-8a4^{C}), *ysārtsanane ṣpakīye warsa [yamaṣä]lya* 'on the bloody [parts] a poultice with water [is] to be put' (510b1^{L}). ●At least partially overlapping semantically with **ṣpel** and **tsatsā-par**, qq.v. ■A borrowing from Khotanese *ṣvaka*-, *ṣvakye*- with the same meaning

(VW:641, Bailey, 1979:415, Tremblay, 2004:434; Emmerick and Skjærvø, 1987: 147-8, translate ‘suppository’).

ṣpane (n.[m.sg.]) ‘sleep’

[ṣpane, -, ṣpane//] 62 *[re]kauna plātäṃne iṅkauṃ wīna kallaṃ kästwer ṣpanene :* ‘they will find pleasure by day in words and conversations and by night in sleep’ (27a4^{C}), *snai laiwo ṣpane* ‘without tiredness or sleep’ [= B(H)S *atandrita*-] (31a5^{C}), *ṣpänememeṃ āksa* ‘he awoke [someone] from sleep’ (373b3^{C}), *ṣpane takāne* ‘he was asleep’ [lit. ‘there was sleep to him’] [*ṣpane* = B(H)S *middha*-] (541b6$^{C/L}$), *alāsäṃññe ṣpane araṃśne* = B(H)S *ālasyatandrihṛdayo* (Y-3b3$^{C/L}$).

■TchA *ṣpäṃ* and B *ṣpane* reflect PTch *ṣw’äp(ä)ne*. From PIE **swépno*- (VW’s insistence [460-461] on **sepno*- is unnecessary) [: Sanskrit *svápna*-, Avestan *x^{v}afna*-, Latin *somnus*, Old English *swefn*, etc. (P:1048-9; MA:527; de Vaan, 2008:573-574)] (Holthausen, 1921:65). ►See also **sänmetstse**.

ṣparā-yäkre (n.) a kind of bird (‘sparrow-hawk’[?])

[ṣparā-yäkre, -, -//] *cai kokīl ṣparā-yäkre seri yam[uttsi]* (575b2^{C}). ●A compound of /ṣpārā-/ and /yäkre/.

■B *ṣpārā*- is presumably an independent bird name and cognate with TchA *ṣpār* (pl. *ṣpārāñ*), on etymological grounds ‘± sparrow’ [: Old Norse *spǫrr* (Proto-Germanic **sparwa*-), Old English *spearwa* (Proto-Germanic **sparwan*-) (further cognates, P:991; MA:534; cf. De Vaan, 2008:447 who hesitantly adds Latin *parra* ‘kind of bird [of ill-omen]’)]. The Tch forms reflect a PIE **spērweh$_a$*- (not **spōreh$_a$*- with VW:460). The relationship between **sporwo*- (Proto-Germanic **sparwa*-) and **spērweh$_a$*- is the same as that obtaining between Old Norse *alr*, Old English *æl* ‘awl’ on the one hand and OHG *āla* ‘id.’ on the other (cf. Darms, 1978:91-102). Within TchB itself we have *spertte*/*spārtto* and *ṣertwe*/*ṣārtto*. This formation seems to have been productive in both Germanic and Tocharian and (*pace* Darms) was probably inherited from Proto-Indo-European.

■B *-yäkre* (not discussed by VW) may be related to AB *yäks*- ‘embrace, entangle,’ q.v. The compound as a whole might then have meant ‘sparrow-clutcher’ or the like and designated a hawk or some other raptor (cf. Schleswig-Holstein *duben-klemmer* ‘(sparrow)-hawk’ [lit. ‘dove clamper, dove-clencher’] or Old Prussian *pele-maygis* ‘kestrel’ [lit. ‘mouse-clencher’], Schmalstieg, 1976: 273). Alternatively it might reflect a PIE **yeg^{h}-ro*-, a derivative of **yeg^{h}*- ‘hunt’ [: OHG *jagōn* ‘to hunt’ (< **yog^{h}-eh$_a$*-]. The compound as a whole would mean ‘sparrow-hunter.’ ►See also **yäks**-.

ṣparkäṣṣuki* (n.) ‘± one who puts to flight, one who disperses’

[//-, -, ṣparkäṣṣukiṃ] */// [ytā]ri yaṃ • waṣik kälpaṣṣukiṃ yoñiyai ṣparkäṣṣukiṃ käryorcceṃmpa wat • yaṃ pāyti kättaṅkäṃ* • ‘if he goes with the *waṣik*-stealers, dispersers of a caravan, or merchants, if he goes [with them], he commits a *pāyti*-sin’ [*yoñiyai ṣparkäṣṣukiṃ* = Uyghur *arquγ artatquji*, where the latter word means ‘those who destroy’] (330a5^{L}). ■A *nomen agentis* built on the causative stem of *spärk*-, q.v.

ṣpä ~ ṣäp ~ ṣ (conj.) ‘and’ (conjoins both clauses and words)

: tetkāk ṣp śman-me srūkalñe ‘and [if] death should suddenly come to them’ (1b5^{C}), *: palāte-me makāykne käṣṣī nauṣañ̃ai ṣp plāc akṣā-m=aurtsesa :* ‘the master praised them much and announced publicly to them an earlier conversa-

tion' (3a7^{C}), **:** *śa[woṃ]-n=okonta swāre ṣ ṣai [śūke]* 'they ate his fruit—and sweet was the taste' (3a8^{C}), *[la]kl[e] snaitse* [lege: *snaitsñe*] *tetkāk ṣp känmaṣ-ṣäṃ* **:** 'and suddenly comes suffering and poverty' (3b7^{C}), *[alā]ṣmo[ṃ] ṣpä srukoṣ [lye]lykormeṃ* 'having seen the sick and dead' [*ṣpä* = B(H)S *ca*] (5a1^{C}), *ypomna k$_{u}$ṣaiṃ ṣpä* 'lands and villages' (PK-Dd6.2.4^{Col}).

■Underlyingly /ṣäpä/ (and always enclitic) but of uncertain etymology. (Improbable, VW:460 [drawn analogically from *auṣap* or *oṃṣap*].) If *ṣäp* is originally a combination of two particles, it might be that **ṣ-* reflects PIE **eti* (regularly > PTch **i̯äṣä* with the initial **yä-* lost in unstressed position (cf. Pinault (2008:123) for the appropriate semantic history of **eti* in other Indo-European languages). ►See also **ṣap**, **ṣpak**, and **auṣap**/**oṃṣap**.

ṣpikiye* (nf.) 'crutch'

[-, -, ṣpikai/ṣpīkaine (K-T),-, -/] **:** *t[s]i[r]au[ñ]eṣ[s]ai ṣpikaisa saitsī pre[ke 15]* 'the time to support [oneself] with the crutch of energy' (281b3/4^{E}), *ṣpītai* [lege: *ṣpīkai*] *wrantsai lyewetarr-ne postäñe tuk pärweṣṣe mātri [kātsanne] yaipormeṃ* (333a2/3$^{E/C}$).

■(As if) from PIE **speik/gu-h$_{1}$en-* or, more probably, **speik/geh$_{a}$-h$_{1}$en-* [: Latin *spīca* 'awn,' Old Norse *spík* 'spike,' English *spike* (further cognates, P:981; de Vaan, 2008:580)]. Differing only in details, VW:461-462. For the formation, see Adams, 1988d. ►See also possibly **piśpik**.

ṣpinnau '?'

/// te sne [lege: *ste*] *wā ṣpinnau yan nai///* (90b6^{C}).

ṣpet '?'

///na ṣai ṣpet kenäṣṣe īke sū /// (339b3^{A}). ●Or to be read: *... ṣai ṣṣe tkenäṣṣe īke ...* 'there was one earthly place'? ►See discussion s.v. *keṃ*.

ṣpel (n.[m.sg.]) 'mud; (medicinal) mud-pack, poultice'

[ṣpel, -, ṣpel//] *[e]nt[e] aṅkaiṃ-pilkontan[e] t[e]tr[e]ṅku ṣaiytä ñatke me[l]t[e]* [reconstruction mine] *ṣp[e]ltsa kektseñ kariṣ yamaṣatai* 'if thou wert beset with false thoughts, thou hast soiled [thy] body with dirt, dung, and mud" (KVāc-12b1/THT-1105b1^{C} [Schmidt, 1986]); *panitäṣṣe ṣpel ṣe prayok ... läksaiñai-klautsaiṣṣe ṣpel* 'a molasses poultice [is] one means … a poultice of fish gills [a third]', [list of ingredients] *läksaña klautso kewiye melteṣe ṣpel te śār kätnālle* '… fish-gills and cow-dung poultice; this [is] to strewn all over' (P-2a6^{C}). ●Overlapping in meaning with **tsatsāpar** and **ṣpakīye**, qq.v.

■TchA *ṣpal*, B *ṣpel* reflect PTch **ṣpi̯ēl(ä)*. Further connections uncertain. Similar in both form and meaning to Greek *pēlós* (Doric *pālós*) 'earth, mud, clay,' Hesychian *pálkos* 'id.,' Lithuanian *pélkė* 'bog, fen, swamp' but, if they belong together, the PIE form is elusive. Beekes (2010:1186) gives no etymology. Tch *ṣpel* and Greek *pēlós/pālós* can be united as (**spḗh$_{a}$lom* vs. **peh$_{a}$lós*) but this seems *pro forma* and, in any case, cannot account for forms with **-k-*.

ṣmare (a) (adj.) 'smooth, even, slippery; greasy'; (b) (n.) 'oil'

(a) [m: ṣmare, -, ṣmareṃ//] *ṣmare yetse ṣmare ere ṣmare ///* [*ṣmare* = B(H)S *snigdha*-] (K-7b2/PK-AS-7Gb2^{C}), *ṣmare yetse wnolmentse ṣek cpī mäsketrä* 'soft and lovely is always the skin of such a being' (K-10a3/PK-AS-7Ja3^{C}), *ṣmare mällarṣke mäsketär-ne palsko* 'smooth and flexible is his spirit' (K-10b1/PK-AS-

7Jb1[C]), *ṣmareṃ ṣ[m]areṃsa ṣa[rsa]* ‘with a very greasy hand’ (IT-1121a2[?] [Ogihara, 2011: 119]) ; (b) [-, -, ṣmare//] *snai ṣmäre ramt [mä]kte cok kekesorne* ‘without oil as in an extinguished lamp’ (588b8[E]); —**ṣmarñe** ‘oiliness, fattiness, greasiness’: *ṣmarñe* = B(H)S *sneha-* (Y-3a4[C/L]).

■From PIE **smer(w)os* [: Old Norse *smjǫr* ‘grease, butter,’ Old English *smeoru* ‘grease,’ Old Irish *smiur* ‘marrow’ (further cognates [in Latin and Greek], P:970-971; MA:194)] (Duchesne- Guillemin, 1941:167, VW:456).

ˣṣmāye (adj.) ‘prtng to summer’

[m: //ṣmāye, -, ṣmāyeṃ//ṣmāyi, -, -] [f: //ṣmāyana, -, -]: ‖ *cai ṣmāy[i] meñi* /// ‘the summer months’ (IT-868(a)b3[?] [cf. K. T. Schmidt, 1994: 280] also Ogihara, 2011: 127 [●The *i*-diacritic of *-yi* in IT-868(a)b3 is mostly lost in a lacuna, but its lowest part seems quite secure], /// *ṣmāye pa[kaccāṃ]* /// ‘rain-residence of the summer’ (IT-1148b2[?] [Ogihara, 2011:128]), *nauṣuwent trai meñtsa ṣmāyeṃ pakäccāṃ yāmu* (THT-911b1[C] [Ogihara, 2011:129]), *ṣmāyana preściy[aṃts]* [= B(H)S *grīṣma-*] (THT-1579a3[C] [Ogihara, 2011:129]).

■We presumably have here an adjectival derivative of an unattested word for ‘summer’: **ṣmi̯īye**, accusative singular *ṣämi̯ai̯ä**, the equivalent of TchA *ṣme* ‘summer.’ The Tocharian words are descendants of the widespread PIE **sem-* ‘summer’ [: Old Irish *sam* ‘summer,’ Old English *sumor* ‘summer,’ OHG *sumar* ‘summer,’ Armenian *am* ‘year,’ Av. *ham-* ‘summer,’ Sanskrit *sámā* ‘season, year’ (P:905; MA:504)] (K. T. Schmidt, 1994:280).

ˣṣrecce ‘?’

(IT-41a3[C/L]). ●Masculine accusative singular of an adjective ‘having hands’?

ṣle-taś (n.) ‘commander of the mountain region’

[ṣle-taś, ṣle-taśśäntse, -//] *ṣle-taś piṅkäṃYuṣaiśco* ‘the commander of the mountain region writes to Y.’ (LP-1a1[Col]), *ṣle-taśśäntse īkene • ywārt-taś piṅkäṃ* ‘in the place of the mountain-commander, the commander of the center writes’ (LP-3a1[Col]), *ṣle-taś piṅkäṃ salyitsai yoñyaine* ‘the commander of the mountains writes in the Salt Way’ (LP-7a1[Col]). ■A compound of *ṣale* and *tāś*, qq.v.

ṣlyamo* (adj.) ‘flying,’ ►see, s.v. *[3]säl-*.

ṣlyaṣṣe (adj.) ‘full, firm’

[m: ṣlyaṣṣe, -, - /ṣlyaṣṣi, -, -/] [f: ṣlyaṣṣa, -, -//] *13 kātso ...• wlaśka lyakwañña ṣlyaṣṣ[a] prakarya* ‘a belly … smooth, *lyakwañña*, full, and firm’ (73b2[C]), *ṣlyaṣṣi snai rūki sprāne sesinauṣ* ‘firm, slender heels without wrinkles’ (74a5[C]), *ṣlyaṣṣe palsko tākoy* ‘may [my] spirit be firm’ (S-8b3/PK-AS-4Bb3[C]).

■This looks to be an adjective built on the accusative singular noun ***ṣaly* or ***saly* (in which case the *ṣ-* of the adjective would be the result of assimilation to the *-ly-*). Extra-Tocharian connections are uncertain. Isebaert (1978b:347) assumes the former and reconstructs a PIE **s(e)il-ih$_x$o-* ‘cordon, entrave,’ an enlargement of **seilo-* in OHG *seil* ‘Seil, Strick, Fessel.’ The meaning ‘compact, firm’ would be from *‘pulled together tightly’ or the like. VW (1985:482-483) prefers an equation with OCS *sila* ‘strength’ (and possibly Lithuanian *síela* ‘soul, spirit’). The second suggestion is compelling semantically. We should presumably start from a putative PIE **sil-en-* ‘strength, firmness.’ While normally PIE **-i-* will be retracted, and thus non-palatalizing, after an **s-*, in this case the palatalization of the following **-l-* keeps it a front vowel.

ṣlyiye (adj.) ‘prtng to a mountain or hill’
[m: ṣlyiye, -, ṣlyiye//] *ṣliye* = B(H)S *parvatīya-* (3a4^{C}), *ṣlīye leṅke* ‘mountain valley’ (12a3^{C}), *ṣleye* [sic] *gune cau ṣamy ompolskoññe* ‘in that mountain cave he meditated’ (297.3.7^{L}). ■A derivative of *ṣale*, q.v.

ṣwarāṣk* (n.) ‘?’ (a body part or product)
[-, -, ṣwarāṣk//] [list of ingredients] *kuñcitäṣṣe ṣalype aṣiye ṣwarāpksa* [lege: *ṣwarāṣksa*?] *päkṣalle* (W-13b3^{C}). ●Does *aṣiye ṣwarāṣk* = Khotanese *būysīña māstai* ‘goat’s brain’ or *būysīña piṃ* ‘goat’s fat’?

ṣwīye (nf.) ‘± broth, porridge’
[ṣwīye, -, ṣuwi//] *traiwo • kluṣṣa ṣwīye* ‘a mixture; rice porridge’ (497a8^{C}), *yenteṣṣana tekanmane kartse ṣuwisa yāmäṃ* ‘for wind diseases, it will do good with the broth’ (Y-2b6$^{C/L}$). ■(As if) from PIE **seuh$_3$-i-h$_1$en-* or **seuh$_3$-u-h$_1$en-*, a derivative of **seuh$_3$-* (more s.v. *sū-* ‘rain’).

• S •

ˣ**s•ltre*** (n.[m.sg.]) ‘± artisan’ (?)
[-, s•ltrentse, -//] *yāmorṣṣepi s•ltre[ṃ]tse memiskusa kektseñe wes tserentsi* ‘the body [is] disguised by the artisan (?) of the deed [in order] to deceive us’ (PK-AS-17A-a3^{C} [Pinault, 1984c:168]). ■Meaning uncertain, etymology unknown.

-sa perlative postposition
■More or less equivalent to the TchA perlative *-ā*. In B the PTch perlative plural **-ns-ā* was reanalyzed as **-n-sā* when the simplification of final **-ns* left the non-perlative plural ending *-n* (Klingenschmitt, 1975:156). The reshaped **-sā* was added to singular and dual forms as well. The shift in morpheme boundaries was presumably favored since it meant that all secondary case-markers in B now began with a consonant. Etymologically PTch **-ā* must be identified with Indo-Iranian *ā* ‘to, up to; among, in; in addition to’ and/or Proto-Germanic **ǣ* ~ **ō* occurring only as a nominal or verbal prefix ‘(with)out, away from; after.’ ►See further **ā-**.

saṃvatsarajñāṃ* (n.) ‘horoscope’
[-, -, saṃvatsarajñāṃ//] *hor vyākaraṃ saṃvatsarajñāṃtsa wa[rñ]ai śas[ta]rma śānmyare* ‘they established the treatises on the science of the year, grammar, and the horoscope’ (PK-AS-16.3a4^{C} [Pinault, 1989:156]). ■From B(H)S *saṃvatsara-* + *jñāna-* (compound not in M-W or Edgerton).

saṃvar ~ saṃwār (n.[m.sg.]) ‘discipline’
[saṃvar, saṃvarntse, saṃvar//] *ṣamāññeṣṣe ṣanmīrñeṣṣe „pāsakñeṣṣe saṃvarne : ... oktace saṃvarne stmoṣ* ‘the discipline of monks, novices, and laybrothers … standing in the eightfold discipline’ (17a7^{C}); —**saṃvaräṣṣe** ‘prtng to discipline’: (270a3^{C}). ■From B(H)S *saṃvara-*.

ˣ**saṃvās** (n.) ‘dwelling together’ (?) or ‘mating’ (?)
/// [pre]ścyaine toṃ ylyi eṣe saṃvās /// ‘in that time the gazelles [were] dwelling together/mating’ (363b2^{C}). ■From B(H)S *saṃvāsa-*.

saṃvṛtti (n.) ‘the right effect’ (?) or ‘being’ (?)
[saṃvṛtti, -, saṃvṛtti//] (199b4^{L}). ■From B(H)S *saṃvṛtti-*.

ˣsaṃwartwiwart ([indeclinable] adj.) ‘prtng to destruction and evolution’
saṃwartwiwart kalpanma ‘ages of destruction and evolution’ (PK-AS-6Ab6^{C} [CEToM]). ■

saṃsār (n.[m.sg.]) ‘cycle of rebirths’
[saṃsār, saṃsāräntse ~ saṃsārantse, saṃsār//] *saṃsārantse* (THT-3597a8^{A}), *saṃ[sā]rmeṃ tsälpastsi* ‘to be freed from the *saṃsāra*’ (388a8^{E}), *mā nesäṃ keṃ… saṃsārne e[nte we]s mā srukām* **:** ‘there is no place … in the *saṃsāra* where we did not die’ (45a6^{C}); **—saṃsārṣṣe** ‘prtng to the *saṃsāra*’: *saṃsäräṣṣe karāśne ce tetrikoṣä* ‘lost in this forest of the *saṃsāra*’ (414a4^{C}). ■From B(H)S *saṃsāra-* (cf. TchA *saṃsār*).

saṃskār (n.) ‘mental conformation, creation’
(149b3^{C}, 158a4^{C}). ■From B(H)S *saṃskāra-*.

saṃskāraskant* (n.) ‘?’
[-, -, saṃskāraskant//] (199b3^{L}). ■From B(H)S *saṃskāra-* + *skandha-*?

saṃskṛt ([indeclinable] adj.) ‘perfect(ed)’
toṃ śtwāra saṃskṛtalakṣanta saṃskṛt pelaiknentaṃ[ts] ‘these four perfect-signs and perfect laws’ (182b3^{C}). ■From B(H)S *saṃskṛta-*.

saṃskṛtalakṣaṃ* (n.[f.pl.]) ‘perfect-sign, sign of perfection’ (?)
[//saṃskṛtalakṣanta, saṃskṛtalakṣantaṃts, -] (182b3^{C}, 182b5^{C}). ■From B(H)S *saṃskṛtalakṣaṇa-*.

saṃsthānarūp (n.) ‘shape, form, appearance’
(186b2^{L}). ■From B(H)S *saṃsthāna-* + *rūpa-*.

sakāpce (n.) a medical ingredient
[sakāpce, -, -//] (505b1$^{C/L}$, W-3a5^{C}).

sakṛtākāme (n.) ‘returning only once again [designation of the second order of Buddhists]’
[sakṛtākāme, -, -//] (333b4$^{E/C}$, 552b6^{E}); **—sakṛtākämetstse** ‘id.’: *sa[kṛt] ā-[käm]etse* = B(H)S *sakṛdāgāminaḥ* (524a7^{C}); **—sakṛtākämäṃñe** ‘position of being a *sakṛdāgāmin*’: (333b4$^{E/C}$). ■From B(H)S *sakṛdāgāmin-*. ►See next.

sakṛdāgamiṃ (adj.) ‘returning only once again’
(K-7b1/PK-AS-7Gb1^{C}). ■From B(H)S *sakṛdāgāmin-* (cf. TchA *sakrädāgām*). ►See also previous entry.

sakna* (n.pl.) ‘± rags’ (?)
[//-, -, sakna] *26 makte sakna kamāte* ‘he himself wore rags [?]’ (12b3^{C}), *///llaṣällesa mäskentär po krentauna sakna///* (W-2b2^{C}). ■Etymology unknown. VW (411) connects this word with PIE **sek-* ‘cut.’

sakw (nnt.) ‘(good) fortune, happiness; luck, chance’
[sak(w), sk(w)antse, sak(w)//skwanma, skwanmaṃts, skwanma] *t=epiṅkte sak wī[na] w[ä]rpāt[ai]* ‘for a while thou didst enjoy good fortune and honor’ (78b3/4^{C}), *sak ecce källāṣṣeñca* [*sak* = B(H)S *sukha-*] (182a1^{C}), *[sa]k wa[rpalle]* = B(H)S *sukhavedanīyaṃ* (532a1^{C}), *sak* = B(H)S *āsvāda-* ‘enjoying, eating with relish’ (541a1$^{C/L}$), *po añmantse ekalymiññe sakwä* = B(H)S *sarvam ātmanavaśaṃ-sukham* (SHT-351a6/THT-1350a6$^{?}$); **—skwassu** ‘fortunate, lucky, happy’: *skwassu* = B(H)S *sukhin-* (23b8^{C}), *sū skwassu cmela[n]e 26* ‘he [is]

fortunate in [his] births' (24a2^{C}); —**skwaṣṣe** 'prtng to good fortune': */// plyewsa ram no skwaṣṣe iprerne* 'he flew as if in the air of good fortune' (THT-1551b3 [cf. Thomas, 1968b:213]); —**sak(w)-takälyñe** 'state of dwelling with things that are pleasant [to touch]' (if = B(H)S *sukha-[saṃ]sparśa-*): *sak-takälyñe ceśeṃñca* (278a3^{C}).

■Like TchA *suk* 'id.' from Sanskrit (or a Prakrit descendant) *sukhá-* of the same meaning. *Sakw* shows the same treatment of Indic *-u-* as does, say, *pat* 'stupa' from *buddha-* (Pisani 1941-1942:2; Krause and Thomas, 1964:252). ►See also **skwañ-**.

saṅkakeṃ* (n.) 'monastic land' (?)

[-, -, saṅkakeṃ//] *saṅkakeṃtsa k$_{u}$śāneṃ wasam* 6000 'we gave 6,000 *kucāne*s for the monastic ground' [?] (490b-I-4^{Col}). ●Is this the same as *sāṅgäṣai keṃ* at 490-II-2^{Col}? ■If correctly interpreted, we have a compound of *sāṅk* + *keṃ*, qq.v.

ˣSaṅkatatte (n.) 'Saṃghadadha' (PN in monastic records)

[Saṅkatatte, -, -//] *saṃnmo Saṅkatatte* (THT-4000, col. 3, -a4$^{?}$), *upātatse Saṅkatatte* (THT-4000, col. 3, -a7$^{?}$).

ˣSaṅkatāse (n.) 'Saṃghadāsa' (PN in monastic and administrative records)

[Saṅkatāse, -, -//] (SI B Toch. 9.2 and *passim*^{Col}, SI P/117.11^{Col} [Pinault, 1998:4, 15]), S B Toch/13 [Ching and Ogihara, 2012:90, fn. 25]).

Saṅkatepe ~ **Saṅkatedeve** 'Saṃghadeva' (PN in monastic records)

[Saṅkatepe, Saṅkatepentse, -//] (491b-III-1^{Col}).

saṅkästere (n.) 'monastic overseer'

[saṅkästere, -, -//] *saṅkästere Ślacaṃndre śa[rsa]* 'the monastery-overseer, Śīlacandra knew' [authenticating a record] (433a3^{Col}). ■From B(H)S **saṃghasthavira-* (cf. TchA *saṅkasther*).

saṅkik* ([indeclinable?] adj.) 'belonging to a monastery'

[m: -, -, saṅkik//] *saṅkik raktsisa ṣamānentse eñatketse mā ceppille mā wsaṣṣälle* 'concerning a monk on a monastic mat; [one who is] dirty is not to tread on [it] or lie on [it]' (TEB-65-17/IT-247). ■From B(H)S *sāṃghika-*.

ˣsaṅket (n.) 'meeting, appointment'

[saṅket, -, -//] *[mā wa]lke saṅket yāmṣälle* • 'quickly the meeting is to be arranged' (IT-60b2^{C}). ■From B(H)S *saṃketa-*.

ˣsaṅkenar (?) [PN?]

(THT-4000b5.9$^{?}$ [Peyrot, 2008:94]).

Saṅkene (PN in monastic records)

[Saṅkene, -, -//] (491a7^{Col}).

saṅkentaṣṣe* (adj.) '?'

[f: -, -, saṅkentaṣṣai//] *saṅkentaṣai klainsa ///* (490b-I-7^{Col}).

ˣSaṅkopte, ►**Saṅkaupte**.

ˣSaṅkaupte ~ Saṅkopte (n.) 'Saṃghagupta' (PN in administrative records)

[Saṅkaupte, -, -//] (SI P/117.5^{Col}, SI B 12.5^{Col} [Pinault, 1998:13, 16]).

saṅkrām (n.[m.sg.]) 'cloister, monastery'

[saṅkrām, saṅkrāmäntse, saṅkrām//-, -, saṅkrām(ä)nta] *saṅkrāmiś yatsi omtsate* 'he began to go to the cloister' (109b1^{L}), */// saṅkrāmnta ptanma ṣpä yamaṣṣate* 'he made for himself cloisters and shrines' (416b3^{L}), *mäkte Samantatir saṅkrām pikwalañe śka anās erkatte ṣe-ñ* 'as indeed my monastery of S. was for years

miserable and detestable' (PK-DAM.507a2^{Col} [Pinault, 1984a]). ■From B(H)S *saṃghārāma-* (cf. TchA *saṅkrāṃ*).

saṃgrah (n.) 'reception, obtaining' (?)
(289a5$^{C/L}$). ■From B(H)S *saṃgraha-*.

Saṃghatrāte 'Saṃghatrāta' (PN of the teacher of Prasannaka)
[Saṃghatrāte, -, -//] (47a5^{C}).

ˣsaṅghabhed* (n.) 'schism in the community'
[-, -, saṅghabhed//] (IT-139a2$^{C/L}$). ■From B(H)S *saṅghabheda-*.

Saṅghaśārme (n.) 'Saṅghaśarma' (PN in graffito)
[Saṅghaśārme, -, -//] (G-Su28^{Col}).

saṅghāṭi* (n.) 'a monk's robe'
[-, -, saṅghāṭī//] *ausoṣäṃ saṃghāṭi* 'wearing the *saṃghāṭi*' (31b7^{C}). ■From B(H)S *saṃghāṭi-*.

saṅghā-träṅko* (n.) a particular kind of sin (a graver sin than the *stulāñcana* sins to which it is opposed)
[-, -, saṅghā-träṅkä//-, -, saṅghā-träṅkänta] *tune swāralyñe yamasträ krāke läṃnne saṅghā-träṅkä kätänkäṃ* 'then [if] he makes pleasure for himself and filth [i.e., semen] comes out for him, he commits a *saṅghā*-sin' (334a1$^{E/C}$).

saṃghārām, ►saṅkrām.

saṃghāvaśeṣ (n.) 'a sin which is punished with temporary excommunication'
[saṃghāvaśeṣ -, saṃghāvaśeṣ//] (325a3^{L}). ■From B(H)S *saṃghāvaśeṣa-*.

ˣSaccakoṣe (n.) 'Satyaghoṣa' (PN in monastic records)
[Saccakoṣe, -, -//] (THT-4000, col. 4 -a7). ■From B(H)S **satya-ghoṣa-*.

saccaṣṣe* (adj.) pertaining to a plant species
[f: saccaṣṣa, -, -//] (97a9^{C}, W-14a4^{C}). ●/■The *aśvattha*-tree, 'Ficus religiosa' (B[H]S *satya-*)?

Saṃcite* (n.) 'Saṃcita' (PN)
[-, -, Saṃcite//] (296a8^{L}, 297.1a2^{L}).

ˣsaṃjñä (n.) 'skill, ability'
[saṃjñä, -, -///saṃjñanma, -, -] (IT-50b1^{C}, IT-100a4^{C}). ■From B(H)S *saṃjña-*.

sañ(ñ)āt ([indeclinable] adj.) 'controlled'
empelona kleśanma mai no palsko soyi päst sañāt tākoy 'may, however, my spirit be satiated with dangerous *kleśa*s; may it be controlled!' (TEB-64-06/IT-5$^{C/L}$). — **sañāt yām-** 'put [smthg] under control': *spārttalyñeṣṣe yaknesa ṣañ añme saññāt yamaṣälle* • 'by the way of turning his own self [is] to be controlled' (549b1/2^{C}). ■From B(H)S *saṃyata-*.

saññauke '?'
///ts·n· saññaukeṃ : āñmalāṣlñesa kw·/// (364a2^{C}), *pācer walo saññauke aiśamñesa kekenu* (PK-AS-17.4b4^{C} [Couvreur, 1954c:83]).

satāsk- (vi.) 'exhale'
Ps. IXa /**sātáskˈäe**-/ [-, -, satāṣṣäṃ//; MPPl, satāskemane; Inf. satāstsi; Ger. satāṣṣälle*]: *mā satāṣṣäṃ 9 śtarcce dhyām kᵤse yneś yāmtär* (41a2^{C}), *ṣuk[t] okt śak wat satāṣṣä[ṃ] : ṣkas piś ñu wat no ṣaṃṣtär* 'seven, eight, or ten [times] he breathes out but he counts only six, five, or nine' (41a8/b1^{C}), *[mā no] satāṣṣäṃ mā wäskantär mā lkāṣṣäṃ* 'however he doesn't exhale, he doesn't move, he doesn't see' (606a2^{C}); Ko. IXa (= Ps.) /**sātáskˈäe**-/ [Inf. satāstsi]: *///nts wäntarwa*

smātsisa säna ytārye satāstsy anāst[si] /// ‘by *smā-* the things of the X’s the one road to exhale and inhale …’ (THT-1324-b3^{A}); **—satāṣlñe** ‘exhaling, exhalation’: *8 kektseñ palskoś sasainu anāṣṣälñe satā[ṣl]ñ[e :]* ‘having supported inhaling and exhaling on body and spirit’ (41a1^{C}), *[yä]ktāñm satāṣlñe* ‘feeble breathing’ (IT-1a5^{C}).

■Etymology uncertain. Perhaps a derivative of the indeclinable adjective, only attested in TchA, *sāt* ‘hot.’ The semantic development would be something like *‘heat’ > *‘heat by blowing’ > *‘blow out’ > ‘exhale’ (VW:419-420). Further connections are unknown (VW’s connection with *$b^{h}es$- ‘blow’ is unlikely given the connection with *sāt-*). Also possible, and certainly semantically more satisfying, though still speculative, is Hilmarsson’s suggestion (1991:120) of a compound *$swōd$-$h_{a}(e)n(h_{1})$-$sḱe/o$- where *$swōd$ is an ablaut relative of the *$swēd$ seen in Latin *sē(d)* ‘away, apart’ and *$h_{a}en(h_{1})$- is the regular verb for ‘breathe.’ ►More s.v. *anāsk-*.

satera (n.) ‘ounce’
(W-25b2^{C}). ■From B(H)S *satera-*, itself ultimately from Greek *statḗr*.

Satkāravārg* (n.) ‘Satkāravarga’ (thirteenth chapter of the Udānavarga)
[-, Satkāravārgäntse, -//] (S-4a5/PK-AS-4Aa5^{C}). ■From B(H)S *satkāravarga-*.

sattä* (n.) ‘existence’
[-, -, sattä//] (597b3^{C}, 597b4^{C}). ■A borrowing from B(H)S *sattā-*.

sattvākhye* (n.) ‘?’
[-, -, sattvākhyeṃ//] */// [sat]tvākhyeṃ wärñai ce śwarā[ykne] ///* (193b9$^{C/L}$).

satyakār (n.) ‘± attestation, verification’
(91a1^{C}) ■From B(H)S **satyakāra-* (not in MW or Edgerton). ►See also **or-śacākare**.

Satyake (n.) ‘Satyaka’ (PN)
[Satyake, Satyaki, -//] (20a4^{C}).

Satyagupte (n.) ‘Satyagupta’ (PN in graffito)
[Satyagupte, -, -//] (G-Qm4^{Col}).

Satyarakṣī (n.) ‘Satyarakṣin’ (PN in graffito)
[Satyarakṣī, -, -//] (G-Qm8^{Col}).

Satyarakṣite (n.) ‘Satyarakṣita’ (PN)
[Satyarakṣite, -, -//] (Otani 19.1.1^{Col} [Pinault, 1998:364]).

ˣSatyawārme (n.) ‘Satyavarma’ (PN in administrative records)
[Satyawārme, -, -//] (SI B 12.1^{Col} [Pinault, 1998:16]).

satyai- ‘?
satyai/// (LP-112a2^{Col}).

sanassu, ►s.v. sāṃ.

sanāp- (vt.) ‘rub in, rub on, anoint, embrocate (prior to washing)’ [dir. obj. may be a patient but is usually a locative]
Ps. I /**sonopä-**/ [MP -, -, sonoptär//; MPImpf. -, -, sonopitär//; Ger. sonopälle]: *sonopitär līkṣītär wästsanma krenta yäṣṣītär* ‘he anointed himself, washed himself and put on good clothing’ (A-1a6/PK-AS-6Ba6^{C}), *se* [lege: $k_{u}se$] *ce ṣalype sonopträ* ‘whoever rubs in this oil’ (W-40b3^{C}), *smur kräṅkaiñai maikisa kauc caṅkesa kātso sonopälya* ‘*smur* with chicken broth high over the lap, the stomach [is] to be rubbed’ (W-14b1^{C}); Ko. V /**sānā́pā-**/ [Inf. sanāpatsi; Ger.

sanāpalle ‘to be rubbed’; (as a noun) ‘embrocation’]: *se ṣalype päścane sanāpatsi* ‘this oil [is] to be rubbed on the breasts’ (W-34a5^{C}), *ṣalype malkwersa päkṣalle aśca sanāpalle* ‘oil with milk [is] to be cooked; the head [is] to be embrocated’ (W-39a4^{C}), *orotstse - - kektseñtsa sanāpalle* ‘a great … [is] to be rubbed over the body’ (W-41b2^{C}).

■From pre-Khotanese **zənāf-* (Khotanese *yzänāh-*) ‘wash’ < Indo-Iranian **snāp-* [: Sanskrit *snāpayati*, Zoroastrian Pahlavi *šnāp* ‘swimming’] (Adams, 1988b). Not, with VW (413), an inherited compound **sān-* (cf. Latin *sānus*) + **āp-* (cf. AB *āp* ‘river’).

sanai, ►s.v. **ṣe**.

sanu* (n.) ‘danger’

[-, -, sanu//snūnma, -, -] ***:*** *māka omp snūnma ent=äkn[atsañ yama]skenträ 5[3]* ‘many dangers [are] there where fools act’ (44a6/7^{C}), *sanune kekamu nesau* ‘I have come into danger’ (79a6^{C}), *sanu maskākamñememeṃ* [lege: *maskw orkamñememeṃ*] *tall[ā]nt śaiyṣe sälkatai* ‘thou hast pulled the suffering world out of danger, difficulty, and darkness’ (247b2^{C}).

■Etymology unknown. For a suggestion, VW:413 (who compares Sanskrit *sanutar-* ‘au loin,’ Sanskrit *sanutya-* ‘stranger,’ etc.).

sanuññe* (n.[m.sg.]) ‘enmity, hostility’

[-, -, sanuñe//] *s[n]ai k[e]ś sanuññe* ‘numberless enmity’ (24b7^{C}), */// sanuñ= ālyauce* ***:*** ‘enmity with one another’ (27a5^{C}), *mākā-ñatsecce sanuñ[esa] yamaske[nträ]* ‘they act out of the enmity of great need’ (35b1^{C}). ■A derivative of *sāṃ* ‘enemy,’ q.v. (cf. *lantuñe* ‘royalty’ from *lānt* [acc. sg.] ‘king’).

ˣsantap* (n.[m.sg.]) ‘?’

[-, -, santap//] *srukauwa śānta śak-tärya ka ṅke lo nesäṃ* [space] *omorkäñe santap yāmuwa ṣuk ///* ‘thirteen ovicaprids have died *ka ṅke lo* (?); [they have] made an *omorkañe santap* [from] seven [of them?]’ (SI B Toch. 11.17^{Col} [Pinault, 1998:10]). ●Something made from a sheep’s carcase or sheep’s hide?

santāṃ* (n.) ‘birth-cycle; continuity’

[-, -, santāṃ//] *po ono[lme täṅwa]ñ[e]ñca ket ra santāṃne* ***:*** ‘loving all beings who [are] in the birth-cycle’ (30b3/4^{C}). ■From B(H)S *saṃtāna-* (cf. TchA *santāṃ*). (The native equivalent is *cmelaṣṣe serke*, see also **saṃsār**.)

saṃtkīnau (n.m.) ‘doctor, physician’

[saṃtkīnau (also voc.), -, saṃtkīnant//saṃtkīnañc, -, -] • *śaiṣṣ=ālāṣmo laukäññe ṣai snaiy santkīnaṃnt* ‘the world was sick, long without a doctor’ (212b2$^{E/C}$), *saṃtkinaṃś kaṣ[ā]ynta pakseṃ* ‘the physicians cook [their] medicinal potions’ (324a5^{L}). ■From *sāṃtke*, q.v. Compare TchA *sāṃtkenu*.

saṃnipāt (n.) ‘gathering, assembly of people’

(170b3^{C}). ■From B(H)S *saṃnipāta-*.

saṃnipātik (n.) ‘complicated disease (especially a difficult one brought about by the derangement of all three humors)’

[saṃnipātik, -, -//] (P-2a1^{C}); **—sannipātikäṣṣe*** ‘prtng to a *saṃnipātik* disease’ (497a8^{C}). ■From B(H)S *sāṃnipātika-*.

sapule (n.[m.sg.]) ‘pot’

[sapule, -, sapule//] *wsecce sapule* = B(H)S *viṣakumbha-* (534b3^{C}). ■From Bac-

trian σαβολο 'pot' (Sims-Williams, 1997, Tremblay, 2005:436) or some similar word in another Iranian language.

sape, ►spe.

samanit (adj.) 'assembled, convoked'[only attested as part of the phrasal verb **samanit yām-** (tr.) 'assemble, convoke']:
sa[ṅ]k[a]meṃ ṣamāni samanit yāmoṣ ṣeyeṃ pelaikne āksi 'monks from the community were assembled to [have] the law announced [to them]' (PK-AS-18B-a3/4^{C} [Pinault, 1984b:376]). ■B(H)S *samānīta-*, past participle of *sam-ā-nī-*.

Samantatir (n.) 'Samantatir' (PN of a monastery)
[Samantatir, -, Samantatir//] (PK-DAM.507a1^{Col} [Pinault, 1984a:24]).

samasattu (n.) the name of a medical remedy
[samasattu, -, -//] (497a5^{C}).

samāgrä ([indeclinable] adj.) 'harmonious'
(36a5^{C}). ■From B(H)S *samagra-*.

samākane* (n.[dual]) 'cuirass' (??)
[/-, -, samākane/] *kt - - - mälkau kreñcä samākane • empreṃ pilko warñai krentä* [lege: *krenta*] *okt pokaiyñ[o] • aiyś[a]mñeṣṣeṃ yepeṃ eṅku waiyptār maśne : Wikṣṇu nest [t]we poyśiññeṣṣe po yukṣeñcai* 'gathering up the good samākane, true insight, etc., [are] the eight good arms; seizing separately in the fists the weapons of wisdom, O Viṣṇu, thou art all knowing and all conquering' (214b2$^{E/C}$), */// samak laupāre ///* (260a3^{A} [belongs here?]). ●Hilmarsson (1989b) suggests 'eyelids' for the meaning of this word but the martial nature of 214b2 suggests the possibility of a weapon or defense. Perhaps 'cuirass' or 'corslet,' dual as in Mycenean *qe-ro$_2$* or Homeric *diplóos ... thṓrēks*.
■Perhaps we have a borrowing from some Middle Iranian source similar to that which gave Khotanese *samuvā-* 'scales (of a lizard), covering parts' (Bailey, 1979:420, with some possible but quite distant connections).

samādhi* (n.) 'concentration, trance'
[-, -, samādhi//-, -, samādhinta] (199a2^{L}); —**samādhiṣṣe** 'prtng to a trance': (214a5$^{E/C}$). ■From B(H)S *samādhi-*.

samāṃ (n.) '?'
[samāṃ -, -//] In a list of medical ingredients (W-18a4^{C}).

samudtär (n.[m.sg.]) 'sea, ocean'
[samudtär, -, samudtär//samudtärnta, samudtärntaṃts, samudtärnta] *cmelṣe samudtär* 'the sea of birth' (29a7^{C}), */// ṣeme samudtär • śatkäṣṣeñca* '… one ocean, crossing …' (29b2^{C}), *po yaneṃ samudtärśc aiwol 27* 'all [rivers] go directed towards the sea/ocean' (30a8^{C}), *k$_u$se kätkanaṃ samutträ* = B(H)S *ye taranty ārṇavaṃ* (PK-NS-107a1^{C} [Thomas, 1976b:105]), *intriṣṣe samuddär mā soyässi cämyāwa* 'I couldn't satiate the sea of sense-impressions' (TEB-63-01/IT-5$^{C/L}$). ■From B(H)S *samudra-*.

samai (n.[m.sg.]) 'agreement, arrangement'
[samai, -, samai//] (319b3$^{E/C}$, 319b4$^{E/C}$). ■From B(H)S *samaya-*.

samp (demonstrative/pronoun) 'that (one)'
[m: sam(p), cwim(p), com(p)//caim(p), cempaṃts, -] [f: som(p), -, -//] [n: tam(p), -, -//]. ■Here we have PTch **sä-*, the stem of the demonstrative pronoun (see discussion s.vv. *su* and *se*) + some deictic element **-m-* (cf. Sanskrit *amú*?). The

-p often seen in this pronoun is etymologically only the devoiced, denasalized off-glide of an *-m* ending a stressed monosyllable. However, this *-p* has been phonemicized and become incorporated in the stem to produce *cempaṃts*.

sampauca (n.) 'one who takes (away)'

[sampauca, -, sampaucai//] */// akalkänta sampaucai saṃsār[n]e ///* 'one taking away wishes in the *saṃsāra*' (227a3[A]), *[sruka]lñe ste sampauca* 'death is the one who takes away' (4a3[C]). ■A derivative of *sāmp-*, q.v.

ˣsayusa (n.) 'vulture'

[sayusa, -, -//] • *sayusā ceṃ cālate* 'an vulture lifted him [*scil*. a young ape] up' (THT-3597b4[A] [see Schmidt, 1983:276; translation following Malzahn (TVS); cf. 239b1]).

■Etymologically its closest equivalent is also to be found in Latin, cf. Latin *saevus* 'fierce [of animals],' otherwise seen in Latvian *sievs* 'cruel,' and Hittite *sāyū-*, the designation of some animal. The Latin and Baltic forms reflect **sah$_a$iw-o/eh$_a$-*, while the Tocharian and Hittite words reflect **sah$_a$yu-h$_x$so/eh$_a$-* (Adams, 2011b:33-34).

Sarasike* (n.) 'Sarasika' (PN)

[-, Sarasiki, -//] (514b3[A], 514b7[A]). ■From B(H)S *sarasika-* 'Indian crane'?

ˣsarāntsa* (n.) 'planter'

[//-, sarāntsaṃts, -] *saswe ... mot yātka ... sarātsaṃts cāk ñu tau* 'the lord ordered one *cāk* and nine *tau* of wine for the planters' (Ohigara and Pinault, 2010:176-a2). ■A *nomen agentis* from *sār-* q.v.

sarit, only in the compound verb **sarit yām-** 'memorize'

[gr]aṃ[th]aṃñana śastarma sarit yamaṣy[e]ṃ 'they memorized the canonical books' (PK-AS-16.3a6/b1[C] [Pinault, 1989:157]). ■From the past participle of the Pali verb *sāreti* 'memorizes' (cf. B(H)S *smārayati*).

sark* (n.) 'back (of the body)'

[-, -, sark//] *: śarye wassi rutkāte kaunäś sark kauc yāmṣate 72* 'he took of his upper garment and put his back high to the sun' (5b4[C]), *// sarkn[e] plama//* 'sit on my back!'[said by the *śarabha*-deer] (358, frgm. c-b1 [Malzahn, p.c.]), *sark* = B(H)S *pṛṣṭha-* (Y-2a4[C/L]).

■Obviously to be connected with TchA *särśi* if, as is usually assumed, that word means 'backbone.' Whether these two words are further to be connected with *serke* [TchA *sark*] 'series, chain' (so VW:423) is doubtful. Such a connection would be semantically appealing for 'backbone' but not so for 'back,' yet TchA *särśi* is obviously derived from the ancestor of B *sark* rather than vice versa. All attestations of *sark* would seem to mean 'back.' Note that the presumed TchB ***sark* 'sickness' (cognate with undoubted TchA *särk* 'id.') seems not to exist. Melchert (p.c.) very plausibly suggests a connection of B *sark*/TchA *särśi* with Anatolian *sark-* 'high' (cf. also **ṣärk-**). *Sark* would have been originally 'ridge, high point' or the like.

sarki* (n.) 'woof' [or 'warp'?]

[-, -, sarki//] *95 mäkte ña[re] tne pännowo kos sarkimpa w[ā]p[a]trä ///* 'as here the stretched thread as often as he weaves [it] with the warp/woof' (3b5[C]), *: kleś yāmorṣṣe ñar[e särkine] ///* 'the thread of *kleśa* and deed in the woof …' (286a6[C]).

■[As if] from PIE **sr̥kuh₁en-*, a nominal derivative of **serk-* 'plait, twist, intertwine' [: Greek *hérkos* 'fence, enclosure; net,' Latin *sarcīre* 'to mend, patch, repair,' Hittite *sarnink-* 'compensate, repair' (P:912)] (Couvreur, 1950:128); wrongly rejected by VW (414). ►See also **serke**.

sargga (n.) 'chapter, division (of a book)'
[sargga, -, -//] (144a3[A]). ■From B(H)S *sarga-*.

sarja (n.) 'sal tree (*Shorea robusta* Gaertn. f.)' (a medical ingredient)
[sarja, -, -//] *wärmiye tsarātre sakāpce sarja yarm* 'ant-extract, *sakāpce*, *Shorea robusta*, [each] a measure' (W-3a5[C]). ■From B(H)S *sarja-*.

sarjaras (n.) 'sap of the sal tree (*Shorea robusta*)' (a medical ingredient)
[sarjaras, -, //] (W passim[C]). ■From B(H)S *sarjarasa-*.

sarpe (n.) 'snake'
[sarpe, -, sarpe//] *niśācare sarpempa* 'the jackal with the serpent' (511b3[L]), *nakule wai sarppe ///* 'the mongoose and snake' (512b3[L]). ■From B(H)S *sarpa-*.

sarmwātstse* (adj.?) '?'
[f: -, -, sarmwātstsai//] *otaṃk Tukikäṃntse peri sarmwātsai śiṅkentse yap wsāwa cāk tärya taum* (462a5[Col]). ●The word division here is very uncertain.

sarrīwenta* (n.) 'purpose, design' (?) or 'endeavor, attempt' (?) [Thomas, 1983: 192]
[//-, -, sarrīwenta] */// [bo]dhisātwentso sa[rr]i[w]enta erṣa]lye* [sic] • (384a6[C]), */// [sarri]wenta ekṣalye 2 jātak yamalñeṣṣe [lege: yamalñeṣṣana] bodhisatveṃts sarrīwenta ekṣaly[e]* (600b1[C]), *nesalñeṣṣana bodhisatveṃts sarrīwenta ekṣalye* (600b2[C]).
■Etymology obscure. Usually taken as the "pluralative" of *sārri* 'community,' q.v. (so Krause and Thomas, 1964, VW:418), but there is nothing in the contexts in which it occurs to force such a semantic conclusion and even for those who believe in the existence of a "pluralative" in Tocharian this form must be considered morphologically irregular (one would expect ***sarriyaiwenta* or ***sarraiwenta* or the like).

ˣSarvārthasāddhane (n.) 'Savārtasādhana' (PN of a buddha)
[Sarvārthasāddhane, -, -//] (IT-247b3[C]).

Sarvārthasiddhe (n.) 'Sarvārtasiddha' (by-name of the Buddha) (PN)
[Sarvārthasiddhe, -, -//] (612a6[C]). ■From B(H)S *sarvārtasiddha-*.

Sarvvajñāna (n.) 'Sarvajñāna' (PN in graffito)
[Sarvvajñāna, -, -//] (G-Su22[Col]).

Sarwañatewe (n.) 'Sarvajñadeva' (PN of a monastic official)
[Sarwañatewe, -, -//] (433a13[Col], 433a32[Col]).

Sarwarakṣite (n.) 'Sarvarakṣita' (PN)
[Sarwarakṣite, -, -//] (433a15[Col]).

Sarwatte (PN?)
/// sāṅksa sarwatte āy/// (479a1[Col]).

sal ([indeclinable] adj.) 'dirty'
kᵤse sal ṣarne yāmu yākoy tesa nāṣṣi istak astare 'whoever may have made [his] hands dirty, by this he may bathe, suddenly he is clean' (P-2b6[C]).
■From PIE **solh$_x$-* [: Germanic, e.g. English *sallow* (< **solh$_x$wo-*)], Schwentner, 1955:117 (P:879; MA:160). The Tocharian represents a PIE zero-grade **s̥lh$_x$-*.

Similar is VW (411-412) who reconstructs *$s_{e}lu$-. Perhaps (Melchert, p.c.) Hittite *salpa*- 'dog-dung' (*$solh_{x}$-*Po*) belongs here as well. ►See also *eñaktetstse*.

salañce (n.) 'salt encrusted ground, saline soil' (?)

[salañce, -, -//-, -, salañcäṃ] /// *[ka]rāśne salañcäntsa keṃ kruññaimpa tasem*/// 'in the forest, comparing ground [that has] salt encrusted soils with *kruññai*' (FK-590b1/PK-NS-40b1[C] [Thomas, 1972a: 229]), *kärweñi yare tarśkañ salañce mäskenträ pākri* 'stones, gravel, potsherds [?], and salt encrusted ground appear' (K-8b4/PK-AS-7Hb4[C]). ●The meaning is a plausible etymological guess of Sieg's (1938:39). ■If correctly identified, a derivative of *salyiye*, q.v.

salamo (adj.), ► see s.v. ^{3}säl-.

salpi* (adj.) 'blazing'

[m: -, -, sälpiṃ//] *onmiṣṣana pwārasa tsäksemane marmanma ... sälpiñ cittsa wolokmar* 'burning [my] blood vessels with the fires of remorse, I stand with blazing spirit' (TEB-64-05/IT-5[C/L]). ■From *sälp*-, q.v.

salyiye (nf.) 'salt'

[salyiye, -, sālyi//-, - salyiṃ] *āmpäl śuke salyiṃ ṣpä malkwermpa eweta* = B(H)S *cāmlāṃ dravam adravaṃ ca payasā sahā viruddham* (ST-a6/IT-305[C]), *sintāp-salyiye yamaṣlya curm lykaśke* 'rock-salt; a fine powder [is] to be made' (Y-1b4[C/L]), *sālyi* (Y2b4[C/L]). **—salyitstse*** 'salty': *ywārt-taś piṅkäṃ salyitsai yoñ-yaine* 'the commander-of-the-center writes on the Salt Way' (LP-3a1[Col]), *salyi-tsana swarona śwatsanma yoktsanma* 'with salty and sweet foods and drinks' (Y-3b6[C/L]).

■Reflects a pre-PTch *$sali$-$h_{1}en$-, a derivative of PIE *$sali$- [: Sanskrit *sali-la*- 'salty; ocean,' Armenian *sał* (an *i*-stem), Old Latin *sale* (n.) 'salt,' OCS *salъ* (f.) 'salt,' more distantly Greek *háls* (m.) 'salt,' (f.) 'sea,' Latin *sāl* (m.) 'salt,' Gothic *salt*, Old English *sealt*, Lithuanian *saldùs* 'sweet,' OCS *sladъkъ* 'id.,' etc. (P:878-879; MA:498; de Vaan, 2008:535)] (Meillet and Lévi, 1911:147, VW:417). Beekes (2010:75) reconstructs *seh_{2}-$(ō)l$, *sh_{2}-el-$ṃ$, *sh_{2}-l-$ós$. The first syllable of the Tocharian word could be from any of these putative PIE ablaut variants. ►See also **salañce**.

sawāsa* (n.) '?'

[//-, -, sawāsanta] *[wināṣṣä]lyñesa pālalyñesa warñai yarke yāmormeṃ te akālk ñäṣṣalle k_{u}ce klautkesa twe aṣanīka sawāsa[nta] y[olai]ñenta[nts] ākesa śem* [2nd sg.] (PK-NS-48+258a2/3[C] [Pinault, 1991]).

ˣSaśamane (n.) 'Saśamane' (PN in monastic records)

[Saśamane, -, -//] (THT-4000, col. 2, -a9[?]).

saswe (n.[m.sg.]) 'lord'

[saswe, säswentse, säswem (voc. saswa)//säsweñ, -, säswem] *ñäś cī artaskemar säsweno :* 'I acknowledge thee [as] lord' (44a1[C]), *kamartiki säsweñ* 'rulers and lords' (65a2[C]), *saim-wästa pācer pūdñäkta saswa* 'refuge, father, Buddha and lord!' (237b1[C]), *pyāmtso säswentse yaitkor* 'keep [lit: make] the command of the lord!' (589b3[C]), *retke kakāw[oṣ] säswetse ram* 'like the army of a stricken lord' (SHT-2250 [Malzahn, 2007b]).

■Etymology uncertain. Not with VW (639) a borrowing from some Prakrit descendant of Sanskrit *śaśvant*- 'numerous, frequent, uninterrupted, all.' Nor should we see here an inherited reduplication of the PIE reflexive pronoun *swe-

(Pisani, 1942-43a:28). Perhaps from a putative PIE *h_1su-suh_xó- 'well-born' (not unlike Greek *eugenḗs* 'well-born, noble' and also similar to German *geboren* in the sense 'noble'). The Tocharian probably suggests a PIE *$h_1$sú-suh_xo- with nominalizing accent retraction. ►See also **soy**.

sahadeve* (n.) 'one with the gods' (?)

[//sahadevi, -, -] *[ñäkciyana śa]mñāṃśkana sahadevi tilādevi* (509a4$^{C/L}$). ■From B(H)S *saha-deva*-?

sahāye (nm.) 'companion, comrade, follower'

[sahāye, -, -//] */// sahāye ra ste 19* 'he is like a companion' (23a8^{C}), */// imeṣṣe tsirau-ñeṣṣe sahāye mā ñiś āri :* (104a5=S-8/PK-AS-4Ba5^{C}). ■B(H)S *sahāya*-.

^{x}sāk (n.[m.sg.]) 'stay, sojourn'

[sāk, -, -//] *se sāk ñi wṣeññа ostäṣṣa postäña tākaṃ auṣusā* 'this will be my last stay in inhabited house-dwelling [area] …' (PK-AS-12Hb4 [Pinault, 2000b:151]). ■Related to following entry, q.v.

sāk- (vi/vt.) **G** 'remain (behind)'; **^{1}K** (tr.) 'restrain' [only attested in the middle with a reflexive pronoun as the direct object: 'restrain oneself'], (intr./middle) 'remain, abide'; **^{2}K^{2}** 'restrain, leave behind' (?)

G PP /**sāśákā-**/: *pauśyenta aṣkār [sa]sākauwa ṣeyeṃ* 'the tribute-payments were in arrears' [?] (Otani II-11^{Col} [Thomas, 1957:306]).

^{1}K Ps. VIII /**sāks**$^{'ä}$**/$_{e}$-**/ [MP -, -, sākṣtär//]: */// [poy]ś[i]ntaṃts no nanāku su ṣañ añm s[a]kṣtär empa[lkaitte]* 'reproached, however, by the Buddhas, he holds himself back undisturbed' (520b2^{C}), */// [pe]laikne sakṣträ se śaul ṣpä musketär* 'the law abides but this life disappears' (555a3^{E}).

^{2}K^{2} Ps. IXb /**sákäsk**$^{'ä}$**/$_{e}$-**/ [-, -, säkäṣṣäṃ//-, -, säkäskeṃ; *nt*-Part. säkäṣṣeñca]: */// lyakur akartte klyommont palsko säkäske* [lege: *säkäskeṃ* ?] *tu ttu tärka-ñ* '… they leave behind the noble spirit; it will release it for me' [?] (109b7^{L}), *[pāka]śāsanäṣṣe wimāṃ säkäṣṣeñcaṃ okt o[rocce]ṃ dakṣiṇākeṃ* 'the eight great *dakṣiṇaka*s leaving behind Indra's palace' (361a5^{L}), *ṣpakaiṃ yamaṣṣällona motstsa āśne yamaṣṣälle pärsareṃ nakṣäṃ mlutälle säkäṣṣäṃ smāṃ olyapotstse kartse* 'pills [are to] be made; it [is to] be done with alcohol on the head; it destroys headaches (?); it restrains morbid-baldness; a repetition [is] very good' (W-3a4^{C}); Ko. IX (= PS.) [Inf. säkäs(t)si (?)].

●The meaning of the Grundverb and the first causative are clarified, to a certain extent at least, by their TchA parallels. The preterite of the Grundverb (*sākā*-) appears at A-340b4: *Koṭikarṇe täm pälkāt mroskat* [*śkaṃ sñike*]*k sāk tām wṣe tämnek pälkāt $n_u$nak* 'K. saw this and was disgusted [by it]; nevertheless he remained. At night he saw exactly the same thing again.' Corresponding to the TchB present VIII we have a TchA present VIII at A-7a3: *nunak pältsäṅkāṣ kus nu cämpiṣ tamne krän[tso]nāṃ taṃne-tkanā taṃne-praṣtā kälporäṣ āñcäm sākässi* 'again he thinks: who however could, if having found so beautiful a woman at such a place and at such a time, hold himself back.'

■TchA *sāk*- and B *sāk*- reflect PTch *sāk*-, probably (as if) from PIE *sog^{h}-eh_a- (an iterative-intensive) from *seg^{h}- [: Greek *ékhō* 'I hold, have, possess,' *ískhō* (by psilosis from **hískhō* < *$sísg^{h}ō$) 'hold check, restrain' (tr.), 'stop' (intr.), *euōkhéō* (act.) 'entertain sumptuously,' (mid.) 'enjoy, relish,' Sanskrit *sáhate* 'prevails, is victorious,' also *sāhati*, Middle Irish *seg* (m.) 'strength,' Gothic *sigis*

(nt.) ‘victory,’ etc. (P:888-889; MA:123-124)] (Holthausen, 1921:66, VW:416, with differing details). TchA present *saka*-, and its possible TchB counterpart **soko*- (PTch **sāke*-), might reflect a PIE thematic third person singular middle **sōĝʰó(to)r* (cf. the active counterpart in Sanskrit *śáhati* and also the Greek deverbative noun **hōkho*- that lies behind Greek *euōkhéō*). ►Previous entry.

sākäske, ►s.v. **sāk**-.

sākre* (adj.) ‘blissful, happy; blessed, auspicious’

[m://sakreñ, -, -] /// *wiksen-ne sakreñ arṣā[klaṃ]* /// (IT-51a4^{E}). ●It is not clear whether the form *sakreñ* is a nominative plural (and subject of *wiksen*?) or a singular causal. The meaning is based on the almost certain correspondence with TchA *sākär* (= B(H)S *bhadra*-).

■*Pace* VW (417) the equation of these words with Latin *sacer* ‘sacred’ [: also Latin *sācris* ‘id.,’ Latin *sacerdōs* (m./f.) ‘priest,’ Umbrian *sakro*- ‘sacred,’ Oscan *sakri*- ‘id.,’ further Latin *sanciō* ‘hallow; establish a law,’ Latin *sanctus* ‘sanctified,’ Latin *Sancus* an Umbrian/Sabine divinity, Latin *sagmen* ‘sacred bundle of grass cut from the mountain,’ Hittite *saklai*- ‘rite, custom’ (P:878; MA:493; de Vaan, 2008:532)] seems certain (Pisani, 1941-1942b:2, and earlier VW, 1942:938).

sākṣi* (n.) ‘witness’ (?)

[//sākṣiñ, -, -] ///*k sākṣiñ ñke* (623a3^{C}). ■If from B(H)S *sākṣin*-.

Sāgare* (n.) ‘Sagara’ (PN of a king)

[-, Sāgari, -//] (TEB-59-30/SI P/1b^{C}).

Sāṅuṃ (n.) ‘Sāṅuṃ (PN)

[Sāṅuṃ -, -//] (289b2$^{C/L}$).

sāṅk (n.[m.sg.]) ‘community; following; monastery’

[sāṅk, saṅkantse, sāṅk//saṅkamna, saṅkamnaṃts, -] *po sāṅne teśitä yamaṣällona* ‘all in the community [are] to make a confession’ (334a3$^{E/C}$), *pudñäkt[e mäskiträ Śrā]vastī spe sāṅkämpa* **:** ‘the Buddha found himself near Ś. with his following’ (5a1/2^{C}), *[68] makte kakāte ṣuk-kauṃ poyśiṃ sāṅkämpa* **:** ‘he himself invited for a week the Buddha and his retinue’ (22a7^{C}), *ysomo saṅkantse ra reki* ‘also the word of the united community’ (42a7^{C}), *sak saṅkantse* = B(H)S *sukhāsaṃghasya* (U-19a2^{C}/IT-54a2), *saṅkameṃ pepraṅku* ‘excluded from the community’ (329b1^{L}), *ṣkas meñantse-ne sāṅkiś ... yikṣye tarya tom* ‘on the sixth of the month to the community 3 *tom* of flour’ (433a21^{Col}), *s[a]ṅkanmaṃts* (IT-1212b1$^{?}$); — **sāṅkäṣṣe* ~ saṅkaṣṣe** ‘prtng to the monastery’: *sāṅgäṣai kenne* ‘on the monastery grounds’ [?] (490b-II-2^{Col}). ►See also **saṅkakeṃ**. ■From B(H)S *saṃgha*-.

sāṃkhye (n.) ‘adherent of the *sāṃkhyā* doctrine’

[sāṃkhye, -, -//-, sāṃkhyeṃts, -] (201b5^{C}, 202a2^{L}). ■If from B(H)S *sāṃkhya*-.

sāñ (n.) ‘plan, skill’

[sāñ$^{E-L}$, -, sāñ$^{E-L}$//sañanma^{C} ~ ṣañanma^{C}, -, -] /// *sañanma=ākṣāsta* ‘thou didst announce the skills’ (520a1^{C}), *sāñ upā[y]n[e e]pastye poyśi saswe jaṭilñe sāṅk päs wāya* (108b2^{L}), *kr$_{u}$i ksa tāne sāñ tākoy-cä poñ ñäke* ‘if you would have a skill, speak now!’ (PK-12La4 [Thomas, 1979:13]). ●For *ṣañanma*, see Peyrot (2008:170).

■A borrowing from Khotanese *saña* 'expedient, means of success' or possibly the Northwestern Prakrit *saña-* 'plan, skill' from which the Khotanese is borrowed (Konow, 1932:179, Bailey, 1967: 354-5, VW:640). Cf. TchA *ṣāñ* 'id.'

sātäṃ (n.[m.sg.]) 'accomplishment, success'

[sātäṃ -, -//] (M-3a5/PK-AS-8Ga5^{C}). ■From B(H)S *sādhana-*.

sādharik-anandārś* (n.) name of a meter/tune (meter and rhythm unknown)

[-, -, sādharik-anandārś//] (583a5^{L}).

sādhuke* (n.) 'holy man (?)'

[//-, -, sādhukeṃ] (109b6^{L}). ■If from B(H)S **sādhuka-* (not in MW or Edgerton), a derivative of the attested *sādhu-*. Cf. Tch *sādhu* 'right, good.'

sādṛśyaviśeṣäñe (n.) 'resemblance-distinction' (?)

sādṛśyaviśeṣäñe sū tane nikāya/// (181a2^{C}). ■If from B(H)S *sādṛśya-* + *viśeṣa-*.

sādṛśyäññe* (n.) 'resemblance'

[-, sādṛśyäñeṃntse, -//] (181a2^{C}). ■From B(H)S *sādṛśya-*.

sāṃ (nm.) 'enemy'

[sāṃ, sanaṃtse, sanaṃ/saññ, sānänts ~ sanaṃts, sananäṃ ~ sanaṃ] ***:*** *tsälpaṣṣimar śaiṣṣe ce kleśanmassṣeṃ sānaṃnmeṃ* ***:*** 'may we free this world from the *kleśa-*enemies!' (228a1/2^{A}), ***:*** *mā nesäṃ pilkontampa eneśle sām* [lege: *sāṃ*] 'it is not an enemy with evil ideas' [= B(H)S *ripu-*] (251a2^{E}), *sāṃ empe[le]* 'the dangerous enemy' (21b8^{C}), *śāmñe ayāṣe ṣat ... sanaṃtse yoñiyene tsapanale* 'a sliver of human bone [is to] be pushed into groin of [the figurine of] the enemy' (M-2a4/PK-AS-8Ba4^{C}); **—sanassu*** 'inimical': *sana[ssontänne]* = B(H)S *vairikeṣu* (SHT-351b5/THT-1350b5$^{?}$), *snai-sānassoñc* = B(H)S *avairikāḥ* (THT-1368b5^{E}).

■A borrowing from Khotanese *sāna-* 'enemy,' Sogdian *s'n* 'enemy,' or from a related Iranian language (Sieg, 1938:4, fn. 2, Hansen, 1940:156, VW:639, Tremblay, 2005:439). ►See also **sanuññe**.

sānti* (n.) 'twilight'

[-, -, sānti//] */// [sā]ntine ramt kauṃ tapāki ramt ñ[ä]kcy[ai] lak$_{u}$tsai ñäkcye rätreṃ aṃśūksa* (73a1/2^{C}), ***:*** *sa[ndhi]ne kaun ra* 'like the sun in the twilight' (244b1^{C}). ■From B(H)S *saṃdhyā*.

sāṃtke (nnt.) 'medicine, remedy'

[sāṃtke, -, sāṃtke//saṃtkenta, saṃtkeṃts, saṃtkenta] • *śaiṣṣ=ālāṣmo laukäññe ṣai snaiy santkīnaṃnt täryāka-ṣūkt sāṃtkentampa traiywatai twe* • *sāṃtk= onwaññe* 'the world was sick, long without a doctor and you mixed with the thirty-seven medicines, the medicine of immortality' (212b2/3$^{E/C}$), *wace ṣarsa [saṃ]tkenta laupoy-ne āñu yamī-ne* 'with the other hand he might spread medicines [on] him and give him peace' (154b1^{C}), ***:*** *cwī saṃtkenta ślek saṃtkīnau ñässa ñṣalle* ***:*** 'the doctor and likewise his medicines [is] eagerly to be sought' (286b4^{C}), *sälpallentse sāṃtke* 'remedy for fever' (497a8^{C}), *toṃ satkenta lykaśke waltsanalle* '[one is] to grind fine these medicines' (W-33b1^{C}); **— saṃtkentaṣṣe** 'prtng to medicines': *se saṃtkentaṣṣe ṣalype* 'this oil [destined] for medicines' (PK bois B 124^{Col} [Pinault, 1994:95]). ■From some Prakrit equivalent of B(H)S *śāntaka-*. ►See also **saṃtkinau**.

ˣsāp* (n.) '?'

[-, -, sāpäntse, sāp//-, -, sapanma] */// te sāp wīn[ā]st pūdñäkte te mäṃt [p]oñ 38* (IT-80a5^{A}). ●Probably not a variant of *śāp*.

sāpās (n.) sp. of medicinal plant
[sāpās, -, //] (W-35b1^{C}, W-38a4^{C}).

sām ([indeclinable] adj.) ‘similar [amount], like [amount]’
kete ñemtsa yāmäṃ cwi śaulampa sām yolo mäsketrä ‘with whosoever’s name one does [this], to him is life-long evil’ (M-1b9/PK-AS-8Ab9^{C}), */// mlucku kuñcitṣe sām aṣiye malkwersa spärkaṣṣälle* ‘ … ground sesame, [each] one the same [measure] [is to] be dissolved in goat’s milk’ (W-7a6^{C}), … *kurkamäṣṣu ptsāñäṣe sām malkwersa oṅkarño päkṣalle* ‘ … and saffron stigmas, [each] one the same [measure], with milk, a porridge [is to] be cooked’ (W-7b4^{C}).
■With TchA *sam*, B *sām* are surely inherited from the PIE pair **som(h$_x$)om* and **sǒm(h$_x$)om* respectively (cf. Greek *homós* ‘like, comparable,’ Old Norse *samr* ‘same,’ OCS *samъ* ‘ipse, sōlus, ūnus’; more s.v. *ṣe* [P:902-905, cf. MA:499]). So Meillet, 1911-12:285, Duchesne-Guillemin, 1941:176, Winter, 1961:279, VW: 412-413. Not with Krause and Thomas, 1964:152, 253, Hilmarsson, 1986a:93) a borrowing from Sanskrit (or some Prakrit) *sāma-*. The difference in vowel between A and B is admittedly unexplained. ►See also **ṣe**.

sāmp- (vt.) ‘take (away), deprive’
Ps. IXa /**somp-**/ [MP -, sompastar, sompastär//-, -, sompäskentär]: *: spelke sompastär krentats sū wnolmets* ‘such a one takes away zeal from good creatures’ [Sieg, Siegling, 1949:25] (17b1^{C}), *16 papāṣṣorñeṣṣe śaul cwi sompastär* ‘he takes from him the life of [moral] behavior’ (17b4^{C}), *[5]4 sompasträ peñyai śāsants[e]* ‘he takes away the glory of the teaching’ (19b1^{C}), *[ś]aul sompastar-ñ :* ‘thou takest away my life’ (60a3^{C}), *sompäskenträ* (IT-302a1^{A}); Ko. V /**sǎmpǽ-**/ [Inf. sāmpatsi; Ger. sampālle]: *ce wästsi sū samp[a]ts[i] ///* (138a2^{A}), *śaul sāmpatsi* ‘to take away life’ (THT-1293, frgm. 1a1$^{?}$); Ipv. I /**p(ä)sāmpā-**/ [MPSg. psāmpar]: *[ma]pi psāmpar ñiś [ceṃ rakṣa]tsenmeṃ loke* ‘would that thou wouldst take me away from these *rākṣasa*s!’ (85b4^{C}); Pt. Ib /**sāmpǽ-**/ [MP -, -, sampāte//-, -, sampānte]: *ciṣe tsārwo sampā[te-ñ]* ‘he took away my joy in thee’ (496a7^{L}); PP /**sāsǎmpā-**/: *sassāmpaṣ* (PK-AS-7Ka4^{C} [CEToM]).
■Etymology dubious. The alternation *somp- ~ sāmpā-* suggests a PTch **semp- ~ sempā-* with regular *ā*-umlaut in the subjunctive and preterite and quasi-regular rounding of **-e-* to *-o-* in the labial environment (cf. *omp(e)*, *ompakwätñe*) in the resent. Probably related in some way to TchA *sum-* (present *sumnā-*) with the same meaning and reflecting perhaps PTch **sämpnā-/*semp(ā)-* with different analogical generalizations in the two languages. VW’s connection (445-446) with PIE **sem-* ‘one; unite’ (more s.v. *ṣe*) is possible semantically, but no other IE group shows a labial extension to this root. (VW’s **sem-w-* does not convince phonologically.) ►See also **sampauca** and possibly **sämp-**.

sār- (vt.) ‘plant, sow, cultivate [a plant]’
Ko. V /**sārā-**/ [see *sarāntsa*]; Pt. VII /**sāriyǽ-**/ [MP -, -, saryāte//]: *saryat=ompä poyśintse asāṃ spe kenne witskaṃ <70>* ‘he planted the roots there in the ground near the Buddha’s seat’ (388a2^{E}). ●The meaning, at least from this context, is ‘to plant’ rather, than as usually given ‘to seed, to sow.’ TchA *kappās sāry-* is the equivalent of Old Uyghur *käbäs tarï-* ‘cultivate cotton.’ ●TchA shows a preterite stem *sāriyā-* (see discussion TVS), the causative (or present non-causative?) abstract *sāryäṣlune* (THT-1378, frgm. a-b7 [also TVS]), and a derivative *säryām*

'sowing.' TchB has the preterite *sāriyā-*, a subjunctive *sārā-* (exceptionally—beside a Class VII preterite we would expect a Class IV subjunctive, **sāri(ye)-*), and the derivative *sārm* 'seed.'

■Etymology unsettled. Usually associated with PIE **ser-* 'arrange' [: Greek *heírō* 'I attach, interlace,' Latin *serere* 'attach, enchain,' etc. (P:911, LIV:484)] (Schrader/Nehring, 1919:583, VW:418-419, Hackstein, 2002:4, though differing in details). The semantic development might be something like *'put in a row' (cf. Latin *series*) > 'plant (in a row),' thought the agricultural connection is not altogether compelling. Alternatively we might see the whole Tocharian family to reflect a PIE **sóh$_{1}$l̥r* 'seed' (Adams, 1999) from **seh$_{1}$-* 'sow' (P:890; MA:534: LIV:469) or **sl̥$_{1}$-ro-* (Kim, 2007:51). Particularly we might compare Lithuanian *sóra* 'millet,' Latvian *sãra* 'common millet.' The difficulty with this connection is accounting phonologically for TchA *säryām*.

Semantically superior, especially if we take the oldest meaning of the Tocharian verb as 'cultivate,' and phonologically impeccable would be a derivation from PIE **serh$_{x}$-* otherwise seen only in Latin *sariō* 'weed, hoe' (< **sr̥h$_{x}$iye/o-*) The modal stem underlying *säryām* would, typologically at least, exactly match the Latin subjunctive *sari-ā-*. Note that the *-ā-* of all of the attested forms (save *säryām*) does not come from the *ā*-umlaut of PIE **-o-* but from PIE **-ō-* (*sāriyā-*, *sāryäṣlune*, and *sārm* are all in environments without *ā*-umlaut). Tocharian would appear to show the conflation of a "regular" paradigm whose present was **sr̥h$_{x}$iye/o-* and an iterative-intensive paradigm **sōrh$_{x}$-e/o-* (see discussion s.v. *rāk-*) or **sōrh$_{x}$-eh$_{a}$-*. The **-y-* of one and the long vowel of the other have both tended to generalize. ►See also **sārm** and, more distantly, **sārme**.

sārathi* (n.m.) 'guide'

[-, -, sārathiṃ//] (313a5^{C}, S-5a5^{C}). ■From B(H)S *sārathi-*.

ˣsāri, ►sārri.

sārthavāhe* (n.m.) 'caravan-leader, merchant, trader'

[//sārthavāhi, -, -] *ñakti śāmna lāñc amācänta osta-ṣmeñcaṃ sārthavā[h]i* 'gods, men, kings, ministers, householders, and merchants' (408a5^{C}). ■From B(H)S *sārthavāha-*.

sārm* (n.) 'seed'

[-, -, sārm//-, -, sarmana ~ sārmna] /// *sārmnaś • totka sārm śūwaṃ mā* /// '… for the seeds; [if] he eats little of the seed' (26b2^{C}), *mäkte tne lāñe nakṣäṃ sarmana taṃtsäṣṣäṃ pya[py]aiṃ kauṣäṃ okonta* 'as the flood scatters the seeds, disperses the flowers, and kills the fruits' (33b7^{C}), *pyapyai stāna ṣarmna* [lege: *sārmna*] *okonta* (A-4a3/PK-AS-6Da3^{C}). ■From *sār-* (q.v.) + *-m*. ►See next entry, and perhaps **sarmwātsai**.

ˣsārme (n.) 'bull' (?)

[sārme, -, sārm//] *sārmäś kewi sräṅken-ne ... sārme slaṅktä[r]-n[e]* 'the cows are agitated because of the bull … and the bull is pulled out' (PK-AS-6Ea1^{C} [CEToM]). ■With PIE **-én-* added to the ancestor of *sārm* 'seed,' thus, 'he of the seed.'

sāry-, ►see sār-.

sārri* (n.) 'assembly'

[-, -, sār(r)i//] /// *[ka]kkāk[a]rmeṃ sārri warpoṣäṃts e[nepre]* /// (91b2^{C}), *sū*

sārine masa ‘he went into the assembly’ (337b2^{C}), *sārrine* (PK-AS-16.1a2 [CEToM]), *[tu]meṃ poñc kleṅkenmeṃ korponträ painesa ka sārriś yatsi auntsante* ‘then all descend from the wagons and immediately they began to go on foot to the assembly’ (PK-AS-17K-b2^{C} [Pinault, 1987b:82]). ■Etymology unknown. VW (418) assumes a derivation from PIE **sed-* ‘sit.’

ˣsāl- (vt.) ‘?’

PP /**sāsālyu-**/: *[• sa]salyu lyar*$^{?}$*ṣ*$^{?}$*keṃ yops=āttsāna wa[r]śaiṃne* • ‘having *sāl*’ed the *lyarṣkes* (??), he entered into the thick groves’ (338a1) [● *[sa]salyu* is the reading of Sieg and Siegling; it would appear that *[sa]sālu* or *[sa]sālyu* are also possible]. There is no reason, other than general shape, to connect this word with ^{1,2,3}*säl-*. [Different is TVS, s.v. *säl-*.]

sālaparṇi ~ sālavarṇi (n.) ‘salpan (*Desmodium gangeticum* DC)’ (MI)

[sālaparṇi, -, -//] (500a6^{C}). ■From B(H)S *śālaparṇi-*.

sāle (n.) ‘ground; basis’

[sāle, -, sāle//] ***:*** *āyor sāle śīl räṅkāñi* ‘a gift [is] the basis for moral behavior and *räṅkāñi*’ (23a5^{C}), */// [mā a]lyek cmelne sāle priyeṃ :* ‘they do not bear the basis [?] for another birth’ (24a4^{C}), *sālesa kewiye wentsa pepakṣu kuñcītäṣṣe ṣalype udāvarttäntse gurmantse sāṃtke* ‘sesame oil cooked with cow dung on the ground [is] a medicine for swelling [caused by?] a disease of the bowel’ (497b3/4^{C}), *sale yamasträ kektseñ-reki-pälskoṣṣe [āstreṃ warṣälñe]* • ‘he provides a basis for the pure exercise (?) of body, word, and spirit’ (PK-AS-7Nb7^{L}), */// śattālyantyas* [lege: *śantālyanats*?] *sāle wa[sa] ///* ‘he gave ground for the breeding ewes’ (475a3^{Col}).

■From PIE **sōlo-*, exactly matched by Lithuanian *súolas* ‘bench, chair’ or Latvian *suôls* ‘bench’ (VW, 1965b:504, 1976:417) and more distantly equated with Albanian *gjolë* ‘clearing/pasture where salt is strewn for domestic animals’ (PIE **sēleh$_a$*), if the latter is not a derivative of **sal-* ‘salt.’ Cf. P:898-9 with other, more dubious connections.

ˣsāsrap ([indeclinable] adj.) ‘connected with the *āsrava-* or action of the senses which impels the soul towards external objects’

(IT-230b2/-b5^{C}).

säṅkīñ* (n.pl.) ‘± (facial) wrinkles’ (?), pockmarks’ (?)

[//-, säṅkīṃts, säṅkīṃ] *ṣalype lip[ā]ts[i säṃ]ṅkīṃts sāṃtke* (497b8^{C}), *säṅkī[ts sāṃtk]e* ‘[it is] the remedy for s.’ (497b9^{C}), *särwāna sonopälle ... pikṣanma säṅkiṃ yoraiṃ po nakṣäṃ* ‘the face is to be anointed … it destroys all spots [?], wrinkles [?], pimples [?] (W-40b3^{C}). ■Etymology unknown.

sätk- (vi/vt.) **G** ‘spread (out)’ [intr.]; **K^{2}** ‘spread (out) [tr.]

G Ps. III /**sätké-**/ [MP -, -, sätkentär//*m*-Part. sätkemane]: *auloñ cpī sätkentär-ne lyitkwänmā srukemāne* (139a3^{A}); Ko. /**sätkā́-**/ (see derived abstract); Pt. 1a /**sätkā́-**/ [-, -, satka//-, -, sätkāre]: *(k)auc satka perne* ‘he spread the glory high’ (PK-AS-6Ab7^{C} [CEToM]), /// *aur[ts]esa sätkāre :* ‘they spread out widely’ (37b8^{C}): PP /**sätko-**/; **—sätkālñe,** only in the derived adjective — **sätkālñetstse***: (531a4^{C}); **—sätkor*** ‘spread’ (n.): *toṃ kleśanmats sätkorsa* ‘by the spread of *kleśa*s’ (228b2^{A}).

K^{2} Ps. IX /**sätkäsk**^{ä}**/**$_{ɛ}$-/ [Impf. //-, -, sätkäṣṣiyeṃ] (PK-AS-12Ka1^{A} [TVS]); Pt. IIIb /**setkä-*** ~ **sätkā́sā-**/ [MP sätkasamai, -, -//]: *[t]aisa ñiś yāmorṣṣe śerkne*

ñäkcīyana śāmñana rūpanma sätkasamai ‘thus did I spread the divine and human forms in the snare of the deed’ (154b5^{C}).

■Etymology uncertain. Possibly from PIE **sut-sḱe/o-*, derived from **seut-* ‘be strongly moved’ [: Lithuanian *siaũsti* (*siaučiù*) ‘rage; separate (grain from chaff); spread (of diseases),’ Proto-Germanic **seuþ-* ‘boil’ (cf. English *seethe*), more distantly, Lithuanian *saũbti* ‘rave, rage,’ Avestan *hāvayeiti* ‘stews’ (P:914-5; cf. LIV:285)]. Also possible, though semantically a bit more distant perhaps, is Hilmarsson’s suggestion (1991:129) of a putative PIE **swid-sḱe/o-* and a relationship with Lithuanian *svíesti* ‘to throw,’ *sváidyti* ‘to throw around,’ Latvian *sviêst* ‘to throw,’ presupposing a PIE **sweid-*. Otherwise VW (**suktk-* [423-4]) and Pedersen (**sh$_1$-Tk-* with the reduced grade of **seh$_1$-* ‘spread’ [1941:237]). The latter is semantically plausible and phonologically possible, but whence the *-T-* extension?

ˣsänmassu* (n. < adj.) ‘±those who induce calm’ [but apparently a technical term for a particular class/profession/group of people]

[//-, sänmassontaṃts, -] *pärweṣe kṣu<ṃ>tsa rapaṃñe menne triyākane rapatsai yaṣine s$_a$nmassontaṃ[ts yo]kale mot lac ok tau* ‘in the first regnal year, in the month of *rāp*, on the thirtieth [day], the night of *rāp*, eight *tau* of wine was distributed to the *sänmassu*s’ (Ogihara and Pinault, 2010:476]). ●Ogihara and Pinault (2010:184-185) suggest a meaning ‘those who induce calm; those who propitiate, appease [evil forces, etc.].’ ■See next entry.

(ˣ)sänmetstse* (adj.) ‘calm, tranquil, soothed’

[f: sänmetsa, -, -//] • *eneṅkaś paspārtau cwi maim palskw attsaik* • *sänmetsa ṣ cwi k[ek]ts[eñe]mäsketär* • ‘within his whole thought and feeling [were] turned around; his body is calm’ (41a2^{C}). ●For this, the correct translation, see Ogihara and Pinault (2010:184).

■From (unattested) *sanme** ‘sleep, repose’ with regular metathesis from PTch **sŭmne* < PIE **supno-* ‘sleep’ [: Greek *húpnos*, OCS *sъnъ*, Albanian *gjumë*, all from **supno-*; see also *ṣpane* (P:1048-49; MA:527] (K. T. Schmidt, 1980:409; Normier, 1980:262; Ogihara and Pinault, 2010:185, fn. 32). (Otherwise VW (422)—from PIE **seng^{wh}-*). Though the etymology seems certain, the difference in treatment of the original PIE cluster **-pn-* in **supno-* (> **sanme*, cf. *yenme* ‘gate’ or present-stem *yänmäsk-* from *yäp-*) and **swepno-* (> *ṣpane* ‘sleep’) is not clear. ►See also **sänmassu** and **ṣpane**.

ˣsämp- (vb.) ‘?’

Pt. I */sämpā́-/* [//-, -, sämpāre]: *welñe keklyauṣormeṃ sämpāre po laklesa śale ///* ‘having heard the discourse they did X out of all suffering, along with …’ (PK-AS-16.5a4C [CEToM]). ●Just perhaps the intransitive counterpart of *sāmp-* ‘take, deprive.’ Thus, ‘having heard … , they were deprived of all suffering.’

(ˣ)särk- (vt.) **G** = **K** ‘±take care of, be concerned with, prepare carefully; pull out of danger (?)’

G Ps. VII **/sräṅkä-/** [-, -, sraṅkäṃ//-, -, sraṅkeṃ (sraṅkeṃ-ne ~ sräṅkeṃ-ne); Impf. //-, -, srañciyeṃ]: *cmelaśc alloṅkna sraṅkäṃ proskai ktsaitsñe[sa]* ‘he is concerned with the fear of old age in other births’ [or ‘… he settles his fear’ (?) (Peyrot, 2010:438)](PK-AS-7M-a2^{C} [TVS]), *särmäśke wi sraṅkeṃ-ne* • (PK-AS-6Ea1^{C} [Peyrot, 2010:438, fn. 800; CEToM]), *särmäś kewi sräṅken-ne ... särme*

slaṅktä[r]-n[e] ‘the cows are agitated because of the bull … and the bull is pulled out’ (PK-AS-6Ea1^{C} [CEToM]), *tā$_{u}$ oṅkorñ[ai] srañciyeṃ tappre kauś yey* ‘they prepared the the porridge carefully; it went up high’ (107a1^{L}); Ko. V /***sārkā- ~ särkā-**/ [Opt. -, -, sarkoy//] *sarkoy* = Turkish *tartsar* ‘if he pulls’ (U-5208/Toch-923a5 [(sic) Schmidt, 2008:330]); PP /**särko-**/: • *särkau tā wa etre* /// ‘But having taken care of her, the hero…’ (THT-1170 frgm. e-b3^{A}).

K Ps. IXb /**sárkäsk’^{ä}/$_{e}$-**/ [Part. sarkäṣṣeñca; Ger. sarkäṣṣälle]: *śak pärkawänta pyapyai ailyñentse tuk-yakne sarkäṣṣälle* ‘he is to take great care in this way of the ten advantages of giving a flower’ (PK-AS-7N-a3/4^{A} [TVS]), (THT-1227a2$^{?}$).

●The meaning is Pinault’s suggestion (Pinault, 2008:117). The limited examples do not let one see any clear difference between the grundverb and the causative. TVS (55) very tentatively suggests that **G** is ± take care of; pull’ (?) And **K** ‘± let take care of.’ Peyrot (2010:437) suggests ‘be good; make good.’

■Tch AB *särk-* reflect PTch *särk-*. Extra-Tocharian connections are uncertain. Perhaps from PIE **swerg^{h}-* ‘be sick, take care’ (LIV:558). Cf. Sanskrit *sūrkṣ-* ‘heed, care, trouble about,’ OHG *sorgēn* ‘be concerned about’ (Pinault [*apud* TVS], Schmidt, 2008). Showing the “other half” of the original meaning would be TchA *särk* ‘sickness.’ Peyrot (2010:439) suggests a connection with Hittite *sark-* (*sarku-* ‘eminent, powerful,’ *sarni(n)k-* ‘compensate,’ *sarkiske/a-* ‘be good’) and Latin *sarciō* ‘patch up, repair.’ Certainly the nasal-infix presents in both Tocharian and Hittite is strong support for Peyrot’s position.

särp- (vi.) ‘beat [of a heart]’

Pt. I/III /**särpá-**/ [//-, -, sarpär* (särpar-ka)]: *arāñci sarpär-ka* ‘the hearts beat’ (119a4^{E}). ■Possibly from PIE **sreb^{h}-* ‘sip, slurp’ [: Armenian *arbi* ‘I drank,’ Greek *rhophéō* ‘I gulp down,’ Latin *sorbeō* ‘id.,’ Lithuanian *srebiù* ‘id.,’ *surbiù* ‘suck, sip,’ Slovenian *sŕębati* ‘id.,’ Albanian *gjerp* ‘sip,’ Hittite *s(a)rap-* ‘gulp,’ etc. (P:1001; MA:175; de Vaan, 2008:575)] (VW:422). Unlike VW, however, who takes the meaning to have originally been *‘suck’ and the extension to the beating of the heart made on the basis of the heart’s being a pump (which would seem to presuppose a very sophisticated understanding of circulation in the middle of the first millennium), I assume we have *‘slurp’ > ‘beat [of the heart]’ on the basis of the sound involved (similarly English *beat*).

särwāna (n.[pl.tant.]) ‘face, countenance’

[//särwāna, -, särwāna (särwanāmeṃ)] • *lantsoy särwāna* ‘the queen’s face’ (514b8^{A}), /// *[spä]rkoṣ ere ce kaklaiksauwa särwanā* /// ‘color gone and the face withered’ (405b3^{C}), *särwāna sonopälle meñämpa eneśle särwāna mäskentär-ne* ‘[one is to] anoint the face; his face becomes like the moon’ (W-40b2^{C}); — **särwānaṣṣe** ‘prtng to the face’: *[särwan]āṣṣe tañ pällentaṣṣe meñe* ‘the full moon of thy face’ (71a5^{C}), *särwānaṣṣe maṇḍālne poyśintse* ‘in the *maṇḍala* [= orb, circle] of the Buddha’s face’ (IT-128a4^{C}); —**särwāna-laiko** ‘face-wash’: *särwāna-laiko aṣiye malkwersa* ‘a face-wash with goat’s milk’ (W-10b1^{C}); — **särwāna-ṣawo** ‘face-wash’: (W-13a6^{C}).

■A neuter plural, (as if) perhaps from PIE **stru(h$_{x}$)o-neh$_{a}$* from **streu-* ‘spread, build up’ [: Latin *struō* ‘I build, construct, arrange,’ Latin *struēs* ‘pile, heap,’ Gothic *straujan* ‘strew,’ Old English *strēowian* (> English *strew*), etc. (P:1030-1031)]. The semantic development parallels that seen in Latin *faciēs* from *facere*

(cf. VW:423, who starts from **struh$_x$eh$_a$-neh$_a$*). Hilmarsson (1989c), in a variation on this etymology, proposes to start from **str(e)uh$_x$d-mn̥*, or rather from the plural, **str(e)uh$_x$d-mneh$_a$*, where the **-m-* disappears in the **-Cmn-* cluster by a rule of PIE date and then the **-d-* disappears regularly before a resonant regularly in the history of Tocharian. Better perhaps would be **str(e)ueh$_a$-smn-eh$_a$* because **-s-* also would appear to have disappeared regularly before a resonant in Tocharian (cf. *stām*). (Not with K. T. Schmidt [1980:409] the equivalent of Sanskrit *sr̥kvaṇī* (dual) 'corners of the mouth' since the loss of **-k-* would be inexplicable.) Emmerick (1990) discusses a possible parallel development in Khotanese *śśāman-* 'mouth, face' from PIE **k̂weh$_a$-* 'swell.' ►See next.

särwece* (n.) 'form of existence'

[särwece (K-T) ~ särweśe (K-T)//-, -, särwecäṃ] **:** *kutäṅkmane särwecaṃ ṣäñ yāmorsa cmelane* **:** 'filling out the forms of existence by one's own deed in [one's] births' (229a2/3[A]), *po śutkām särwecän* **:** 'we filled out all forms of existence' (45a6[C]). ■(As if) from PIE **stru(h$_x$)o-* + *-Ten-* and thus similar in form and meaning to *särwāna*, q.v. (VW:423). See preceding entry.

[1]säl- (vi.) 'arise, rise up' [of thoughts or emotions]; 'sprout' (??)

Pt. Ib /**sālā́-**/: *///s̀ araṃśne salāte-ne • k$_u$catākmeṃ ṣañ [ñ]em ṣallāte* '[grief(?)] arose in her heart; from the balcony she hurled herself' (109b2[L]); PP /**sāsā́lā-**/: */// läkleṣṣe sasālau ñi arañcne* • '… having arisen in my painful heart' (or 'a painful [something] having arisen in my heart'?) (IT-205a2[C]), *weṣṣäṃ sasāllaṣ palsko[sa snai] wyakṣep päklyauṣ cau jāta-[käṣṣe me]ske* • 'he says, "hear with a soaring spirit and without distraction this *jātaka*-segment" ' (77a4/5[C]) [●With unexpected, but not unprecedented *-ll-*.]; PP /**sälyu-**/: **:** *sälyu kewme ///* 'the shoot having sprouted' (IT-879b3[?]). [●This putative preterite participle forms is problematic; see TVS:941; NB this is the only supposed form of *[1]säl-* to have the meaning 'spring up' of a physical object.]

■Further discussion and etymology, see s.v. *[3]säl-*.

[2]säl- (vt.) 'throw, throw off, throw down; lay to rest [of the dead]'

Ps. IXb /**ṣā́läsk**$^{'ä}_{e}$**-**/: [A ṣaläṣṣäṃ, -, -//; *nt*-Part. ṣaläṣṣeñca; *m*-Part. ṣaläskemane; Ger. ṣaläṣälle]: *tane bodhisatve … oṅkolmai ytārim[eṃ kä]rw[e]ñ r[a ṣa]läṣṣä[ṃ]* 'here the bodhisatva hurls an elephant like a stone out of the way' (wall inscription 12 caption, Schmidt, 1998:76 [*ṣaläṣṣäṃ* = B(H)S *kṣip-*]), *///lye ce palsko ṣaläṣṣeñcai nraiṣṣeṃ kāru///* (IT-189a3[C]); *mäkte tärrek eṅwe yesti nāskoy enersäṅk ṣaläskemane tuk mataryai śolyine päst tssīträ* 'as a blind man might fabricate [his] garment and inadvertantly [?] letting it fall into the hearth, it would burn up' (154b3[C]), • *orotsana erkenmasa en[te yaka] srukoṣäṃ ṣaläskemane ṣekaṃñe tākaṃ* • 'when, moreover, laying to rest the dead in great cemeteries' (559a1/2[C]); *etve* [lege: *entwe*] *soye tsikale känte-okt näsait yamaṣäle taka pwarne [ṣa]läṣäle* 'then a doll [is] to be made; one hundred eight [times] the spell [is] to be cast; then in the fire [it is] to be thrown' (M-2a6/PK-AS-8Ba6[C]); Ko. IXb (= Ps.) /**ṣā́läsk**$^{'ä}_{e}$**-**/ [Inf. ṣaläs(t)si]: *piṃś-atseṣṣe perpette täne yatäṃ ṣalāsi* <•> 'he can throw off the burden of the five *skandha*s' (554b1[E]), *wärsañe täryāka-ne Ccākarentse muryesa wara* [sic] *ṣalässi klyinaṣṣiṃ tu yparwe* 'on the thirtieth of Wärsañe water is to be released through Cc.'s ditch' (SI B Toch. 13.1[Col] [Pinault, 1998:6]); Ko. II /**ṣāllā́-**/ [Inf. ṣällatsi]: */// [pātär-mā]tarṣṣe śraddhatāk ṣällatsi* •

'to cast out (?) the donor at the ceremony honoring the deceased father and mother' (412b2[C] [Hilmarsson, 1990: 99]) [●it is not certain this form belongs here; the meaning is unexpected (but see discussion below)]; Pt. II /**ṣāl(l)ā́-**/ [-, ṣalāsta, ṣālla//-, -, ṣal(l)āre; MP -, ṣalātai, ṣallāte]: *Dipaṅkarsa ṣuk uppālnta ṣalāsta* 'thou didst throw seven lotuses over D.' (Qumtura 34-g6[C/Col] [Pinault, 1993-94:175]), *: allek no ksa arhānte ṣāll=āntseṣṣe [perpette :]* 'but a certain other arhat threw off the burden of the *skandha*s' (4a7[C] [Hilmarsson, 1990:99]), */// retke ṣālla kausalṣets <:>* 'he threw down the army of Kosalans' (21a7[C]), *///s· araṃśne salāte-ne • k$_u$catākmeṃ ṣañ [ñ]em ṣallāte* '[grief(?)] arose in her heart; from the balcony she threw herself' (109b2[L]), *///ṣlemeṃ ṣañ āñm ṣalātai keścyeṃts śwāts[i]* 'thou didst hurl thyself from the mountain to feed the hungry' (239a3[C]), *tā$_u$ erkenmasa ṣalāre* 'they laid her to rest in the cemetery' (560a2/3[C]), *pelene ṣalāre-ne* ‖ 'they threw him into prison' (IT-12a5[C]), *yaltse tināränta ytārine ṣallāre* 'they threw 1,000 denarii on the road' (IT-131a5[C]); PP /**ṣeṣälo-**/: (see abstract); **—ṣeṣlor***: */// [wa]rne pyāpyai ṣeṣlorsa* 'by throwing a flower into the water' (IT-144a2[C] [Hilmarsson, 1990:98; IDP reads *///rce*]).

●This paradigm is that of a regular, productively derived, causative, and morphologically the perfect causative match to the grundverb *[1]säl-*. However, this verb is distinguished from [1]*säl-* semantically. The latter has clearly 'upward' connotations ('arise, rise up') while [2]*säl-* is 'downward' in orientation. It describes the fate of an object in air when gravity has taken over.

●All our attested forms of the preterite are from the Classical period. The difference in the preterite between those forms with a single *-l-* and those with *-ll-* seems geographically based. The single *-l-* is almost universal in the west (Kucha and westwards) while the geminate *-ll-* is almost universal in the east (i.e., Shorchuq and Turfan); exceptionally there is a single instance of *-l-* at Shorchuq, and a single instance of *-ll-* in Kucha. The numbers of instances of course are small, but consistent. I take the *-ll-* to be innovative and ultimately based on the *-ll-* of the subjunctive seen in *ṣällatsi*. The *-ll-* proper to the subjunctive is also to be found extended to the preterite participle. The preterite stem, as if PTch **sēlā-*, is a fully Tocharian creation. ■See further s.v. [3]*säl-*.

[3]säl- (vi.) 'fly'

Ps. II(b) /**ṣäl(y)[ä]/$_e$-**/: (see adjective); **—ṣlyamo** 'flying': *śle ynämñanā ślye* [sic] *ṣlyämña[nā]* 'likewise running and flying [animals]' (343a3[A]), */// kowän lwāsa ṣlyamñana ynamñana ///* '[if] he kills flying or running animals' ['flying animals' = birds] (29b8[C]) [●Gloss to TchA-394a2 (*saltās* [= B *ṣlyamñana*] ... *lwākiss elant* [= B *āyornta*])]; Ko. V /**sā́lā-**/ (see adjective); **—salamo** 'flying': *salamo luwo [ramt] ///* 'like a flying animal' ['flying animal' = 'bird'] (404a3[C]).

■TchA *säl-* and B [1,2,3]*säl-* reflect PTch **säl-* from PIE **sel-* '± move quickly' [: Sanskrit *ucchálati* 'hurries forward,' Greek *hállomai* (< **sl̥ye/o-*) 'leap, jump,' *iállō* (< **sisl̥ye/o-* where the yodh-present is analogical to the unreduplicated present) 'let fly, send forth, put forth,' Latin *saliō* 'spring, jump,' (intensive) Latin *saltō* 'id.,' Sanskrit (middle) *sisráte* 'rushes off, speeds; stretches (out),' (active) *sisárti* 'makes run, stretches (tr.), *ucchálati* (< **ud-sal-*) 'flies upward/away, jerks upward, springs upwards' (P:899, Hilmarsson, 1990:106-7, MA:285; LIV:527ff.; Cheung, 2006:130; Beekes, 2010:572)] (VW, 1941:111,

1976:420-421). The agreement of Greek and Latin suggests a *ye/o*-present; the quasi-agreement of Greek and Sanskrit suggest an athematic reduplicated present.

The adjective *ṣlyamo* 'flying' in Tocharian B is to be derived from an unattested thematic present (matching Sanskrit *ucchálati*) or a *ye/o*-present matching Greek *hállomai* or Latin *saliō* [so Hilmarsson, 1990]). It is difficult to tell if we should reconstruct an ablauting root **sal-/sl̥-* (so TVS) or **sel-/sl̥-* (so Pokorny and many others). Either will give the attested forms. Latin *saliō* is a bit easier from **sal-*, but the spread of "morphological *a*" in Italic is well known (but cf. de Vaan, 2008:536-537). The forms of *[2]säl-* are regular inner-Tch developments of a causative verb ('throw' < *'cause to fly') and those of *[1]säl-*, so far as known, are regular developments of the corresponding intransitive verb.

sälk- (vt.) 'pull/draw (out/away), tear (out) [normally toward the agent], pluck [of fruit]; [metaphorically] produce, show, present'

Ps. VII /**slā́ṅk-**/ [MP -, -, slaṅktär//-, -, slaṅkentär; Ger. slaṅkälle]: ***:*** *k[ar]ts[a rano] kektse[ñe] ramer slaṅktär ṣañäññe 71* 'a good body soon shows its [true] character' (5b2/3^{C}), *särmäś kewi sräṅken-ne ... särme slaṅktä[r]-n[e]* 'the cows are agitated because of the bull … and the bull is pulled out' (PK-AS-6Ea1^{C} [CEToM]); *śätkaroṃ päst slaṅkällona* 'the leeches [are to] be pulled out' (W-42a4^{C}); Ko. V /**sā́lkā- ~ sā́lkā-**/ [-, -, sālkaṃ//; MP salkamar, -, -//-, -, salkantär; AOpt.-, -, salkoy//; MPOpt. -, -, salkoytär//; Inf. salkatsi]: *[ṣeme] ṣarsa ceṃ pre[re] //// [sa]lkoy-ne* 'with one hand he might pull out this arrow' (154b1^{C}), • *lyammeṃ santsārṣṣe ñiś ci salkamar* ***:*** 'I will pull thee out of the *saṃsāra*-lake' (296b4/5^{L}), *sälkāntär* (THT-1254a2^{A}), *kaccap su no tälaṣṣi aśco* <•> *rämoytär [r]mer ka cpi aśce lyautaiyne tā$_{u}$ sälkoytär kewcä* <•> (407b1/2^{E}), *Suśākh khadiräṣṣe ṣat twerene tsapanale ... [kwri no ṣat] sālkaṃ mokṣä* 'in Suśākh an acacia sliver is to be mashed into the door … if, however, he pulls it out, [there is] deliverance' (M-2a2/PK-AS-8Ba3^{C}); Pt. Ia /**sälkā́-**/ [MP sälkāmai, sälkātai, sälkāte//-, -, sälkānte]: *tarya orotstsana pratiharinta sälkāte-meś* 'he produced for them the three great wonders' (108b3/4^{L}), *sanu maskākamñememeṃ* [lege: *maskw orkamñememeṃ*] *tal[ā]nt śaiyṣe sälkatai* 'out of danger, difficulty, and darkness thou hast pulled the suffering world' (247b2^{C}), *ysaly ersate ciṣy araś ñi sälkāte* 'he has evoked strife and ripped out my heart [that belongs] to thee' (496a5/6^{L}), *sälkānte stanāmeṃ okonta* 'they plucked fruit from the trees' (576a2^{C}), *pūdñäktentse weweñoṣäṃ sutarmameṃ sälkāmai* 'I have drawn [this] from the sutras spoken by the Buddha' (K-8a2/PK-AS-7Ha2^{C}); PP /**sälkó-**/: ***[:*** *witsakaṃtso yokaintse ompo]stäṃ wṣīlñentasa mā sälkoṣäṃts* ***:*** '[if] the root of thirst with its consequences is not pulled out' (11a7^{C}), *witsakai sälkormeṃ* = B(H)S *mūlam uddhṛtya* (PK-NS-107a5^{C} [Thomas, 1976b:106]).

■From PIE **selk-* 'pull, draw'[: Greek *hélkō* 'pull, draw,' Albanian *helq* 'id.' (< **solke-ye/o-*), Latin *sulcus* 'furrow,' Latin *sulcāre* 'to plow,' Old English *sulh* 'furrow; plow' (P:901; MA:471; LIV:530ff.; Cheung, 2006:131; de Vaan, 2008:598; Beekes, 2010:412), one might also add Hittite *salk-* 'knead, mix together' (Kloekhorst, 2008:712)] (Duchesne-Guillemin, 1941:178, VW, 1941:111, 1976: 421). The nasal-infix present is a Tocharian innovation (per TVS).

sältaññe (adj.?) '?'
[wä]tkaltsa sältaññe ramt /// (587c1[A]).

sälp- (vi.) **G** 'be set alight, blaze up; glow; blush; burn'; **K** 'set alight, cause to blaze'
G Ps/Ko. I /**sälpä́-**/ [-, -, salpäṃ//-, -, salpeṃ; Impf. -, -, salpi//Inf. sälpatsi; *m-*Part. sälpamane]: */// [yśelmeṣṣe] pūwar salpäṃ palskone pälketär-ne po kektseñe antāpce ramt eṅkältsa [39]* 'the fire of sensual desire blazes in [my] mind; the whole body burns like a firebrand with passion' (8a5[C]), *ek - - salpäṃ rup [salpäṃ] palsko salpäṃ ekaṣṣe* 'the eye [of the monk] is set ablaze, the form is set ablaze, the knowledge of the eye is set ablaze' [= Pali *āditta-*] (108b10[L]), *pūwar tr[e]m[eṃ]ṣṣe sälpī-n=enenmeṃ :* 'the fire anger blazed up inside [him]' (350a2[C]), *salpeṃ piś cmela añityātṣe puwarsa* 'the five births burn in the fire of impermanence' (G-Su-1a[Col]); Pt. Ia /**sälpā-**/ [-, -, salpa//]: */// lyāka sā$_u$ ṣanmirśke salpa ramt pūwarsa ///* 'she looked at [him]; the novice blushed [lit.: glowed] as if in a fire' (IT-159a1); PP /**sälpó-**/: *sälpowsai* = B(H)S *ādīpta-* (251a5[E]); — **sälpalle*** 'fever': *sannipātikäṣṣepi sälpallentse sāṃtke* '[it is] the remedy for a complicated [by a derangement of the three humors] fever' (497a8[C]).
K Pt. IV /sälpäṣṣā-/ [-, -, sälpäṣṣa//] *yukāntaṣṣeṃ pwāra rämt krentaunasa sälpä[ṣṣa]* 'Likewise with virtues he caused the conquering fires to blaze forth' (THT-1191a3[A]). ●Though in part reconstructed, this form seems necessary in the context.
■ AB *sälp-* reflect PTch **sälp-*/*sŭlp-* from PIE **sw(e)lp-*, an extension of the widely attested **swel-* 'burn, smoulder' (P:1045; MA:88; LIV:609). The extension is otherwise attested only in Germanic (e.g. Gothic) *swibls* and Latin *sulphur*, from PIE **swelplo-* (P:1046). This etymology is VW's (1968b:100) and is much to be preferred to his later one (1976:421) in which he connects this word with *ṣalype* 'fat, oil.' ►See also **sälpamo** and **salpi** and, more distantly, **sleme**.

sälpamo (adj.) 'blazing, glowing'
[m: sälpamo, -, //] [f: -, -, sälpamñai[C] ~ sälpämoñcai[A]// sälpamñana, -, -] *: ṣale säl[pa]mo [kälyi]tär-ne kektsentsa 73* 'a blazing mountain was found on his body' (22b5[C]), */// [sä]lpamñana tu-yäknesa wī koynuwa kakāyau ṣai* 'he [*scil*. the monster] had opened in this way the two blazing mouths' (576b3[C]), */// [sä]lpam ñai koṣkaine yo[psa] ///* 'he entered into a burning hut' (IT-88a6[C]), *sälpamñana kosintsa* 'because of burning coughs' (IT-107b3[C]), */// keṃtsa sälpamñai ysomo ṣälpamñeṣṣe sle ///* 'over a flaming earth together with a flaming …' (THT-1543 frgm. d-a2[?]); —[×]**sälpamñeṣṣe** (id.) : ►see previous. ■An adjectival derivative of *sälp-*, q.v.

sälyiye (nf.) 'line, streak; border; rule'
[säly(i)ye[C], -, salyai//-, -, sälyaiṃ] *: śaul r=anaiśai paṣṣatai śiläna* [lege: *śiläṣṣana*] *sälyai[no :]* '[as thy] life, thou hast guarded the right line of moral behavior carefully' (241a6[E]), *: śakātaṣṣa sā$_u$ sälyye mkte* [sic] *[wa]rne nakṣtär ṣe-prentse* 'as a the mark [made by] a stick in the water disappears in an instant' [*sälyye* = B(H)S *rājī-*] (3b6/7[C]), *[A]raṇemiṃ lānte ypoyṃtse salyai lyutstsante* 'they went beyond the border of king Araṇemi's country' (86a5[C]), *salyaisa rano nirot nervāṇäṣṣai rīntse kameṃ* 'likewise by the [right] rule they came to the city of cessation and nirvana' (PK-AS-16.3a1[C] [Pinault, 1989:156]), *ot toy Mahāsaṃ-*

mateṃ lāṃtstsa säly[aiṃ] pākri takāre ‘then the rules were published by king M.’ (PK-AS-16.3b2.3[C] [ibid.:157]).

■TchA *slyi* and B *sälyiye* reflect PTch **s(ä)l̥i̯i̯ē*, which in turn may be (as if) from PIE **s(h$_d$)l(e)ih$_1$en-* and related to Latin *linere* ‘smear’ and Greek (Hesychian) *alínein* ‘id.’ The semantic development would be *‘smear’ (noun) > ‘streak, line’ (VW:431).

[x]**sälyu**, ►see s.v [1]säl-.

säsuwa, ►s.v. soy.

[x]**säsuwiśke*** (nm.) ‘(animal) cub’

[//-, -, säsuwiśkaṃ] */// sā māka [•] wi säsuwiśkaṃ talantäṃ mew[i]ya sā$_u$.* ‘… two poor cubs, the tigress’ (338a3[A]). ●It is not altogether clear that this is a separate word from *säsuśkañ*, q.v. However, the latter seems always to be used, affectionately, of human sons whereas here, the context of the *vyaghri-jātaka*, makes it clear we’re dealing with animal cubs. The ‘cubs’ are accusative (plural!) while ‘tigress’ is nominative. ■A diminutive of *säsuwa*, q.v.

säsuwerśke (n.) ‘little boy’ [dim. of **soy**]

[säsuwerśke, -, säsuwerśke (~ s$_ä$suwerśkeṃ)//] */// [tsu]kseṃ s$_ä$sūwerśke wī pikla ñiś no tsaukwa cī ///* ‘they give the little boy to drink; however, I suckled thee for two years’ (415a3[L]), *pātärś ram no s$_ä$suwerśke cau lakle po träñcā-neś* ‘as a little boy to [his] father, he bewailed all [his] suffering’ (unpub. Berlin fragm. [Thomas, 1968b:212]). ■A diminutive based on *säsuwa*, the plural of *soy* ‘son,’ q.v.

säsūwerṣṣe* (adj.) ‘pertaining to a son’

[m: -, -, säsuwerṣṣe (~ seswerṣṣe[L])//] *k$_u$se wat śāwṣante* [lege: *śāwṣate*] *säswerṣṣ=ākālksa* ‘whoever lived by the desire for a son’ (46b7[C]), *pātär-mātär-s$_ä$sūwerṣṣe lareṣṣana ñemna ceṃts po kärstāwa : larauwñesa s$_ä$sūwerṣṣe arañcänne caukante-ñ ṣañ śaul ram no* (266a3/b1[C]). ■Based on *säsuwa*, the plural of *soy* ‘son,’ q.v.

säsuśkañ (n.pl.) ‘dear sons’

[//s$_ä$suśkañ ~ s$_ä$suśkaṃ[C], -, s$_ä$suśkaṃ (voc. s$_ä$suśkañ ~ s$_ä$suśkaṃ[C-L])] *: s$_ä$suśkañ [s]rukāre //// mätstsorsa* ‘[my] dear sons died … of hunger’ (25b1[C]), *y[e]s mäkte maś[c]e[r poñe]s säsuśkaṃ poñes empreṃ ostmeṃ lantsi camñcer mā wat [wesäṃ]mpa* ‘How will you act? Tell, it sons! Tell the truth—can you leave the house with us or not?’ (108a5[L]), *[ṣamā]ni śakkeññi skwaśaṃ* [lege: *s$_ä$swaśkaṃ*] = B(H)S *śramaṇāḥ śākyaputrīyāḥ* (363b5[C]). ■Term of endearment based on *säsuwa*, the plural of *soy* ‘son,’ q.v. ►See also **säsuwiśke**.

[1]**si-** (vi/t.) ‘drain’ (?)

G PP /**siyo-**/: *siyausai* ‘having drained’ (324b1[L]). ●Or does this belong to [2]**si-**?

K Ps. IXb /**ṣíyäsk**[’ä]**/$_e$-**/ [Inf. ṣis(t)si]: *yetse tsaṅtsi kektseñmeṃ ysāra ṣissi mrestīwe mā k$_u$lā-c warkṣäl* ‘to flay [thy] skin, to drain the blood and marrow from [thy] body [but] thy energy didn’t flag’ (S-8a3/PK-AS-4Ba3+104a1[C]).

■ AB *si-* is from PIE **sei-* ‘drip, run, moisten’ (P:889, only with nominal derivatives in *-l-* and *-m-*, e.g. Old English *sioloþ* ‘sea,’ Lithuanian *séilė* ‘spittle, drivel,’ OHG *seim* ‘strained honey’) (cf. LIV:521f, 523). For the meaning and etymology, see Adams, 1982.

²si- (vi.) ‘sweat’
Ps. III /**syé-**/ [MP -, -, syetär//] (THT-1478, frgm. ab3[?] [TVS]); Ko. V /**syā́-**/ (see syālñe); PP. /**siyo-**/: *siyausai* ‘having sweated’ (324b1[L]) [●Or does this belong to **¹si-**?]; **—syālñe** ‘sweat(ing)’: *syālñe* = B(H)S *veda-* (Y-3a1[C/L]); **—syālle-were** ‘sweat-smell’: [a list of ingredients] *syālle-were nakṣäṃ* ‘it destroys sweat-smell’ (W-5b2[C]).
■*Si-* represents PIE **swidye/o-* [: Sanskrit *svídyati* ‘sweats,’ OHG *swizzit* ‘id.,’ also Sanskrit *svédate* ‘sweats,’ *svéda-* (m.), Avestan *xvaēda-* (m.), Armenian *kirtn*, Greek *eîdos* (nt.) (< **sweide/os-*), Greek *hidrṓs* (< **swidrōs-*), Albanian *dirsë* (< **swidrVtyeh$_a$-*), Latin *sūdor* (< **swoidōs-*), Welsh *chwys* (< **swidso-*), Old English *swāt* (< **swoido-*), Latvian *sviêdri* (pl.), all ‘sweat,’ etc. (P:1043; MA:560; LIV:607ff.; Cheung, 2006:143-144; de Vaan, 2008:596)] (VW:448). The phonological development in Tocharian would have been something like the following: **swidy-* > **swädy-* (with backing of **-i-* in the environment of **-w-*) > **swäy-* (with loss of **-d-* before resonants) > **swy-* > **sy-* (with cluster simplification). ►See also **syelme**.

siṃhaḍadvīpäṣṣe* (adj.) ‘?’
[m: -, -, siṃhaḍadvīpäṣṣeṃ //siṃhaḍadvīpäṣṣi, -, -] */// [ñäkci]yai klautsaisa siṃhaḍadvipä///* (391b3[C]), *ātsana siṃhaḍad[v]ī///* (392b3[C]), *siṃharadvipṣy* [sic] *onolmi* (519a3[C]).

siṃhāsaṃ* (n.) ‘throne’
[-, -, siṃhāsaṃ//] (514b6[A]). ■From B(H)S *siṃhāsana-* ‘lion’s seat, throne.’

siṃhe (n.) ‘lion’
[siṃhe, -, siṃhe//] ({359b5[C]}, 511b2[L]). ■From B(H)S *siṃha-*. ►Cf. the native *ṣecake*.

sik- (vi.) ‘set foot’
Ps. VIa /**siknā-**/ [-, -, siknaṃ//]; Ko. V /**saikā- ~ sikā-***/ [-, -, saikaṃ//]: ***:** mäkte kautsy akemane wnolme [tne] kos saikaṃ ṣikont=e[r]k[e]nmaś **:*** ‘as a being heading to die, as many steps as he takes to the cemetery’ (3b5/6[C]).
■From PIE **seik-* [: Greek *híkō* (Doric *heíkō*), *ikánō*/ *iknéomai* ‘come; reach, attain’ (the latter two from < **ikánw-e/o-* and **iknḗ(w)-e/o-* respectively), Lithuanian *síekti* ‘stretch out the hand,’ *seikiù* (*seikėti*) ‘measure capacity,’ Old Norse *sár* ‘large cask,’ Old English *sā* ‘pail, bucket’ (< Proto-Germanic **saiha-*) (P:893; MA:187; LIV:522; Beekes, 2010:586)] (VW, 1941:109, 1976:427). With the obsolescence of **new*-presents in Tocharian it was transferred to the *neh$_a$-* class. ►See also **ṣiko** and possibly **aṣkār** and **ṣikānte**.

siñcai (adj.) ‘?’
tumeṃ Durmukhe brāhmaṇe Uttareṃ śamaśkeṃ kärwāṣṣai witsakaisa räskare tsopaṃ-ne siñcai ṣorpor ite /// ‘then the brahman D. pokes the boy U. roughly with a reed-root, the full *siñcai ṣorpor* …’ (88a1[C]).

ˣSīta* (n.) ‘Sītā’ (PN, daughter of King Daśaratha of Benares)
[-, Sītañ, -//] (IT-259b4[C]).

Sidhasaṃgha (n.) ‘Sidhasaṃgha’ (PN on graffito)
[Sidhasaṃgha, -, -//] (G-Su20[Col] [entire inscription]).

siddhāṃ* (n.) ‘salvation; formula’ (?)
[-, -, siddhāṃ//] *bauddheṃ siddhānmpa śka kantanoy[t]ä[r]* (429a3[L]).

Siddhārthe (n.) ‘Siddhārtha’ (PN of a king)
[Siddhārthe, -, -//] (228a2^{A}). ■From B(H)S *Siddhārtha-* (cf. TchA *Siddhārthe*).

si-n- (vi/vt.) **G** (MP) ‘be depressed, despair ’ PP [‘pressed (down), slender’]; **K** (Act) ‘press down’; (MP) ‘be(come) depressed’
G Ps. Xa /**sinā́sk**^{ä}**/**$_{\text{e}}$**-**/ [MP -, sinastar, -//] /// *[la]kle melyiṃ palsko ketsteño* **:** *kā twe sinastar kā tr[i]k[e]t[a]r* /// ‘suffering wears down mind and body; why art thou depressed, why confused?’ (IT-144b4^{C}); Pt. IIIa /**sínäsä-**/ [MP -, -, sīntsate//]: *śaiṣṣentse kärtseṣc* [sic] *mā pälsko nta sīntsate-c* ‘for the health of the world thy spirit has never despaired’ (224a1^{A}), /// *warne sintsate mā weñā*/// (432b3^{C}); PP /**sesíno-**/ ‘pressed down, compressed, slender’: *ṣlyaṣṣi snai rūki sprāne sesīnauṣ* [sic] *lalaṃṣkene aurtsi pauke* [sic] ‘firm and slender [but] without leanness [are his] heels, tender and broad are [his] arms’ (74a5^{C}), *saṃsāräṣṣe kärkkälle[n]e sesīnoṣäṃ* ‘pushed down in the *saṃsāra*-swamp’ (408a7^{C}), *sesīnu* (THT-1339a5^{A}), /// *(pa)kwāre sesīnu ainake spelke* • (IT-308b2$^{?}$); **—silñe** ‘depression, despondency’: *22 cets ce*$_{u}$ *silñe pälskontse lakle ṣpä wīkässi* ‘[in order] to drive away this their depression of the spirit and pain’ (30a2^{C}), *silyñe yänmāṣṣäṃ* ‘he experiences despondency’ (A-3a5/PK-AS-6Ca5^{C}).
K Ps. Xb /**sínäsk**^{ä}**/**$_{\text{e}}$**-**/ [-, -, sīnäṣṣäṃ//-, -, sinäskentär]: *te-maṃt mā ṣañ añmä kauc peññaträ mā alyenkäṃ sīnäṣṣäṃ* ‘thus he does not stretch himself tall [= puff himself up] nor does he push others down’ (558b3/4^{C}), /// *kly[au]seṃ añmatse sinäskentär läklesa* /// ‘they listen and become depressed because of suffering’ (THT-1191b5^{A}).
●Whatever may be the case in Tocharian A, there seems to be no attestation of this verb in Tocharian B which is better translated as ‘satisfy’ rather than ‘be depressed.’ (Hackstein [1995:297-298], followed by Malzahn [forthcoming] take the active of this verb to mean ‘satisfy.’ The one attestation of the Tocharian B active would appear to be used antonymically with ‘stretch up’ and thus should be ‘push down’ or ‘depress.’)
■ AB *si-n-* reflect PTch **säi-n-* from PIE **seuh$_{1/3}$-* ‘push down, push away,’ otherwise seen in Hittite *suwe-* (< **seuh$_{1/3}$-ye/o-*) and Indo-Iranian (cf. Sanskrit *suváti* ‘sets in motion’). PTch **säi-n-* may ultimately reflect a PIE **su-n-h$_{1/3}$-* (cf. Avestan *hunāiti* ‘transfer’). That the root vowel was restored to **-äi-* in Proto-Tocharian strongly suggests that PIE **seuh$_{1/3}$-ye/o-* still existed in Tocharian, and paradigmatically related to **sŭn-* (the expected outcome of **su-n-h$_{1/3}$-*), with the *-y-* reanalyzed as a part of the root.

sintāp ~ sindhāp (n.) ‘rock-salt’ (a medical ingredient)
[sintāp, -, -//] *toyä saṃtkenta raswäṣlona śār sintāp salyiye yamṣlya* (Y-1b4$^{C/L}$); **—sintapätstse** ‘having rock-salt’: *ṣalype sintapätse* (499b5^{C}). ■From B(H)S *saindhava-* (Filliozat). Cf. also Sogdian *synt’p* (/sintāp/).

sim* (n.[m.sg.]) ‘boundary, limit’
[-, -, sim//] • *eneṅka simne wat tākaṃ* • ‘or if it is inside the boundary’ (318a5^{C}), /// *[sa]ṅkameṃ śtvārka-yṣiṣṣe plāki yaskaskemar parna simtsa yatsi* /// ‘from the community I ask agreement/permission to go beyond the boundary forty nights’ (IT-139b5$^{C/L}$), *cmelṣe sim* ‘the limit of [relationship by birth] birth’ (327b3^{L}). ■From B(H)S *sīmā-*.

ˣsimā (n.) '[executive] adjutant; marshal' (?)
[Simā, -, -//] *///reme sūjate simā///* (485a3^{Col}), (SI B Toch. 11.12^{Col} [Pinault, 1998:10]), (Otani 12a11^{Col} [Ching and Ogihara, 2012:81]). ■A borrowing from the Early Middle Chinese ancestor (**si-maɨ'*) of modern *sīmă* (Ching and Ogihara, 2012:104), literally 'keeper [of the] horse.'

sivenäṣṣe* (adj.) 'pertaining to the perineal raphé'
[m: -, -, sivenaṣṣe//] *toy vicanmasa sivenäṣe pile näsai[t yamaṣäle]* 'these spells for the raphé wound, the incantation [is to] be made' (504a4$^{C/L}$). ■An adjective formed to **siveṃ* from B(H)S *sīvana-*.

su (demonstrative/pronoun) 'the; he/she/it' [the usual anaphoric pronoun of TchB]
[m: su, cwi, ce$_u$ ~ cau//] [f: sā$_u$, -, tā$_u$//] [nt: tu, tuntse, tu//]. ●For the plural, which it shares with *se* and *seṃ*, see s.v. *se*.
■From PIE **so* + the particle **u*. The resultant **sou* was unstressed (cf. unstressed Greek *ho*) and thus became PTch **säu* regularly (cf. Adams, 1988c:17). Likewise *sā$_u$* and *tu* are from **seh$_a$* + **u* and **tod* + **u* respectively. The development of the neuter pronoun shows that the loss of word final obstruents must have been sufficiently early that the resultant final vowel acted like an original final vowel. ►Further, see s.v. **se**.

su- (vi/vt.) **G** '[the rain(s)] rain(s)' (subject always 'rain,' either singular or plural), **K** 'rain (rain)' (subject an agent, object always 'rain' or a metaphorical extension of 'rain')
G Ps. V /**s(u)wā́-**/ [-, -, sūwaṃ//-, -, sūwaṃ; Impf. -, -, suwoy//-, -, swoyeṃ ~ sawoṃ; *m*-Part. swāmane]: ***:*** *cwīññe se śāp ste k$_u$cesa ṣp swesi mā sūwaṃ* ***:*** (350b4^{C}), • *swese suwoy czu preke* 'the rain was raining at that time' (375b3^{L}), *///sawoṃ* [sic; imperfect? an error for *suwoṃ*?] *tärkär ra praściye* (388b4^{E}); Ko. V /**swā́sā-**/ [-, -, swāsaṃ//; Opt. -, -, swāsoy//]: *swāsaṃ ṣimtsa ce$_u$* 'it rains on the roof' (A-2a6/PK-AS-6Ca6^{C}); Pt. Ib /**swāsā-**/ [-, -, swāsa//]: *[wsāre nek]cy[e]ne cwi miye paṣkārro po swāsa cew ostne* ***:*** *tarya lykwarwa no kästwer swoyen omp ṣek akappinta* ***:*** 'they gave him in the evening *miye* and *paṣkārro*; everything rained in the house; three more times it rained impurities for ever' (42b7^{C}); — **swāsalle*** 'raining': */// [ma yente] yalye ikene • ma swāsallye ikene ///* '[there is] no wind going in the place, [there is] no raining in the place' (IT-7a1^{E}).
K Ps/Ko. XIb /**swā́säsk**$^{'ä}$**/$_e$-**/ [swāsäskau, -, -//-, -, swāsäskeṃ; Opt. //-, -, swāṣyeṃ; Inf. swāsäs(t)si; *nt*-Part. swāsäṣṣeñca; *m*-Part. swāsäskemane]: *///[swā]säskau keṃtsa tsainwāṣṣai lāñsa* 'I rain over the earth with a flood of weapons' (93b4^{C}); Ko. XIb (= Ps.) /**swā́säsk**$^{'ä}$**/$_e$-**/ [Opt. //-, -, swāṣyeṃ; Inf. swāsäs(t)si]: ***:*** *mantanta ksa ṣp nāge campi pältak swese swāsästsi* ***:*** 'and never could any *nāga* rain [even] a drop of rain' (350a3^{C}), *rekaunaṣṣeṃ śirenäṃ kr$_u$i ra yepeṃ swāṣyeñ tsa ainaki* (S-5b1/PK-AS-5Bb1^{C}=313b2^{C}); Pt. IV /**swā́säṣṣā-**/ [swā(sä)sṣawa. swāsäṣṣasta, swā(sä)sṣa//]: */// warpalyñeṣṣai praściye swāsäṣṣawa* 'I rained a storm of enjoyment' (154b6^{C}), *āyorntaṣṣe swese kentsa swāsäṣṣasta* 'thou didst rain a rain of gifts over the earth' (AMB-b5/PK-NS-32^{C}); — **swāsäṣṣälñeṣṣe** 'prtng to raining': (PK-AS-17b2^{C} (TVS])
■ AB *su-*/*swāsā-* reflect PTch **säu-*/*s(ŭ)wāsā-* from PIE **seuh$_3$-* [: Greek *húei* 'it rains' (< **suh$_3$-e/o-*), *húō* 'I rain' (< **suh$_3$-ye/o-*), Sanskrit *sunóti* 'presses out [of a liquid],' Hittite *sunna-* 'fill' (< **suh$_3$-ne/o-*), *suu-* 'full' (< **séuh$_3$u-*) (P:912),

cf. also Old Prussian *soye* (~ *suge*) 'rain' (MA:477; Beekes, 2010:1541; cf. LIV: 545)] (Meillet, 1912:115, VW:443). Puhvel (1991:303-304) would add Hittite *hewa-* 'rain,' *hewaniya-* 'to rain,' to this etymon on the assumption that what we have reconstructed here as *$seuh_3$- is actually *s-h_2euh_3- with *s*-mobile. If so, it might be possible to add Albanian *shi* 'rain' here despite the fact that *sh-* is not the expected reflex of PIE *s- before a stressed vowel, but rather *gj-*. Perhaps *sh-* is the regular outcome of a cluster *sh_2-. Kloekhorst (2008:773-774), on the other hand, combines the Tocharian and Greek words for 'rain' under the lemma *suh_2- 'scatter' and connects them with Hittite *suhh(a)-* 'scatter' and Hittite *ishuwai-* 'throw, scatter, pour.'

The TchA present middle participle *sūmāṃ* and third person plural present *swiñc* look like athematic presents to a PIE zero-grade *suh_3-. The TchB present *s(u)wā-* is either the strong grade of such an present (i.e., PIE *$sweh_3$-, since the Hittite cognates preclude a PIE *-h_2-) or, perhaps more likely, an extended *suh_3-eh_a-. Other accounts that assume as a PIE starting point *suh_3- for the entire paradigm are K. T. Schmidt (1982:360) and Lindeman (1987:301). The rest of the paradigm is filled out by the originally denominative *swāsā-* (early PTch *$s(ŭ)wesā$-) formed in the regular way to *swese* 'rain' (< *suh_3-os-o-). ▶See also **swese**, **ṣāwo**, and more distantly **sum-**.

¹suk- (vi.) '± hand over, deliver'

G Ps. VI /**suknā́-**/ [//-, -, suknaṃ; *m*-Part. suknāmane]: */// ṣarne eṅkoṣ tumeṃ cwi pyapyaiṃ suknaṃ uppalä[ṣṣana] ///* 'having taken [the garlands?] in their hands; then they hand him the lotus flowers' (IT-14b2^{E}). ●The meaning usually associated with the present is reinforced by reference to its equivalent in TchA (i.e., A-77a4: *tmäṣ cesäm āṅkaräs lāntse suknāmāṃ tränkäṣ cesäs śkaṃ āṅkaräs tñi essi* /// 'thus he says, delivering the tusks to the queen: these tusks [thou hast ordered me] to give to you').

■Though synchronically a different verb than ²*suk-*, the two are etymologically related. Historically the subjunctive of ²*suk-* is an iterative derivative of the present of ¹*suk-*, i.e. *suk-nh_a-ye/o- beside *suk-neh_a-.

²suk- (vi.) **G** 'dangle (intr.), hang down; tarry, linger'; **K** 'dangle (tr.)' [*ṣukäsk-waiptāyar* = 'vacillate']

G Ko. VII /**sukáññ^{ä}/$_{e}$-**/ [MPImpf.-, -, sukañ̃itär//-, -, sukañ̃iyenträ]: *wentsi päknoytär no sukañ̃itär ///* 'if he intends to say, but if he hesitates…' (THT-1235b2$^{?}$), *sukañ̃iyenträ* 'they were suspended' [or 'they might be suspended'?] = B(H)S *abhi-pralambeyuḥ* (530b2^{C}). ●The form *sukañ̃iyenträ* is usually taken as an optative rather than an imperfect (as tentatively here). Though this word glosses a B(H)S optative, Hilmarsson makes a good case that the TchB here is really an imperfect rather than an optative since the B(H)S optative could be used as an imperfect and that may well be what the Tocharian glossator is responding to here.

K Ps. IXb /**ṣúkäsk$^{'ä}$/$_{e}$-**/ [//-, -, ṣūkäskeṃ]: *[: pa]lsk[a]lñenta ce$_u$ [mā] tn[e] ṣūkäskeṃ waiyptāyar [:]* 'the ideas do not make him vacillate' [*ṣūkäskeṃ* = B(H)S *vilambayanti* (Thomas, 1983: 214)] (44b3^{C}).

■TchA *suk-* and B *suk-* reflect PTch *säuk-*. The closest formal matches are Khotanese *hūjs-* 'hold, carry,' Ossetic *xurxä* 'sour milk; whey' (i.e., milk that

has "turned"), Lith *sukù* 'turn, twist,' *sukrùs* 'moving, nimble,' *pã-sukos* 'sour milk,' *sunkalai* 'id.,' Latvian *suku* 'slip away from,' OCS *sukati* 'twist,' Russian *skat'* 'twist together' (< **sъkati*) from PIE **seuk-* (in PTch **säuk-* we have a rebuilt zero-grade **säuk-* [cf. Adams, 1978]). Cf. Bailey, 1967:235-236. Semantically the Tocharian words appear more closely related to PIE **swe(n)K-* (where **-K-* = either **-k-* or **-g-*) '± dangle in the air, swing, bend in the air' [: Sanskrit *svájate ~ svájati* 'embrace,' Sanskrit *pariṣvakta-* = Avestan *pairišx^{v}axta-* 'com-pletely surrounded,' Old Irish *seng* 'slim, slender,' Middle High German *swanc* 'supple, slender, slim,' Old English *swancor* 'supple, slender,' *swincan* 'work, punish oneself' (< *'bend [to one's labor]'?), *swenċan* 'plague, trouble, torment,' OHG *swenkan* 'swing (tr.), fling (away),' etc.; OHG *swingan* 'swing (intr.), vault, fly,' Old English *swingan* 'strike, whip; vault,' MHG *swengel* '(bell) clapper, (pump) handle,' etc., ON *sveggja* 'turn (a ship), etc.' (P:1047-48; MA: 63)]. Probably **swenK-* (**sunK-*) is to be taken as a nasalized variant of **s(e)uk-*. To be rejected are VW's suggestions (for the Class VII present, pp. 444-445) of a borrowing of B from TchA *suk-*, itself from PIE **sek^{w}-* 'follow,' or (for the Class VII present, p. 445) a borrowing from (an unattested) A **suk-*, itself representing a PIE **seg-* + **-w-*.

sukṣmel (n.) 'cardamon' (a medical ingredient)
[sukṣmel, -, -//] (W passim^{C}). ■From B(H)S *sūkṣmelā-* (Filliozat).

sukhasaumanasyendri* (n.) 'indication of fortune and joy' (?)
[-, -, sukhasaumanasyendri//] (171a7^{C}). ■From B(H)S *sukhasaumanasyendri-*.

sukhavedanīyasparś (n.) 'touch of the consciousness of pleasure' (?)
(71a7^{C}). ■If from B(H)S *sukhavedanīya-* + *sparśa-*.

sugant* (n.) 'lemon grass or camel grass (*Andropogon schoenantus* or *Cymbopogon schhoenatus*)' (a medical ingredient)
[-, -, sugant//] *kuñcitäṣṣe ṣalywe balämpa klyauccasi yamaṣle sugantämp=eṣe päkṣalle* 'with sesame oil and *Sida cordofolia* an electuary [is] to be made; together with *Andropogon schaenantus* [it is] to be cooked' (Y-2a6$^{C/L}$). ■From B(H)S *sugandha-* (Filliozat).

sugandhik* (n.) 'olibanum' (?)
[-, -, sugandhik//] *[su]gandhik turyai sumāṃntsa wärñai* (571b3^{A}). ■From B(H)S *sugandhika-*.

Sucaritavārg* (n.) 'Sucaritavarga' (a chapter of the Udānavarga)
[-, -, Sucaritavārg//] (S-3a4^{C}).

sucīkar* (n.[m.sg.]) 'needle-case'
[-, -, sucīkar//] *83 se ṣamāne ayāṣṣe kemeṣṣe sucīkar yamastär pāyti 84* 'whatever monk makes a needle-case out of ivory, *pāyti* (IT-246b4$^{C/L}$). ■From B(H)S *sūcighara-*.

Sujāte (n.) 'Sujāta' (PN)
[Sujāte, -, Sujāte//] (74b3^{C}, 485a3^{Col}).

×sūt (n.?) '?'
sūt särwāñe (W-5a5^{C}).

Sutate (n.) 'Sudatta' (PN of a monk and PN in monastic records)
[Sutate, -, -//] (463a2^{Col}, SI B Toch.11.4^{Col} [Pinault, 1998:8]). See also **Sutane**.

ˣSutane (n.) ‘Sutane’ (PN in monastic records)
[Sutane, -, -//] (PK-DAM.507.40-42a9^{Col} [Pinault, 1994:102]). ●Given the graphic overlap of <n> and <t>, perhaps the same word as *Sutate*, q.v.
ˣSutarśne (n.) ‘Sutarśne’ (PN in monastic records)
[Sutarśne, -, -//] (TNT-4000, col. 2, -a5$^{?}$).
Sutasome* (n.) ‘Sutasoma’ (PN)
[-, Sutasomi, -//] *Sutasomi procer* ‘the brother of Sutasoma’ (Lévi, 1913:320).
sutämär (n.) ‘nectar’
[sutämär, -, -//] (W-5a5^{C}). ■From B(H)S *sudhāmṛta-* (Filliozat).
sūtär* (n.) ‘*sūtra*’
[-, sutarntse, sutär//-, sutarntämṃts, sutar(n)ma ~ sutärnta] *weña pudñäkte māka sutarma* ‘the Buddha spoke many *sūtra*s’ (33b5^{C}), *preku se sūtär winai abhidhārm aiykemane tākaṃ* ‘I will ask [that] one knows the *sūtra*, *vinaya* and *abhidhārma*’ (IT-246a4$^{C/L}$), *sūtärntats* (197a2^{L}); **—sutarṣṣe** ‘prtng to a *sūtra*’: (549b3^{C}); **—sūtärnmāṣṣe** ‘prtng to *sūtra*s’: (134a2^{A}). ■From B(H)S *sūtra-*.
sudarśane (adj.) ‘beautiful’
[m: sudarśane, -, sudarśaneṃ//] (76a2^{C}, 97b3^{C}). ■From B(H)S *sudarśana-*.
Sudarśe* (n.) ‘Sudarśa’ (PN of a buddha)
[-, -, Sudarśeṃ//] (Qumtura 34-g7$^{C/Col}$ [Pinault, 1993-94:175]).
Sudaṣ- (PN of a brahman?)
(364b3^{C}).
Sunakṣatre (n.) ‘Sunakṣatra’ (PN of a king)
[Sunakṣatre, -, -//] (IT-187^{C}).
Sunetre (n.[m.sg.]) ‘Sunetra’ (PN of a king)
[Sunetre, Sunetri, -//] (74b3^{C}, 77a1^{C}, Qumtura 34-g8$^{C/Col}$ [Pinault, 1993-94:175]).
Sundari (nf.) ‘Sundarī’ (PN of a nun)
[Sundari, -, -//] (16b4^{C}).
sunniyerkarñañ̃ñe (adj.) prtng to a kind of oil-bearing plant
[m: sunniyerkarñañ̃ñe, -, -//] *sunniyerkarñañ̃ñe kuñcitäṣṣe ṣalype malkwersa* ‘*sunniyerkarñañ̃ñe* and sesame oil with milk’ (W-27b2^{C}).
supratiṣṭhit (n.) ‘banyan’ (‘*Ficus bengalenis*’ or ‘*Ficus racemosa* Linn.’ [= *F. glomerata* Roxb.])
[Supratiṣṭhit, -, -//] *[91] Supraṣṭhit ñem nigrot [ṣai] stanāṃts wlo* ‘S. [by] name was abanyan, a king of trees’[= B(H)S *supratiṣṭita-*] (3a7^{C}). ■From B(H)S *supratiṣṭhita-*.
ˣSuprabuddhe (n.) ‘Suprabuddha’ (PN of a king)
[Suprabuddhe, -, Suprabuddheṃ//] (IT-19b1^{C}).
Supriye (~ Suppriye) (n.) ‘Supriya’ (PN of a cakravartin)
[Supriye, -, Supriyeṃ//] (96b3^{C}, 355a5^{C}, SI B Toch. 12.6^{Col} [Pinault, 1998:16]), PK-AS-17A *passim*^{C} [Pinault, 1984:168-170]).
subhādreṃ* (n.) a meter of 20/22/10/15 syllables
[-, -, subhādreṃ//] (33a2^{C}). ●Compare the TchA meter *subhādrenaṃ*.
Subhāṣitagaveṣi (n.[m.sg.].) ‘Subhāṣitagaveṣi’ (PN of a king)
[Subhāṣitagaveṣi, Subhāṣitagaveṣiñ, Subhāṣitagaveṣiṃ//] (95a6^{C}, 99 *passim*^{C}).
sum- (vt.) ‘drop, trickle’ (?)
Ps. IXb /**súmäsk**$^{'ä}$**/$_{e}$-**/ [Ger. sumäṣṣalle]: *eśane sumäṣṣalle* ‘[it is] to be trickled in

the eyes' (W-13a6^{C}), */// slaṅkalya satkentampa sumäṣalya* 'it is to be pulled out and together with medicines [it is] to be trickled' (W-42b1^{C}). ■Presumably from PIE **seuh$_3$-* 'express [a liquid]; rain' (P:912). The Tocharian word represents an otherwise unattested verbal **suh$_3$-m-*; cf. Sanskrit *soma-* (VW, 1941:114, 1976:446, though differing in details). ►See also **su-**, **sumo**, possibly **smañ̈ñe**.

sumagandh (n.) 'red lotus (*Nymphaea rubra* Roxb.)'
[sumagandh, -, -//] *träppāl cautaṃ sumagandhä kurkamäṣṣi pätsāñä* 'triphala, honey, red-lotus and saffron stigmas' (W-38a5^{C}); —**sumagandhäṣṣe*** 'prtng to red lotus': *kurkamäṣṣi ptsāñä sumagandhäṣṣa tāno* 'saffron stigmas and a red lotus seed' (W-32a5^{C}). ■From B(H)S *somagandha-* (Filliozat).

Sumati (n.) 'Sumati' (PN)
[Sumati, -, -//] (365a2^{A}, 366a5^{C}).

sumarāś (n.) 'purple fleabane (*Centratherum anthelminticum* (Willd.) Kuntze or *Vernonia anthelminthica* Willd.)' (a medical ingredient)
[sumarāś, -, -//] (W-31b4^{C}). ■From B(H)S *somarājī-* or *somarāṭ-* (Filliozat).

sumaswiñi (?)
sumaswiñi (489a1^{Col}).

sumāṃ (n.) 'great flowering jasmine' (*Chrysanthemum indicum* Linn.)'
[sumāṃ -, sumāṃ//] *sumānämpa taṣalle yaṣi motämpa yokalle* '[it is] to be set [for the] night with *sumanā*; [it is] to be drunk with alcohol' (P-1b3^{C}), *sumāṃ spaitu kot ypantse traksiṃ mitäṣṣe warsa ṣpärkaṣṣälle* '*sumanā*, and as much pollen, the awns of barley with honey water, [it is] to be dissolved' (W-22b2^{C}); —**sumāṃnṣe*** 'prtng to sumanā': *sumānṣeṃ warkensa māladaṇḍi[ke] kärskemane ... sumāṃnṣeṃ warkensa kärṣalya* 'strewing the *māladaṇḍika* with *sumanā* garlands … [it is] to be strewn with *sumanā* garlands' (M-3a4/PK-AS-8Ca4^{C}). ■From B(H)S *sumanā-* (Filliozat).

Sumāgati (n.) (n.) 'Sumāgati' (PN of a woman)
[Sumāgati, -, -//] (514a5^{A}, 515a4^{A}, 515b8^{A}).

ˣSumitre (n.) 'Sumitra' (PN in administrative records)
[Sumitre, -, -//] (SI B 12.7^{Col} [Pinault, 1998:16]).

Sumer ~ Smer (n.) '[Mt.] Sumeru' (the world-mountain)
[Sumer, Sumeräntse, Sumer//Sumernta, -, -] *pernerñeṣe Sumersa täprauñentats [tä]rne[ne] śmasta* 'thou didst stand at the peak of the heights on glorious Sumeru' (203a4/5$^{E/C}$), *[samudtärsa] kätkare epe wat no Sumersa tapre tākoy-ñ :* 'may it be to me deeper than the ocean or higher than Sumeru' (268a1^{C}); —**sumerṣṣe*** 'prtng to Mt. Sumeru': *Sumerṣṣana swañcaintsa ramt* 'like Sumeru-rays' (73a4/5^{C}); —**Smer-ṣale** 'Mt. Sumeru': *keṃ sā aurtsa ... Smer-ṣle warñai ṣali* 'the wide earth … the mountains, Mt. Sumeru, etc.' (45b7^{C}), *[Sme]r-ṣlentse tsaṅkär ramt* 'like the peak of Mt. Sumeru' (74b5^{C}). ■From B(H)S *Sumeru-*.

Sumaiśe (n.) 'Sumayaśa' (PN)
[Sumaiśe, -, -//] (433a6^{Col}).

sumo (n.) 'libation' (?)
[sumo, -, sumai(?)//] *sumai* [in a list of medical ingredients (Filliozat reads: *su[pai]*)] (W-15a4^{C}), *Puṣnäkṣātärne päknāträ iñcew ra tsa ekalmi yāmtsi sumo* [Filliozat reads: *su mo*] *pwarne hom yamaṣäle* 'in [the constellation] *Puṣnakṣātra*, if one intends to make anyone whosoever subject, a libation [is to] be

sacrificed in the fire' (M-1b7/PK-AS-8Ab7^{C}). ●The readings here are those of Sieg (1954). ■The meaning suggested here is based on a presumed etymological connection of *sumo* and *sum-*, q.v.

suras (n.) 'myrrh (*Vitex negundo* Linn.)' (a medical ingredient)
[surasä, -, -//] (W-15a4^{C}, W-41b2^{C}). ■From B(H)S *surasa-* (Filliozat).

suraspaträ (n.) 'myrrh-leaf' (a medical ingredient)
[suraspaträ, -, -//] (W-23b2^{C}). ■From B(H)S *surasapattra-* (Filliozat).

surme* (n.[m.sg.]) 'cataract [of the eye]'
[-, -, surme//] *tsätkwaṃtsñeṣṣe surmesa eś lm[au]* 'blinded by the cataract of error' (207b2$^{E/C}$), *2 aknā[tsa]ñ[e] surmesa k$_u$se cey tākaṃ laukañ̈e eś-lämoṣo* **:** 'whoever these will be, blinded for a long time by the cataract of ignorance' (408b5^{C}), *viparyāṣṣe sūrmesa* 'by the cataract of error' (S-6b2/PK-AS-5Cb2^{C}). ■Etymology uncertain. Perhaps (as if) from **suh$_x$r-mo-* [: Old Norse *súrr* 'sour, sharp,' Old Norse *saurr* (m.) 'mud, dirt; excrement,' English *sour*, Lithuanian *sū́ras* 'salty,' OCS *syrъ* 'damp' (P:1039)] (Holthausen, 1948:289, VW:446).

sūryakāṃtṣṣe* (adj.) 'pertaining to sun-crystal'
[m: //sūryākāṃtṣi, -, -] (73b4^{C}, 75b1^{C}). ■An adjective from **sūryakānt* from B(H)S *sūryakānta-* 'sun-crystal, sun-stone.'

ˣSulike (n.) 'Sulike' (PN in monastic documents)
(Huang, 1958^{Col}).

ˣSuvādi (n.) Suvādi' (PN of a buddha)
[Suvādi, -, -//] (IT-128b4^{C}).

Suwarte* (n.) 'Suvarta' (PN)
[-, Suvarti, -//] (490-II-2^{Col}).

suwo (n.) 'pig, hog'
[suwo, -, suwa//] *suwo* = B(H)S *sukhara-* [in the calendrical cycle] (549a6^{C}), *suwa-pikulne wace meñaṃntse ///* 'in the year of the pig, the … of the second month' (G-Qo-1^{Col}); **—swāṃñ̈ñe** 'prtng to a pig': *swāṃñ̈ñe weṃṣṣiye kräṅkañ̈ñe weṃṣiye kuñiye weṃṣṣiye* 'pig excrement, chicken excrement, and dog excrement' (P-1b3^{C}), *swāñana misa mitämpa wirot* 'pork flesh with honey [is] forbidden' (ST-a3/IT-305^{C}); **—suwāñ̈ñe-uwātato*** (meter of 4x15 syllables [rhythm 8/7 or 7/8]): (108b9^{L}).
■From PIE **sū-* [: Avestan (gen. sg.) *hū*, Latvian *suvẽns* young pig, piglet,' Greek *hûs* (m.) 'boar,' (f.) 'sow,' Albanian *thi* 'pig,' Latin *sūs* 'id.,' Old English *sū* 'sow' (P:1038; MA:425; Beekes, 2010:1537, 1425)] (Feist, 1913:152, VW: 446). The Tocharian word represents a virtual PIE **suw-on-*. De Vaan (2008: 603) and others would reconstruct **suh$_x$-* and relate this word with 'give birth' (cf. *soṃśke*) and thence perhaps to **suh$_{1/3}$-* 'be full.'

Suśākh* (n.) '(the constellation/zodiacal sign) Viśākhā'
[-, -, Suśākh//] (M-2a2/PK-AS-8Ba2^{C}). ■From B(H)S *viśākhā-* (Filliozat).

se (demonstrative/pronoun) 'this' [proximal (i.e., first person) deixis]
[m: se, -, ce/taine, tainesäṇ, -/cai^{E-C} ~ cey^{C-L}, ceṃts^{E} ~ ceynaṃts^{C-L}, ceṃ$^{E-C}$ ~ ceyna$^{C-L-Col}$] [f: sā, tāy, tā//toṃ$^{E-C}$ ~ toy^{C-L}, toynaṃts^{L}, toṃ$^{E-C}$ ~ toyna^{C-L}] [nt: te, tentse, te//]. ■TchA *sa-* and B *se* which occurs by itself and extended by *-n* (see **seṃ**) reflect PTch **se* from PIE **so*/*seh$_a$* [:Greek *ho*/*hē*/*tó*, Sanskrit *sá*/*sā*/*tát*, etc. (P:978-979; MA:457)] (Meillet in Hoernle, 1916:383, VW:410). ●The plural is

shared with *su*. For a discussion of the meaning and chronological distribution of the plural forms, see Peyrot (2008:124-126). As Peyrot points out, the emergence of the masculine nominative plural *cey* led to the creation of a new differentiated feminine nominative plural *toy*. From *toy* (once used as an accusative plural [504a4$^{C/L}$]) arose a new feminine accusative plural, *toyna*, which, in turn, gave rise to the masculine accusative plural *ceyna*. A slightly different scenario of development of the various forms within Tocharian and a very different account of their pre-Tocharian formation is given by Pinault (2006c:224-225, 240-241). ►See also **ce**, **seṃ**, **su**, and **samp**.

sek (pronoun) 'this'

sek paratītyasa[mutpāt] (151a1^{C}). ■*se*, q.v., + *-k(ä)*.

sekretke (word division uncertain)

sekretke (499b3^{C}).

sekwe (n.) 'pus'

[sekwe, -, -//] */// yente • s[e]kw[e] • yasar leke///* (IT-30a1^{C} [read *laike* by Thomas, 1972:446]); **—sekweṣṣe** 'prtng to pus': • *yasar sekweṣṣe y[o]///* (IT-79a5^{C}); **—sekwetstse** 'purulent': **:** *tanaulykaṃ ramt sekwetse pīle ra* 'like the flies … the purulent wound' (48a5^{C}).

■TchA *saku* and B *sekwe* reflect PTch **sekwe* from PIE **sok^{w}ó-* 'sap, resin'[: Greek *opós* (m.) 'sap,' Albanian *gjak* (m.) 'blood,' Lithuanian *sakaĩ* (m.pl.) 'resin,' OCS *sokъ* (m.) 'sap, juice of fruits' (cf. P:1044; MA:499-500)] (Pisani, 1942-43a:28, VW:411).

ˣsete* (n.) '?'

[-, -, sete//] ‖ *Yaśarakṣiti āyū sete* **:** 'I will give Y. *sete*' (IT-59b4$^{?}$). ●On the basis of this passage, Broomhead suggests 'food-stuffs' as a possible meaning.

ˣsetekai-yok (adj.) '?' (the name of some color)

*tseñña*n*a kmutäntas=ārkwina setekai-yok* (588a3^{E}). ●Or *se tekai-yok*?

seṃ (pronoun) 'this' [intermediate (i.e., second person) deixis]

[m: seṃ -, ceṃ//]; [f: sāṃ, - tāṃ//]; [nt: teṃ, -, teṃ//] *ket no cämpamñe seṃ takoy alyekepi* 'who else could have this ability [of thine]?' (the hearer is the Buddha) (224a1^{A}), *ceṃ sklok ptārka pälskomeṃ* **:** 'let go of that doubt from [thy] mind!' (5a5^{C}), */// empreṃtsñe seṃ se ste* (112b4^{L}), *yonmasta ce śpālmeṃ lakṣāṃ goś[a]g[a]t* 'thou hast obtained that perfect *lakṣana*, the *kośagata*' (74a2^{C}). ●For a discussion of the meaning, see Peyrot (2008:123). For the plural, which is shares with *se* and *su*, see Peyrot (2008:125-127). ■From *se*, q.v., + *n*.

Senawärke (n.) 'Senāvarga' (PN in a graffito)

[Senawärke, -, -//] (G-Qm8^{Col}).

Senemitre (n.) 'Senāmitra' (PN)

[Senemitre, -, -//] (440a3^{Col}, LP-21a2/3^{Col}).

senik* (adv.) 'under one's care'

[-, -, senik//] *[k$_{u}$se] su piś-cmelṣeṃ senik wnolmeṃ po wärpāte* • 'he who has taken the beings of the five-births into care' (220a1$^{E/C}$), *cwī ykuwa toṃ ykentene wolok[träi] -mw ente lwāsāts ra ṣpä senik comp kalpäṣṣäṃ* 'if he [*scil*. the king] tarries sad (?) in these places walked on by him [*scil*. Uttara], he entrusts them to the animals [he lets them achieve care by the animals]' (88b1/2^{C}); **—ˣsenik-śawa** '±without conscience': (534a3^{C}) [the exact equivalent of TchA *senik-śo*].

■Certainly a borrowing, ultimately at least from an Iranian source. Possibly from pre-Khotanese **zēnīk* (Khotanese *ysīnīta-* ~ *ysīnīya-*) or Sogdian *zynyh* or Kroraina Prakrit *jheniǵa-* (from Iranian), all derivatives of the Iranian adjective seen in Avestan *zaēna-* 'watching over'. Cf. Krause/Thomas, 1960:55, VW:639-640, Tremblay, 2005:431. For a discussion of 88b2 and 220a1, see Thomas (1983:242).

●**Senik-śawa** and its Tocharian A equivalent *senik-śo* occur in fragmentary environments so their meaning is not as clear as it might be. Speculatively I would suggest that *śawa* (**śāwa* as an independent word) is a derivative *śu-* ~ *śāwā-* 'eat' and thus the compound as a whole is literally, 'having eaten up conscientiousness.'

sendri ([indeclinable] adj.) 'possessing senses'

(193a9$^{C/L}$, 193a10$^{C/L}$). ■From B(H)S *sendriya-*.

×sentstse (adj./n.) '?'

[f: // -, -, sentstsana] /// *waiptār nassamoṃts seṃtstsanasa* • (IT-188a4^{C}.

sepīya(-) (?)

kalpaṣṣe sepīya/// (538b3^{C}).

×semaṣṣe* (adj.) 'pertaining to a penalty'

[-, -, semaṣṣ//] Only attested in the compound **ailye-semaṣṣe** 'prtng to a fine' (lit: 'payment-penalty'): *ailye-semaṣṣe wyaisa* 'by the expenditure on a fine' (THT-1059a2/3 [Schmidt, 2001]). ●*Ailye-semaṣṣe* would appear to be the equivalent of the Kuci-Prakrit *daṇḍa-* 'penalty, (legal) fine' of the bilingual. ■Etymology unknown.

seme* (nm.) '± water-dipper, ladle' (?)

[//-, -, semeṃ] **:** *indrintaṣṣeṃ semensa yoku-c ersna snai [so]ylñe* **:** 'with the water-dippers of the senses I drink your form without satiety' (241b2/3^{E}). ●The translation 'feeler, antenna' sometimes found for this word does not make as much sense in the context of the metaphor in which it occurs. ■If the meaning given here is correct, it must be a derivative, in PIE terms **somo-*, from **sem-* 'ladle, pour' [: Old Irish *-sem-* 'pour out,' Lithuanian *sémti* 'ladle' (P:901-902, with other, mostly nominal, cognates)].

seri (n.) bird sp.

[seri, -, -//] *kokīl ṣparā-yäkre seri yam[uttsi]* /// 'cuckoo, sparrow-hawk [?], *seri*, and goose (?)' (575b2^{C}).

seriñ* (n.[pl. tant.]) 'comb' (??)

[//-, -, seriṃ] /// *päkṣalya serintsa matsi wakṣālle* '… [is to] be cooked; with *seriṃ* the headhair [is to] be combed [?]' (W-12a5^{C}). ■Etymology unknown.

serke (nm.) 'cycle, circle, sequence; circlet, garland; ♦lineage'

[serke, serkentse, serke//serki, -, serkeṃ] **:** *serke cmelñe-srukalñents[e]* 'the cycle of birth and death' (30a3^{C}), *witsakaṣṣai* [lege: *-eṃ*] *serkeṃ* = B(H)S *mūlasaṃtāni* (530a2^{C}), *cmelaṣṣe serke* = B(H)S *jātisaṃsāro* (542b7^{C}), *wmerṣṣi serki ramt* 'like circlets of jewels' (585a4^{C}), *tañ kemeṣṣepi serkentse* = B(H)S *tvaddantapankty-* 'set/group composed of thy own teeth' (IT-202b5^{C}), *serkene po cmelaṣṣe* 'in the cycle of all births' (S-4/PK-AS-4Ab2^{C}).

■TchA *sark* and B *serke* reflect PTch **serke*. In Indo-European terms this would mean **sorkos* from **serk-* 'make a circle, complete; make restitution' [:

Latin *sarciō* ‘make restitution; make whole (i.e., repair, mend),’ *sarcina* ‘bundle,’ Albanian *gjarkëz* ‘peritoneum’ (< *‘that which surrounds’), Greek *hérkos* (nt.) ‘wall, rampart, enclosure’ (*hérkos odóntōn* ‘set of teeth’), Hittite *sarnikzi* ‘makes restitution’ (P:912; MA:108; cf. de Vaan, 2008:539)]. Not with Schneider (1939: 252, also VW:414) to the otherwise isolated Sanskrit *sraj-* ‘wreath, garland’ (a connection mentioned but not endorsed by Mayrhofer, 1976:553). ►See also possibly **ṣärk-**

sew- (vi.) ‘?’

Ps. II/III /**sew**$^{\text{'ä}}$/$_{\text{e}}$**-**/ or /**sewé-**/ [MPImpf. -, -, sewītär//]: */// śaiṣṣe se kleśanmaṣṣai wämyu räskre kāswasā* **:** *aṅkain placsa sewīträ atkwal ṣpä • pelaikneṣṣe sāṃtk=ai///* ‘the world is roughly covered by the leprosy [?] of *kleśa*s and by false speech *sew*’d *atkwal*’ (282a4^{A}). ●It has also been thought that the word division should be *se wīträ* where *wīträ* is taken as a form of *wät-* ‘fight,’ Though an *-i-* for an underlying *-ä-* is unexpected in an Archaic text. *Non liquet*.

Sessatatte* (n.) ‘Śeṣadatta’ (PN of a merchant)

[Sessatatte, -, Sessatatteṃ//] (492a1^{Col}).

saindhava, ►see s.v. sintāp.

sai-n- (vb.) ‘support oneself, lean (on); stanch’

Ps. Xa /**sāinā́sk**$^{\text{'ä}}$/$_{\text{e}}$**-**/ [MP -, -, sainastär//-, -, sainaskentär; MPImpf. -, -, sainaṣṣitär]: (KVāc-28b4/THT-1119b4^{C}), (125a2^{E}), */// [sai]naṣṣīträ ṣpīkaisa ekaśriṅke rṣāke su* ‘the *ṛṣī* Ekaśṛṅga leaned on a crutch’ (FK-590a4/PK-NS-40a4^{C} [TVS]); Ko. I /**sā́inä-**/ [MP -, -, sainänträ//; Inf. sai(n)tsi; Ger. saille]: **:** *t[s]i[r]au-[ñ]e[ṣṣ]ai ṣpikaisa saitsī pre[ke 15]* ‘the time to lean on the crutch of energy’ (281b3/4^{E}), *śabaralodrä lykaśke tsatsāpar yasarsa saitsi* ‘the *lodh* tree, a fine poultice [thereof] [is] to stanch blood’ (P-2a5^{C}): Ipv. /**p(ä)sāinā-**/: [MPSg. psainar]: *psaina[r] kl[autsai]* = B(H)S *avadhatsva śrotaṃ* (527a1^{C}); Pt. IIIa /**sāinäsā-**/ [MP sentsamai^{A} [sic], -, -//]: (515b4^{A}); PP /**sāsā́ino-**/: *8 kektseñ-palskoś sasainu anāṣṣälñe satā[ṣl]ñ[e* **:** *]* ‘one who has supported breathing in and breathing out by body and spirit’ (41a1^{C}), *yaikoṣ sasainoṣ* = B(H)S *[a]gre kṛtāś ca* (194b4$^{\text{C/L}}$), */// nke sasainu osne ṣmalle* ‘to sit in a house with arms akimbo’ (322a1$^{\text{E/C}}$).

■Etymology obscure. TchA *se-* and B *sai-n-* reflect PTch **sāi-* (for the underlying *-ā-*, witness the A preterite participle *sāseyu* and likewise B *sasainu*). Given the underlying *-ā-*, VW’s etymology (425) **sod-y-* (from PIE **sed-* ‘sit’) cannot be exactly correct. Perhaps from **sōd-ye/o-* though such a lengthened grade would be somewhat surprising (the apparent lengthened grades in Balto-Slavic are all presumably the result of Winter’s Law). Perhaps, instead we have PIE **seh$_2$y-* ‘bind’ (P:891-892)—compare the meaning ‘stanch.’ The present and subjunctive reflect a PIE **neu*-present (relegated to the subjunctive in Tocharian) and a derived iterative-intensive present **-nu-sḱe/o-*. Similarly Hilmarsson (1991d) who takes it to be from **sh$_2$ei-*. ►See also **saim**.

saim (n.) ‘support, refuge, protection’ [*saim yām-* ‘take refuge’ (+ acc. direct object); *saim i-* ‘seek refuge’]

[saim, -, saim (voc. saim)//saimanma, -, -] *pontäts saimo kärtse-ritai aṅmālaṣka* ‘O refuge of the world, seeker after good, merciful one’ (229b3/4^{A}), *ce klautkesa yke-postäṃ āst=āstantso s[ai]m lkāṣṣäṃ tarne täṅtsi* ‘by this process he sees the

bones and the protecting cover of bones up to the top of the skull' (10b7^{C}), *saim yes yamaṣat* 'you took refuge' (35a3^{C}), ***:*** *piś bhūminta saim yāmu* 'he who has the five earths [as] support' (41a6^{C}), *saim ñäṣṣeñcai* 'seeking refuge' (402a2^{C}), *saim yā[mormeṃ]* = B(H)S *niḥśṛtya-* (PK-NS-13+516b5^{C} [Couvreur, 1967[1969]:-154]); **—saimatstse*** '± having sought refuge' (?): *ekä ṣ saimacce yak vijñāṃ lkāṣeñca se///* (194b6$^{C/L}$); **—saim-wäste** 'support and refuge; protector' (often an epithet of the Buddha): *[ñäkteṃts] ñakte pudñäk[t]e saim-waste su* ***:*** 'the god of gods, the Buddha, the support and refuge' (8a8^{C}), *saim-wästa* = B(H)S *nātha-* 'protector, refuge' (IT-74$^{C?}$), *yes ṿpādhyāyi wesi saiym waste ṣeycer-me* 'you teachers were our support and refuge' (108a6^{L}); **—saim-wästetstse** 'having support and refuge': *[śi]kamaiyyai saim-wästetse cākkä///* (583b1^{L}). ■From *sai-*, q.v., + *-m* (cf. for the formation *sārm* or *maim*).

saile(-) '?'

śaiṣṣeny=alek yku āwi pācer saile/// (289b3$^{C/L}$).

saiwiśkane (n.[du.]) 'the two young sons'

In an unpublished Paris fragment (K. T. Schmidt, 1980:408). ■From **seyw-* (< **soyw-*, a byform of **soyu* which gave *soy*, q.v.) + the diminutive *-äśke*.

saiwe (n.) 'itch, itching'

[saiwe, -, -//] = B(H)S *kaṇḍū-* (Y-3a4$^{C/L}$). ■From PIE **seh$_a$i-wo-* [: Latvian *sievs* 'sharp, biting, harsh' or Latin *saevus* 'raging, furious, cruel;' more distantly: Old Irish *sáeth* 'pain, sickness,' Welsh *hoed* 'pain,' Old Norse *sárr* 'sore, aching; wounded,' Old English *sār* 'bodily pain, wound, sore,' OHG *sēr* 'sore,' Gothic *sair* 'pain,' (P:877; MA:413, 568)] (VW, 1941:109, 1976:411). ►See also **sayusa**.

saiwai ([indeclinable] adj.) 'left'

saiwai āntsesa yaitu 'decorated on the left shoulder' (74b4^{C}), *śwālyai märkwatsa ok-pokai Viṣṇ[u] saiwaisa no Mahiśvare* 'on the right leg the eight-armed Viṣṇu, on the left, however, on the leg Mahīśvara' (74b5^{C}). ●For the meaning, see the discussion in Winter (1985a).

■Obviously related in some fashion with Sanskrit *savyá-*, Avestan *haoya-*, OCS *šujь*, all 'left' (Winter, 1985a). Perhaps, with metathesis, from PIE **sowyo-* or by contamination with the predecessors of Greek *skai[w]ós*, Latin *scaevus*, and *laevus*, all 'left.' VW's discussion (410) and that of his predecessors (also Pinault, 2002) is based on the erroneous meaning 'right.'

sok(t)* (nf.) '?'

[-, -, sok(t)//] ***:*** *stiyai sokne karūnt[sa]* (239b6^{C}), *[ko]lokmane ckentse petwesa śama sokt war yoktsi* (PK-NS-51b5$^{?}$ [Pinault, 1999:319]). ●Pinault translates the second passage as 'au bord de la rivière en train de couler, se trouva une bouse [de vache] pour absorber le liquide (le sperme d'un ascète).' The whole of the translation and specifically TchB *sokt* as 'cow-pat' (= French *bouse*) may follow from other parts of the text (not known to me) in which it occurs. However, nothing in this passage itself forces such a translation nor does such a translation offer any insight into the other passage or to possibly related words. ■Perhaps the noun underlying *soktatste*, q.v., and also perhaps the equivalent of TchA *soktaṃ* (the locative of the name of a meter?).

soktatstse (adj.) '± opinionated, persistent' (??)
[m: soktatstse, -, -//] *weñi so[k]ta[tse]* (63a1^{C}), *sokta[tse]* (63a3^{C}), *soktattse su vāsi[ṣṭh]e///* (350b5^{C}).
■If the meaning is correct, perhaps ultimately from PIE *$seh_{a}g$- [: Gothic *sokjan* 'seek, dispute,' Latin *sāgio* 'feel keenly,' and (for the meaning), Old Norse *sækinn* 'persistent' (P:876-877)]. Therefore, *$seh_{a}g$-tu-* + *-tyo-* (Hilmarsson, 1986a:17, with differing details). Otherwise VW (434) where he takes it as a borrowing from (an unattested) pre-Tocharian A **sokta* < **sakuta* < **$sog^{h}uto$-* from **$seĝ^{h}$-* 'hold, maintain.' ►See also **sok(t)**.

ˣSotärkāne (n.) 'Sotärkāne' (PN in administrative records)
[Sotärkāne, -, -//] (SI P/117.5^{Col} [Pinault, 1998:13]).

soṃśke (nm.) '[dear] son' (dimin.)
[soṃśke, soṃśkentse, soṃśke (~ soṃśka) (voc. soṃśka])//] *[śai]ṣṣe täñw·s* [lege: *täñw[ä]t*] *lareṃ soyñśka ramt* 'thou wilt love the world like a dear son' [restorations after Thomas, 1968:205] (226a1^{A}), *Araṇemiñ lānte Uttare ñemtsa soṃśke* 'the dear son of King Araṇemi, Uttara by name' (81a5^{C}), *sauśka* (83a4^{C}), *paṣ paṣ kärpīyeṃts soṃśka wesäñ ñake ṣarnene kekamu nest* 'go, go, son of commoners; now thou hast come into our hands' (85b6^{C}), *ñiśmeṃ tsrorsa larepi soṃśke[ntse]* 'by separation from me of my dear son' (86b4^{C}).
■In synchronic terms it is the diminutive of *soy*, q.v. (< **$suh_{x}yu$-*), but in diachronic terms the diminutive of a separate PIE word for 'son,' **$suh_{x}nu$-* [: Sanskrit *sūnú-*, Gothic *sunus*, Lithuanian *sūnùs*, etc. (P:913; MA:533)] (as if from **$suh_{x}nukiko$-*). Possible, but less likely phonologically, is the derivation from **soyṃśke*, i.e., *soy* + (diminutive) *-ṃśke* (VW:434). There is *soyñśka* (acc. sg.) (226a1) which might support such an analysis but it might just as well be seen as a conflation of *soy* and *soṃśke*. In Classical Tocharian B there is an alternate form, *sauśke*, that arises by the operation of a variable rule that changes *-oṃṣ/ś-* to *-auṣ/ś-*. See Peyrot (2008:91-92).

sopi(ye)* (nf.) 'net; web between the fingers'
[//-, -, sopiṃ] *pilkontaṣṣana yaipoṣ so[piṃne]* 'entered in the nets of ideas/ thoughts' (29b5^{C}). —**sopitste*** 'having a net, web': *sopittsa* = B(H)S *jālinī* (11a5^{C}), *sopicce ṣar* 'webbed hand' (PK-AS-16Aa3^{C} [CEToM]).
■TchA *sopi* 'net' and B *sopi(ye)* reflect PTch **sopiy̮ē* (as if) from PIE **supi-h_{1}en-* from **sup-* 'throw' [: Latin *supāre* 'to throw,' Lithuanian *supù* 'rock (a child in a cradle),' OCS *sъpǫ* 'throw' (P:1049; MA:582; without the Tocharian, cf. de Vaan, 2008:601)]. For the semantics, compare Lithuanian *mèsti* 'to throw' and *metinỹs* 'net' (Hilmarsson, 1986a:38). Otherwise VW (434) who takes it to be a derivative from **$syuh_{1}$-* 'sew.' ►See also possibly **saup-.**

ˣsom (n.) a disease of the mouth
(IT-1a5^{C}). ■From B(H)S *soma-*.

Somarakṣite (n.) 'Somarakṣita' (PN)
[Somarakṣite, -, -//] (PK-Dd6/4^{Col}).

somār (adv.) 'one each'
: *somār ytārisa makci spo[rtontär] ///* 'they themselves move, each along a single way' (28a5^{C}). ■A derivative of *somo*, itself part of the paradigm of *ṣe* 'one,' q.v., + the distributive suffix *-ār*.

Some (n.) ‘Soma’ (PN of a brahman)
[Some, -, -//] (350b2^{C}).
somo, **somo-somo**, and **somw-aiñyai**, ►s.v. ṣe.
somotkäññe (conj.) ‘likewise’ [or (adv.) ‘uniformly, evenly’?; ‘constantly?]
waike lāre yāmtär ksa ṣek somo[tkñ]e waikesa/// ‘[if] someone always makes a lie dear, likewise/similarly by a lie…’ (78b5/6^{C}), *[okt bodhisatveṃts] somotkäṃñe wikṣallona wäntarwa skente* ‘likewise affairs are put away by the eight *bodhi-satva*s’ (600b5^{C}), • *śwātsi mā āñme somotkäṃñe sosoyusa kektseñe mäsketä[r-n]e ///* ‘to eat [there is to him] no desire; likewise is the body sated’ (IT-306a3^{C} [cf. Carling, 2003a]), *ṣek somotkñe* ‘always proportionally’ (IT-271b2^{C}). ■A derivative of *somo* (see s.v. *ṣe*). Possibly a compound of *somo-* + a form of *tkeṃ* ‘ground,’ **somo-tkän-ye-* ‘on the same ground’ (cf. Winter, 1991:103).
somp-, ►sāmp-.
soy (nm.) ‘son’
[soy, seyi, soy/saiwi (?), -, -/säsuwa$^{E\text{-}C}$ ~ s$_{ä}$suwa$^{E\text{-}L}$, säsuwaṃts$^{E\text{-}C}$ ~ s$_{ä}$suwaṃts$^{E\text{-}L}$, säsuwa$^{E\text{-}C}$ ~ s$_{ä}$suwa$^{E\text{-}L}$ ~ seswa^{L}] • *śakkets soy ṣai ksa Hastake ñem* ‘he was a son of the Śākyas, Hastaka by name’ (19a3^{C}), *māñyeṃ mañyanats śnoy säswa-tkātärts* ‘for slaves and slave-women, for wife, for sons and daughters’ (33a5/6^{C}), *ñäṣṣītr=ākālk seyi cmelñeṣṣe :* ‘may he cherish a wish for the birth of a son’ (42b4^{C}), *soy śano makce ṣpä yaṣṣāte-ñ* ‘he asked of me son, wife, and self’ (85a1^{C}); **—soy(a)ṣṣe** ‘prtng to a son’: *ñake ñy=āttsaik päst pärmaṅk [k]ärstāte nekwa soyṣe naumye ñäś ci* ‘now my hope is completely cut off [for] I have lost thee, my son-jewel’ (246a4/5^{E}). ●For the chronological distribution of the plural forms, see Peyrot (2008:114).

■TchA *se* and B *soy* suggest PTch **soyŭ* while TchA *seyo* ‘son’s’ and B *seyi* ‘id.’ suggest PTch **seyew* (the *-i* of the B genitive is obviously analogical (cf. *pātri* ‘father’s,’ *mātri* ‘mother’s’) while the *-o* of A is from PIE **-ous* (cf. Gothic *sunaus*), as was seen by Peterson, 1939:90, and Pedersen, 1941:53. As Smith saw already (1910:15), the paradigm as a whole must go back to PIE **suh$_{x}$yu-*, as in Greek *huiús* (cf. Beekes, 2010:1528). Other IE forms that should be compared are Sanskrit *sūnú-* (m.) ‘son,’ Avestan *sunu-* ‘id.,’ Gothic *sunus*, Old English *sunu* (> English *son*), Lithuanian *sūnùs*, and OCS *synъ*, all ‘son’ (P:913; MA:533). The forms in PIE *suh$_{x}$nu-* are also preserved in Tocharian, in the diminutive *soṃśke*, q.v. PIE *suh$_{x}$yu-* and *suh$_{x}$nu-* are both derived from the verbal root **seuh$_{x}$-*, on which see below.

To account for the vowel of the root syllable in Tocharian, it seems best to start with a pre-Tocharian **soyu-* (with dissimilation opposite that seen in Greek *huiós*—the ultimately more frequent competitor to *huiús*) which would produce all of the attested Tocharian forms discussed so far. Particularly probative as far as the root vocalism is concerned is the derivative *saiwiśkane* ‘the two dear sons.’ The difference between *soy* and *saiw-* is (in PIE terms) that between **soyu* and **soyw-*; a **sūyw-* could only have given ***soyw-*. VW (424-425) starts from a pre-Tocharian **sūyu-* but is then forced to consider B *seyi* to be a borrowing, at least in its root vocalism, from TchA *seyo* (he does not discuss *saiwiśkane*). See also Winter’s discussion (1985b).

■VW (639) takes the TchB plural *säsuwa* to be a borrowing from some Prakrit (e.g., Pali) *sisu*/*susu* 'lad, young one, boy.' Much more likely is Winter's proposal (1985b:260-261) to see *säsuwa*, with its derivatives *säsuwerṣṣe* 'pertaining to children' and *säsuwerśke* 'dear son,' as reflecting an old (reduplicating) preterite participle from **seuh$_x$-* 'give birth' (i.e., neuter singular **susuh$_x$us* > **säsū* + plural **-ā*; cf. also Krause, 1956:196), just as we find in *śeśu* 'eaten' and *śeśuwer* 'what was eaten.' It is this **seuh$_x$-* which, of course, underlies PIE **suh$_x$yu-* and **suh$_x$nu-* [: Sanskrit *sūte* ~ *súvate* ~ *suváti* ~ *sāuti* 'generates, enlivens, impels,' Sanskrit *sūyate* 'be begotten, brought forth,' Avestan *hunāmi* 'increase']. ►**Soye**, **soṃśke**, **saiwiśkane**, **säsuśke**, **säsuwiśke**, **säswerṣṣe**, **säsuwerśke**.

soy- (vi/vt.) [G] 'satisfy oneself, be satisfied', [K] 'satisfy'

G Ps. I /**soyä-**/ [//-, soycer, soyeṃ]: *[2]7 māwk soycer piś-cmelṣana läklenta ///* 'are you still not sated with the sufferings of the five births?' (12b4^{C}); Ko. I [= Ps.] /**soyä-**/ [Opt. -, -, soyi//; Inf. soytsi]: *swäräṣṣat mā soytsi cämpyäsä* 'you found pleasure [but] you could not be sated' (32b7^{C}), *empelona kleśanma mai no pals[k]o soyi päst sañat tākoy* (TEB-64-06/IT-5$^{C/L}$): Pt. Ib /**soyā́-**/ [//-, -, soyāre]: *soyāre laitkär tekī* 'they were satisfied/sated and removed disease' (IT-163a2^{E}); PP /**sosoyo-**/: *: cmelñe srūkalñesa tākaṃ sosoyu :* 'from birth and death will he be sated' (64b4^{C}), • *warsa ite mettattärṣṣe* [lege: *maittärṣṣe*] *aräñc[äṣṣ[e] samudrä täñ sosoyu [•]* 'thy heart-ocean, filled with the water of friendship, is satisfied' (221a1$^{E/C}$), *sosoyoṣ* 'satisfied' [= B(H)S *tṛptāḥ*] (U-3b3$^{?}$); **—soylñe** 'satiation, satiety': *: persat soylñe ekñesa* 'call up satiation out of possession' (32b6^{C}), *yetwe śāsantse pelke ṣamāññe ṣotri krentäntso soylñe weweñu* 'the jewel of the law, the *Udāna*, the guidebook/sign of monkishness [is] called the satisfaction of the good' (33a2/3^{C}), *soylñe* = B(H)S *tṛptiḥ* (U-3b2$^{?}$).

K Ps. IXb /**sóyäsk$^{'ä}$/$_{e}$-**/ [-, soyast, soyäṣṣäṃ//-, -, soyäskeṃ; Impf. //-, -, soyäṣyeṃ; *nt*-Part. soyäṣṣeñca]: */// wi känte reṣṣäṃ soyäṣṣäṃ kektseñ po yke postäṃ* '… 200 flows and satiates the body completely one after the other' (THT-1324 frgm. b-a5^{A}), */// soyäskeṃ-ne wāki alloṅkna lokadhātunt[ameṃ]* (567b2$^{C/L}$), */// äräñc soyṣṣeñca śaiṣṣentse wlo* 'satisfying the heart, the king of the world' (515a3^{A}); Ko. IXb /**sóyäsk$^{'ä}$/$_{e}$-**/ [Inf. soyäs(t)si]: *intriṣṣe samuddär mā soyässi cämyāwa* 'I could not satiate the ocean of sense' (TEB-63-02/IT-5$^{C/L}$); Pt. IV /**sóyäṣṣā-**/ [soyäṣṣawa, soyäṣṣasta, soyäṣṣa//-, -, soyäṣṣare]: *soyäṣṣāw[a]* (IT-47b3^{E}) [**:**] *soyṣa po wnolme śwā[ts]i [yoktsi āyorsa 68]* 'he satisfies every being through the gift of food and drink' (22a7^{C}).

■Tocharian A **say-*, reflected by the past participle *sasyu* (see TVS, for previous literature), and B *soy-* reflect Proto-Tocharian **sǫy-*. Extra-Tocharian connections are not certain. Probably not from PIE **seh$_2$(i)-* 'stuff up, fill'[: Hittite *sāh-* 'stuff full, clog up,' Sanskrit *asinvá-* 'insatiable' (< **n̥sh$_2$i-n(e)w-*), Greek *áetai* 'satisfies himself' (< **sh$_2$y-e/o-*), Latin *satis* 'full, sated,' Old Irish *sáith* 'satiety' (< pre-Celtic **sāti-*), Gothic *saþs* 'sated,' *gasoþjan* 'satiate,' Lithuanian *sotùs* 'satiated,' *sótis* (f.) 'satiation,' etc. (P:876; MA:500, Kloekhorst, 2008:690-691; de Vaan, 2008:540)]. This etymology goes back *in nuce* to Pedersen, 1941: 264 (cf. also Bailey, 1958b:531, Winter, 1962a:32). However, a **sh$_2$y-e/o-* should have given a PTch ***sāy-*. Young (2007[2009]) has surely correctly

connected OCS *sytъ* ‘satiated’ with the family best represented by Anatolian with *suwus* ‘full’ and *sunna-* ‘fill.’ We can add Tocharian to this etymon; a Pre-Tocharian **suh$_{1/3}$-ye/o-* would give Proto-Tocharian **sǫy-* regularly (cf. *soy* ‘son’ above). The *-*ye-* in the Tocharian word is the intransitivizing/passivizing suffix well-represented in Indo-Iranian.

soye (n.[m.sg.]) ‘doll’

[soye, soyentse, soye//] *Anuratne śāmñe ayāṣe curm yamaṣle ekve soye tsikale tumeṃ cwi soyetse śireṃ yepesa āśe kärstālya* ‘in *Anurādhā* [the Scorpion] a powder of human bone [is to] be made, then a doll [is to] be shaped, then the head of this doll [is to] be cut off with a sharp knife’ (M-2a3/PK-AS-8Ba3^{C}), *sanäṃ tekiññe yāmtsi āñme tākaṃ-ne kewiye melteṣe soye yāmoṣ nässait yamaṣle* ‘[if] one has the wish to make an enemy sick, having made a doll of cow dung, a spell [is to] be cast’ (M-3/PK-AS-8Cb3^{C}). ■A derivative of *soy*, q.v. (*soy* + *-e*).

sorromp (adv.) ‘down’ [only with *klāy-* ‘fall’]

[60 ri]tāte akālk sorro[mp] k[l]āya poyśintse **:** ‘he cherished a wish and fell down [in front] of the Buddha’ (22a8^{C}), *74 eñcwañña kentsa [k]l[āya] sorromp läklessu* **:** ‘on the iron earth the suffering one fell down’ (22b6^{C}), *mācer śem-neś eś-lmausa 7 klāysa [lege***:** *klāya] so[rromp]* ‘the mother came to him, blinded 7. she fell down before him’ (49a7^{C}). ■Etymology unknown (but see VW [435]).

solme (adj./adv.) ‘complete(ly), altogether’

[m: solme, -, solme ~ solmeṃ//] [f: //solmana, -, -] *solmona indri[nta]* ‘all sense-organs’ (119b5^{E}), *ma te tsatsaltarmeṃ naukäṃn-ne so[lme] su śūke mā=yśtär-ne* ‘not having crushed it he swallows it; the whole of its taste he does not savor’ (407a1/2^{E}), *:* *anantāršänta solme tarya yāmṣate* **:** ‘he committed the three *ānantarya*s [sinful actions bringing immediate retribution] altogether’ (22b3^{C}), *:* *ñumka-ṣe solme kalpa[nma] ///* ‘altogether 91 *kalpa*s [long]’ (25a3^{C}), *sū cwī yāmor solme msketär* ‘whose action is complete’ (AMB-b6/PK-NS-32^{C}), *nrai-ntane cmenträ* **:** *solmeṃ omte śaul šāyeṃ* ‘they will be [re]born in hells; there they will live [their] whole life’ (K-2b4/PK-AS-7Bb4^{C}), *poyśiś aklyamai po solme tarya pṭikänta* ‘I learned from the Buddha the whole entire *tripiṭaka*’ (400b3^{Col}).

■Related to TchA *salu* ‘id.’ which obviously reflects PIE **solwo-* [: Greek *hólos* ‘whole, entire,’ Sanskrit *sárva-* ‘id.,’ Latin *salvus* ‘id.,’ Albanian *gjalë* ‘powerful, fat, lively,’ etc. (P:979-980; MA:262; Beekes, 2010:1072)] (Meillet and Lévi, 1913:386). With a different derivational suffix (and the rounding of the vowel in a labial environment) is B *solme* (< **solmo-* [VW:412]). The same formation is to be seen in Khotanese *harma-* ‘all, any’ (Hilmarsson, 1986a:19). Also with different derivational suffix are Old Latin *sollus* ‘totus et solidus’ (< **solno-*) or Armenian *solj* ‘whole, healthy’ (< **solyo-*).

sauke (n.) ‘±streamer’ (?)

[sauke, -, sauke//-, -, saukeṃ] *lyāk sauke tańki ///* (74a4^{C}), *erkatñene kekmu ra sauke ymī[ye mäsketär]* (92a3^{C}), *piñña saukeṃ walāneṃ* ‘stretched out garlands and streamers’ (429a5^{L}). ■If correctly identified as to meaning, from *suk-* ‘dangle, hang,’ q.v.

ˣsaup- (vi.) ‘±look around/up [so as to meet someone’s gaze]’ (?)

Ps. I/II /**saupä-**/ or /**saup**^{ä}**/**$_{e}$**-**/ [Ger. saupälle*] */// [piyoyma]r-ne ślokänmā toṃ*

<•> *saupälya ñäś smille pākri yamäṣṣate* <•> *te mäṃ(t)* /// ‘I sang to her the *ślokas*; looking around/up, she made obvious a smile to me [= she smiled openly at me (?)]. Thus …” (IT-80a2^{A}). ●The meaning, while not certain, is suggested by the Chinese equivalents of this text (the underlying B(H)S original is not known). In this passage a gandharva is retelling the tale to the Buddha of his wooing of a maiden goddess. The goddess is responding to the gandharva’s song. In one case the Chinese has ‘looking around/looking up’ and in another version it has ‘open one’s eyes’ (E. Waldschmidt *apud* M. Malzahn, p.c.).

■If the meaning is correctly established, it is, at least in English, in one of the realms of metaphorical extension of ‘throw’ (e.g., ‘cast down the eyes,’ ‘throw one’s head back/forward,’ ‘cast/throw someone a glance’). Thus one might think of a connection with PIE **seup-* ‘throw’ [: Latin *supāre* ‘to throw,’ Lithuanian *supù* ‘rock (a child in a cradle),’ OCS *sъpǫ* ‘throw’ (P:1049; MA:582)]. ►See also **sopi**.

ˣsaupadhiśeṣ ([indeclinable] adj.) ‘a nirvāṇa characterized by a remnant of upadhi, i.e., a normal life not yet fully extinct’ (IT-10b1$^{C/L}$). ■From B(H)S *saupadiśeṣa-*.

saumanasye* (adj.) ‘causing gladness or cheerfulness of mind’ [m://saumanasyi, -, -] (176a3^{C}). ■From B(H)S *saumanasya-*

sauvirājan* (n.) ‘collyrium’ [-, -, sauvirājan//] (M-3b4/PK-AS-8Cb4^{C}). ■From B(H)S *sauvīrāñjana-*.

sauśke, ►soṃśke

Skanatatte* (n.) PN of a government official [-, Skanatatti, -//] (Lévi, 1913:316).

skampaumaśśaṃśko* (n.) name of a meter of 4x12 syllables (rhythm 4/4/4) [-, -, skampaumaśśaṃśkai//] (107b4^{L}).

skāk* (n.) ‘± balcony’ [//-, -, skakanma] *skakaṃmameṃ kaunäntse pärkorne wawākauwa piltāsa* ‘from the balconies petals [that had] unfolded at dawn [were strewn]’ (PK-NS-12K-b2^{C} [Winter, 1988:788]), *Śimprayentse patsāṅkäś skakanma laṃsseṃträ* ‘they are constructing the balconies by Ś.’s window’ (TEB-74-03/THT-1574^{Col}). ●The equivalent and cognate of TchA *skāk*.

■Perhaps a borrowing from TchA if the latter is (with VW, 1966b:498, 1976: 428-429) from PIE **skōko-* (m.) ‘that which projects’ [: Old Norse *skagi* ‘point of land sticking out,’ *skōgr* ‘forest,’ OCS *skokъ* ‘leap, bound,’ *skočiti* (imperfective *skakati* ‘spring, jump,’ OHG *scehan* ‘hasten, move away quickly,’ Old Irish *scochid* ‘goes away, disappears’ (P:922-3)]. However, they might both be regular descendants of Proto-Tocharian if the ultimate ancestor is **skṓkom* (nt.). Not from a hypothetical Iranian **uska-kata-ka-* ‘superstructure’ (Isebaert, 1980: 44, Tremblay, 2005:439).

skāy- (vi.) ‘strive, attempt’ [often with infinitive complement] Ps. VIa /**skainā́-**/ [-, -, skainaṃ//-, -, skainaṃ; *m*-Part. skaināmane; Ger. skainālle]: *skainaṃ ṣek sāṅkne* ‘he is always striving in the community’ (36a2^{C}), /// *[pañaktäñ]ñ[e] perneśca* [= *perneśc*] *skaināmane* ‘striving for Buddha-worth’ (95a3^{C}), *[: ma]nt saṃsārne piś-antseṣṣi skainaṃ tne :* ‘thus those of the five elements strive here’ (286a5^{C}), *karsatsi skainālle k$_u$se* ‘whoever will strive to

know' (192a2[C]); Ko. V /**skáyā-**/ [skāyau, -, skāyaṃ//; Opt. skāyoym, -, skāyoy//]: *3 toṃ läklentameṃ ṣañ añm skāyau kr$_u$i tsalpästsi [•]* 'if I strive to free myself from these sufferings' (220b2[E/C]); Ipv. I /**(pä)skáyā-**/ [Sg. päskāya[E-C] ~ skāya[C]; Pl. päskāyas[C] ~ skāyas[L]]: *te[meṃ lä]ntsi päskāya* 'strive to emerge from it!' (295a9[A]), */// [ṣä]rmana skāyas yanmässi* 'strive to discover (?) the origins' [?] (377a5[L]). ●For the chronology of the imperatives with and without *pä-*, see Peyrot, 2008:63. ■A denominative verb from *skeye*, q.v.

skāw- (vt.) 'kiss'

Ko. V /**skáwā-**/ [Inf. skāwatsi]: *kenīne lamästär-ne au[ṃ]tsate-ne rupaśke kantwas[a] skāwa[tsi] ///* 'he seats him on [his] knees and began to kiss his little face with [his] tongue' (83a3[C]).

■Perhaps borrowed from Khotanese *skau-* 'touch' (< *Proto-Iranian **skāva-*)—VW:640, or perhaps related in some fashion to Greek *kunéō* 'I kiss' (< **ku-ne-s-e/o-*) and Hittite (3pl.) *kuwassanzi* 'they kiss' (Melchert, p.c.; P:626; MA:335).

skär- (vt.) 'speak hostilely; threaten; reproach'

Ps. VI /**skärrā́-**/ [-, -, skarraṃ//*m*-Part. skärrāmane]]: *brāh[ma]ṇi Uttareṃ… śćirona rekaunasa skärrāmane weskeṃ-ne* 'the brahmans, threatening Uttara with sharp words, speak to him' (85b5/6[C]); Ko. V /**skárā-**/ [-, -, skāraṃ//; Opt. -, -, skāroy//; Inf. skāratsi]: *[:] kautsi pyāktsi skāratsi pär[mańkänta karstatsi]* 'to kill, to strike, to threaten, to cut off hope' (266b3[A]), */// skaraṃ sa* [abbrev. for *saṃghāvaśeṣ*] '[if] he/they speak hostilely [then it is a] *saṃghāvaśeṣa*' (314b1[E/C]); Pt. Ib /**skārá-**/ [//-, -, skarāre; MP //-, -, skarānte]: • *tumeṃ cew ostañ̈i nāksante-[ne] skarāre-ne* • 'then the householders blamed him and reproached him' (337a5/b1[C]); **—skāralñe** 'reproach' (122a7[E]).

■The present represents PTch **skärnā-* and the root is connected, as VW (1970b:527, 1976:429) perceptively notes, with OHG *scerōn* 'be petulant,' Middle Low German *scheren* 'to ridicule.' Perhaps a semantic specialization of **sker-* 'cut' (cf. English 'a cutting remark'). ►See also the variant without *s-*mobile, **kärr-**.

skiyo (nf.) 'shade, shadow'

[skiyo, -, skiyai//] 6 *skwänma śaiṣṣe kolokträ … ceṃ läklenta ompostäṃ kolokanträ skiyo rā :* 'the world follows good fortunes; sufferings follow them like a shadow' (254a1=255a2/3[A]), *tañ perneṣai skiyaine* 'in the shadow of thy worthiness' (205b2[E/C]), */// [stā]mantse skiyo* 'the shade of a tree' (25b5[C]).

■From PIE **sḱóih$_a$* (gen. **sḱiyéh$_a$s*) 'shade, shadow' [: Greek *skiá* 'shadow,' Albanian *hije* 'shadow, Avestan *asaya-* 'who throws no shadow,' Sanskrit *chāyā́* 'shade, shadow,' etc. (P:917-918; MA:508)]. The Tocharian comes (as if) from PIE **sḱiyeh$_a$-*. The lack of the expected initial palatalization may reflect a leveling from the PIE nominative singular. This etymology goes back in embryo to Couvreur, 1950:128 (so also VW:430). De Vaan (2008:541-542) would add Latin *scaevus*, Greek *skaiós* 'left' (as the 'shaded hand' > 'improper hand').

skente, ►s.v. nes-.

skeye (nm.) 'zeal, effort, exertion; predisposition; temptation'; (pl.) 'conditioned states (of being)'

[skeye, skeyentse (?), -//skeyi, skeyeṃts, skeyeṃ] *[snai] skeye kälpāṣṣäṃ su yärpo[nta]* 'without effort he achieves meritorious services' (57a3[C]), *skeyeṃ*

rano aikareṃ tserekwa lkāṣṣäṃ ‘likewise he sees temptations and empty tricks’ (154b4^{C}), *skey[eṃts prutkālñe]meṃ* [= B(H)S *saṃskāranirodha-*] (156b1^{C}), *akalk[äṣṣeṃ] skeyenmeṃ ///* ‘from the temptations of wishes’ (278a2^{C}), *saṃsārmeṃ tsälpeträ yekte skeyentsa* ‘he will be freed from the *saṃsāra* with little trouble’ (K-9b3/PK-AS-7Ib3^{C}), *ske[ye]nmeṃ cenaṃts ṣñīke tsūwa aiśamñe* ‘from the efforts of these [people] wisdom cohered in certainty’ (PK-AS-16.3b2^{C} [Pinault, 1989:157]), *skeyesa sañkrām wtetse lmāte* ‘by zeal the monastery was re-established’ (PK-DAM.507a3^{Col} [Pinault, 1984a:24]); **—skeyeṣṣe*** ‘prtng to effort or conditions of being’: */// palskosa - skeyeṣṣeṃ yāmo[r]ntaṃts ṣarmtsa* (159b4^{C}); **—skeyessu*** ‘zealous’: *airpäcce śaul ś[aitsi s]k[eyessontaṃ]ts* ‘of [those] zealous to live a life of ataraxy’ (PK-AS-16.2b3/4^{C} [Pinault, 1989:155]).

■TchA *ske* and B *skeye* reflect a PTch **skeye* from PIE **sk^{w}oyo-* with *s*-mobile and related to Greek *poiéō* ‘do’ [: cf. also Sanskrit *cinóti* ‘arranges, constructs,’ OCS *činiti* ‘order, arrange’ (P:637-638)] (VW, 1970a:168, 1976:429). The TchA verb *ske-/skāy-/skāw-* (the last with regular dissimilation of glide before optative ending *-i* - in *skawiṣ*) and B *skāy-* are in origin regular denominatives in *-ā-* (i.e., PTch **skeyā-*). ►See also **skāy-**.

skai-, ►skāy-

Sknatatte* (n.) ‘Saṃghadatta’ (PN)

[-, Sknatatti, Sknatatteṃ//] (LP-2b1^{Col}, LP-3a2^{Col}).

sklok (nnt.) ‘doubt, concern, anxiety’

[sklok, sklokäntse, sklok//-, -, sklokanma] *snai sklok mäskeṃträ aiśmauñ* [lege: *aiśmoñ*] *śāmna* ‘the wise men are without doubt’ (73a2^{C}), *pälskontse sklok* ‘spiritual doubt’ (409a1^{C}), *snai sklok* = B(H)S *asaṃdeham* ‘without doubt’ (U-1b1^{C}/IT-233b1); **—sklokatstse** ‘doubtful, doubting’: *: walo [rano] ce$_{u}$ preke śaultsa tāka sklokatstse 66* ‘the king likewise was at that time doubtful about life’ (5a2/3^{C}), *sklokatse* = B(H)S *śaṅkito* (308b8^{C}), *sklokacci ṣamāni* ‘doubting monks’ (IT-247b2^{C}).

■Etymology dubious. Perhaps related in some fashion to Sanskrit *skhálati* ‘vacillates, hesitates’ (so VW:430) or to OHG *scëlah* ‘oblique’ (Duchesne-Guillemin, 1941:152). ►See also **sklokañ-**.

sklokañ- (vi.) ‘be doubtful, despairing’

Ps. XII /**sklokáñ$^{'ä}$/$_{e}$-**/ [MP -, -, sklokantär//]: *sklokantär ñi palsko* ‘my spirit is despairing’ (PK-AS-12J-a5 [Couvreur, 1954c]). ■A denominative verb from *sklok*, q.v.

$^{(\times)}$skren* (n.) ‘crow’

[-, skrenantse, -//-, -, -] *skrenantse paruwa mlutāṣällona* ‘the feathers of a crow [are] to be plucked’ (W-32b3^{C}); **—skrenṣe** ‘prtng to a crow’: *Aśleṣñe skrenṣe paiyye śāñcapo-ṣalype pwarne hom yamaṣälle* ‘in A. a crow’s foot and *śāñcapo-* oil in the fire; an oblation [is] to be made’ (M-1b8/PK-AS-8Ab8^{C}); **—$^{\times}$skrentse*** ‘having a crow’ (PK-NS-686-b1$^{?}$ [Broomhead]). ●The meaning ‘crow’ (rather than ‘dove’) comes from the equation with TchA *s$_{u}$krāṃ* ‘crow’ whose meaning is assured by its use as a gloss to B(H)S *kāka-* (A *s$_{u}$krāne pe oki sul* = B(H)S *kākapadakā dātavya* = ‘it is to be sewn in between like a crowfoot’ [Schmidt, 1994:270]).

■TchA *$s_u$krāṃ* and B *skren* reflect Proto-Tch **sk^{w}ren-ā́-* and **sk^{w}ren-ä-* respectively. The putative **sk^{w}ron-* would look to be PIE in shape, but there are no immediate comparisons to be made in other PIE groups.

skwañ̃- (vi.) 'be lucky, fortunate, happy'

Ps. XII /**s(ä)kwā́ñ̃n'^{ä}/$_{e}$-**/ [MP -, -, skwantär//-, -, skwañ̃ñentär]: *[kleśa]nmaṣṣi lwāsa cwi maim-pälskone skwañ̃ñenträ* 'the *kleśa*-animals are happy in his judgment and thought' (11b5^{C}); Ko. XII /**s(ä)kwā́ñ̃n'^{ä}/$_{e}$-**/ [Inf. skwantsi]: (239a6^{C}). ■A denominative verb from *sakw*, q.v. ►See also **skwantsi**.

ˣ**skwantsi*** (n.) 'good fortune'

[//-, -, skwantsinta] *skwantsinta kca carkā-c* 'he released to you some good fortunes' (THT-3597b2^{A}). ■The nominalized infinitive of *skwañ̃-*, q.v.

skwassu, ►s.v. sakw.

sñätpe (n.) ?

[sñätpe, -, -//] *prakre näkte* [lege: *mäkte*] *sñätpe täñ ///* 'strong like thy *sñätpe*' (593b2^{E}).

ˣ**stane*** (n.[m.sg.]) a kind of wine (?)

[-, -, stane//] *kaumaiṣṣi wsar y tākkaiṃ mallantsas-meṃ ñu-kṣunaṣṣe stane kesa yältse okäṃnte ṣuktamka* 'the inhabitants of the Pool gave 1,870 for a quantity of ninth regnal year *stane* from the vintners in Tākko' (Bil 2.2/THT-4062$^{?}$, Schmidt, 2001:20). ●The Kuci-Prakrit equivalent of TchB *stane* in this bilingual text is *stena*. Perhaps the Tocharian form should have been *stene* but the first *e*-diacritic was accidentally omitted. ■Etymological connections unknown.

stare, ►s.v. nes-.

(ˣ)**stā-** (vt.) 'conclude' (i.e., both 'bring to an end' and ♦'come to a decision')

Ps./Ko. (?) V /**stā́-**/ [Ger. stālle]: *ciṣṣe laraumñe ciṣṣe ārtañye* [= *ārtalñye*] *pelke kaltta[r]r śolämpaṣṣe* [= *śaulämpa=ṣe*] *mā taṃ* [= *te*] *ställe śol* [= *śaul*] *wärñai* 'the joyous expression of [my] love and affection for thee persists [lit. stands]; this is will not be brought to an end/cannot be brought to an end my whole life long' (496a2/3^{L}).

●In Tocharian A we have a preterit, *stāt*, in */// tām praṣtaṃ stāt nuṃ kossi pättāṃñkät* • '… at this time he again came to the decision to kill the Buddha' (Malzahn, TVS, pg. 937) parallel in the same line to *pkāt nuṃ kossi ṣñi mācär* 'again he intended to kill his own mother.' 'Decided' might be 'fixed himself on.' The same preterit might be attested in Tocharian B as well: *9. śäk-meyyaṣṣī wawākaṣ stāneneṃ täṅwañ̃ñe ///* 'the ten-powered ones having blossomed, his loveliness was brought to an end' (??) (IT-22a3^{A}). ●The <ṃ> of this form is unclear. It may be that the word should be read without it. As usual <t>'s and <n>'s are very difficult to distinguish. Thus we should perhaps read *stāte-ne* but the context is too fragmentary to allow any assurance.

■ I take the Tocharian A and B forms to represent attestations of the pan-IE verb **steh$_a$-* 'stand (up), (make) come to a stop' [: Sanskrit *tíṣṭhati* 'places himself, stands,' Greek *hístēsi* 'places,' Greek *hístatai* 'places himself, stands,' Latin *sistō* 'place [myself],' Hittite *tiye/a-* 'steps in,' *tiyari* 'arrives at,' *titte/a-* 'establish,' *istantāi-* 'remain, tarry,' Lycian *statti* 'stands' (intr.), Cuneiform Luvian *tai* 'steps in,' Cuneiform Luvian *tātta* 'entered,' etc. (P:1004-1008; LIV:536-538)]. If the Tocharian B *ställe* is a non-modal (i.e., "present") gerund, it matches either (1)

Avestan *stāya-* 'make stand,' Gothic *stoja-* 'direct,' Albanian *-shte-t-* (*mbësht/s-*) 'support,' Old Irish *nessa-/ossa-* 'tread down/up on,' from PIE *$*steh_2$éye/o-* or (2) (de-reduplicated) transitive *$*sisteh_2$-* of Latin *siste/o-*, 'place,' Hittite *titte/a-* 'establish,' Greek *hístēsi* 'places' (this is probably the more likely option). If it is subjunctive, it matches Skt. 3rd sg. *sthāti* and Avestan 1st sg. *xštā* 'come(s) to stand,' as well as the Greek aorist subjunctive of *hístēmi*. The TchA (and B?) preterit would match exactly, except for the augment, the Sanskrit aorist Sanskrit *ásthita* (PIE *$*stḫ_a$-tó*). TchA *st-* rather than *ṣt-* reflects an old reduplicated present *$*stā-$ < *$*säṣtā-$*. ►See also **tākā-** (s.v. **nes-**), **täsk-**, and, more distantly, **stäm-** (s.v. **käly-**).

stāṅk* (n.[m.sg.]) 'palace'

[-, -, stāṅk//stāṅki, -,-] */// stāṅne räṅkormeṃ* 'having ascended to the palace' (118a1^{E}), *[M]ṛgārañ stāṅkne kreṃnt* 'in the beautiful palace of Mṛgāra' (3a5^{C}), *21 aiśamñeṣṣe räṅkormeṃ stāṅkne ///* 'having ascended to the palace of wisdom'[*stāṅkne* = B(H)S *prāsāde*] (12a6^{C}), *śariye stāṅkameṃ* 'from the outer/ upper palace' (IT-90a4^{C}).

■TchA *ṣtāṅk* and B *stāṅk* reflect PTch **stāṅkä*, but further connections are unknown. Neither VW's (463) derivation from PIE *$*stōng^h$-* and related to Old Norse *stokkr* 'stock, block, log' and Old Norse *stǫng*, OHG *stanga*, Old English *steng* 'pole,' nor Isebaert's suggestion (1980:44, and Tremblay, 2005:439) of a borrowing from a (hypothetical Sogdian (or other Iranian language) *$*uz-dāna-ka-$* (cf. Avestan *uzdāna-* 'wall') is compelling.

ˣstāneneṃ or **stāte-ne*** '?'

►See discussion s.v. stā-.

stāp* (n.) 'eulogy, panegyric'

[//-, -, stapanma] (IT-132b3^{C}). ●The meaning is Broomhead's. ■If correctly identified as to meaning, from B(H)S *stava-* 'praise, eulogy.'

stām (nnt.) 'tree'

[stām, stamantse, stām (stamampa)//stāna, stanāṃts, stāna] *[mā] snai ke$_{u}$meṃ ñyäkcyāna ramt stāna* 'like the divine trees not without shoots' (275a1^{A}), *[91] Supratiṣṭhit ñem nigrot [ṣai] stanāṃts wlo* 'S. was a banyan, the king of the trees' (3a7^{C}), ***:** ṣem=ā[ntsemeṃ] stāna///* [lege: *stāmantse* (or: *stanāṃts wlo* [Thomas, 1983:144])] 'from the first branch of the tree' (3a8^{C}), *stanāmeṃ okonta wärskānte* 'they smelled the fruits from the trees' (576a2^{C}), *stāna śle sārmna* 'trees with [their] seeds' (K-8a5/PK-AS-7Ha5^{C}), *stām ṣañ p[yapyaiṃtsa]* 'trees with their own flowers' [= B(H)S *taruṃ svakusumair*] (PK-NS-414-b4^{C} [Couvreur, 1966: 170]), *troṅktse stām* 'hollow tree' (TEB-64-05/IT-5$^{C/L}$), *stām* = B(H)S *druma-* (U-20b4$^{?}$); **—stām-ñor** 'living beneath a tree; [= B(H)S *vṛkṣamūlika-*] (PK-NS-55a4 [CEToM]); **—stanātstse*** 'having trees': ***:** mpartstsanācce* [lege: *Āmparstanācce*] *Vaideh śliye* [lege: *ṣliye*] *wane* [lege: *gune*] *cau* • 'in the mountain hollow provided with Āmra trees' (296b5/6^{L}).

■Since Meillet (1916:383), TchA *ṣtām* and B *stām* (PTch **stām*) have been connected with Proto-Germanic **stamma-* 'treetrunk' (< **stamna-*), Latin *stāmen* 'warp,' Greek *stḗmōn* 'warp,' Sanskrit *sthā́man-* (nt.) 'station, place' all reflecting a PIE *$*st(e)h_2$-mn-* '(something) standing' (VW:462). The semantic similarity between Germanic and Tocharian is particularly noteworthy. VW considers the TchB plural *stāna* as suppletive, coming from a putative PIE *$*steh_2neh_a$*

[: Sanskrit *sthā́na-* ‘station, place,’ Avestan *stāna-* ‘id.,’ etc.]. Hilmarsson (1986a:308-311, 1986b) attempts to combine the singular and plural in a single etymon by starting from PIE **st(e)h₂dm(e)n-*. The nominative *stām* would be regular from **st(e)h₂dmn̥* while the plural would be regular from **st(e)h₂dmneh$_a$* with PIE loss of *-m-* in in a cluster **-Cmn-*. Militating against such a proposal is the extreme rarity of *-d-* extensions to this root (e.g. Greek *parastádes* ‘anything that stands beside’). As a variant of this latter theory one might start from a putative PIE **steh₂-smn̥*, plural **steh₂-smn-eh$_a$*, where the **-m-* would disappear regularly as above and the where the **-s-* also disappears before a resonant in the history of Tocharian (cf. also *särwāna*.)

stäm- (vb.), ►s.v. käly-.

stināsk- (vi.) ‘be silent’

Ko. II /**stināśk**ʾ^{ä}/$_{e}$**-**/ [MP //stināskemtär, -, -; Inf. stināstsi]: *stināskemtär* (PK-AS-17Ba3 [TVS]), */// [mai]yya campalle stināstsi kwri mā katkat peparku poñ* (333a7/8$^{E/C}$); Ipv. IV /**pästināṣṣā-**/ [Pl. pstināṣṣar]: *54 saswa pstināṣṣar pi mcuṣkanta* ‘O Lord, keep the princes silent’ (53a2^{C}). ●Note that the imperative has transitive meaning.

■From the PIE root normally reconstructed as **stei(h$_x$)-* ‘become hard, fixed’ [: Sanskrit *styā́yate* ‘becomes fixed, coagulated, hardens,’ Sanskrit *stíyā* ‘stagnant water,’ Sanskrit *stīmá-* ‘heavy,’ Sanskrit *stimita-* ‘unmoving, fixed, silent’ and perhaps Latin *stīria* ‘icicle,’ East Frisian *stīr* ‘stiff,’ Lithuanian *stỹras* ‘stiff,’ Germanic **staina-* ‘stone’ (P:1010-1011, with further possible cognates; cf. also Mayrhofer, 1976:521)] (VW:442). Given its meaning it is reasonable to assume that we have an extension of **steh₂-* ‘stand,’ i.e., *sth₂-(e)i-* (MA:547; for the type, see now Lubotsky, 2011). The zero-grade would have been **sth₂i-* or, with laryngeal metathesis, **stih₂-*. The Tocharian verb would be either **sth₂i-neh$_a$-* or **stih₂-neh$_a$-* with a rebuilt PTch zero-grade, **stäinā-* (cf. Adams, 1978). ►Also **stitstse**.

stiye* (adj.) ‘?’

[f: -, -, stiyai//] **:** *stiyai sokne karūntsa mäkte ma[sta] ///* ‘as thou didst go out of pity into the *stiyai sok*’ (239b6^{C}=THT-3597b8^{A}). ●Or an accusative singular noun, ‘in *stiya* and *sok*’? Related to the following entry?

stitstse* (adj.) ‘quiet’ (?)

[m: -, -, sticce//] *olyapotstse māka śeśu ... laukar kwaräṣ raiweṃ sticce yamaṣṣäṃ* ‘eating too much makes the stool sluggish and quiet’ (ST-a2/IT-305^{C}).

■If the meaning is correct, related to *sti-näsk-*, q.v.

ˣ**stu** ‘?’

• *wāstu ite mā tākaṃ stu* • (IT-127b5^{C}). ●From **stuwu* and thus the past participle of the following verb?

ˣ**stu-** (vb.) ‘±become dense/compact, congeal’ (?)

Ps. II/III /**stuw**ʾ^{ä}/$_{e}$ˈ**-** or **stuwé-**/ [//-, -, stwentär]: */// no misa stwentär-me misāmeṃ pitke āsta mrest[iwe] ///* ‘then their flesh becomes dense; from the flesh spittle, bone, [and] marrow …’ (THT-1324 frgm. b-b1^{A} [TVS]). ●This passage is from the *Garbhāvakrāntisūtra* and apparently describes the process where the undifferentiated mass of the foetus begins to divide into separate components. Malzahn (TVS) takes this as a misspelling for *tswentär* ‘adhere, stick to.’

However, the inferred meaning here is so well matched by a possible etymology that the likelihood of its being a separate verb is very high.

■If correctly identified as to meaning, from PIE **steu-* 'become thick, compressed' [cf. P:1035; the only other unextended forms of this root are seen in Sanskrit *ghṛta-stāvas* (acc. pl.) 'drops of ghee' and *pṛthu-ṣṭu-* 'broad tuft of hair'] or **sth$_2$-eu-* from **steh$_2$-* 'stand.'

stulāṃ-träṅko* (n.) 'a *thullaccaya*-offence'

[//-, -, stulāṃ-träṅkonta] (334b1$^{E/C}$). ►See **sthulāñca**.

ste, ►s.v. nes-.

steṃ* (n.) a kind of foodstuff

[-, -, steṃ//] *patsaṃ śeme steṃ ... śeśuwermeṃ* [*steṃ* = B(H)S *mūlakalaśuna-* ?] (ST-a5/IT-305^{C}). ●Or is the word division to be *śemesteṃ*?

stemye (n.) 'stability' (?)

[stemye, -, -//] *[: mā] stemye ksa [ne]säṃ śaulantse [la]kl[e] snaitse* [lege: *snaitsñe*] *tetkāk ṣp känmaṣṣäṃ :* 'life has no stability and suddenly suffering and poverty come' (3b7^{C}). ■From *stäm-* (s.v. *käly-*), q.v.

steyasahagamaṃ (n.) 'accompaniment of a thief'

[steyasahagamaṃ, -, -//] (330b1^{L}). ■From B(H)S *steyasahagamana-*.

steyasahaṃ (adv.) 'accompanied by a thief'

(330a5^{L}). ■From B(H)S **steyasaha-* 'enduring a thief' (in neither M-W nor Edgerton).

stere (~ sthere) (n.) 'elder' [a monastic official]

[stere, -, -//-, -, stereṃ] *stthereṃ Jñānaseneṃ Āryatewentse skeyesa saṅkrām wtetse lmāte* 'by the zeal of the elders J. and Ā. the monastery was re-established' (PK-DAM.507a3/4^{Col} [Pinault, 1984a:24]), *sthere* (Otani II-12 [Ching and Ogihara, 2012). ■From B(H)S *sthavira-* ~ *sthera-* (Pali *thera-*). Cf. TchA (gen. pl.) *terāśśi* and feminine (acc. sg.) *saṅkä-steryāñce*. ►See also **sthavire**

staukk- (vi/vt.) 'swell, bloat, be distended'

G Ps. VIb /**stāukkā́nā-**/ [MP -, -, staukkanatär//]: */// [kā]tso staukkanatär-me śle yasar kalträ* 'her belly swells and it stands with blood' (IT-306b5^{C} [cf. Carling, 2003a]); PP /**stāstā́ukkā-**/: *[k]e[kts]eñän stastaukkauwa āmpauwa spärkauw=ere* 'bodies distended, putrified, and desprived of color' (9b7=10a3^{C}).

K Ps. IXb /**stáukkäsk**^{ä}**/$_{\text{e}}$-**/ [-, -, staukkäṣṣäṃ//; *m*-Part. staukkäskemane]: *olyapotse māka śeśu kor äsäṣṣäṃ arañcä ñuskaṣṣäṃ [kātsa] staukkäṣṣäṃ* 'eaten in excessive quantity it dries the throat, depresses the heart, and bloats the belly' [= B(H)S *ādhmāpayati*] (ST-1a1/IT-305^{C}), *arañcä st[aukkä]skemane* '[with] swollen heart' [as a metaphor of emotional distress] (85a5^{C}); PP /**śceścuko-**/?: *ytārintse ś[e]śśukoṣ* [probably to *kuk-*, q.v.] (82a1^{C}).

■Probably from PIE **steug-* 'stiff' [: Lithuanian *stúkti* 'stand tall,' Russian *stugnutь* 'to freeze' (< **'become stiff'?) (P:1033; MA:547)]. For both meaning and etymology, see the discussion of Winter, 1984a:212-215.

stmānma* (n.[f.pl.]) '± pipes, tubes' [*wrantse stmānma* 'gutters']

[//-, -, stmānma] *wraṃtse stmānma [tro]ṅkanma pälkowwa mā=naisai tākaṃ* 'if the gutters and holes [for the overflow] are not clearly seen' (A-2a5/PK-AS-6Ca5^{C}). ■Etymology obscure. Perhaps a derivative of *stäm-*, q.v. Otherwise VW (442) who relates this word to Greek *stóma* 'mouth,' etc.

strīndri* (n.) ‘female organ, *pudendum muliebre*’
[-,-, strīndri//] */// eṅkwe tākaṃ strīndri lau ///* ‘may a man be far from the female organ’ (193a3$^{C/L}$). ■From B(H)S *strīndriya-*.

strisahagamaṃ (n.) ‘companionship of a woman while traveling’
[strisahagamaṃ, -, -//] (330a3^{L}). ■From B(H)S *strīsahagamana-*.

strivighāt* (n.) the name of a meter/tune [11/14/11/11 syllables (rhythm a/c/d/: 8/3 or 7/4; b: 7/7 or 8/8)
[-, -, strivighāt//] (282a6^{A}).

styoneyak (n.) ‘?’
[styoneyak, -, -//] In a list of medical ingredients (W-3b1^{C}).

sthavire (adj./n.?) ‘venerable [man]’
[m: sthavire, -, -//] *[paryā]rintaṃs sthavire Dharmadā[se]* ‘D., the venerable man of the wondrous deeds’? (427b3$^{C/L}$). ■From B(H)S *sthavira-*. ►Also **stere**.

sthāṃ* (n.[f.pl.]) ‘place’
[-, -, sthāṃ//sthananma, -, -] (108b1^{L}, 351a6^{C}). ■From B(H)S *sthāna-*.

Sthulanānda (n.) ‘Sthulanāndā’ (PN of a nun)
[Sthulanānda, -, -//] (TEB-67-40/IT-248b3^{C} [Couvreur, 1954b:44]).

sthulāñca (n.) ‘grave offence’
[sthulāñca, -, sthulāñca//sthulāñcana, -, -] (325a4^{L}, IT-139a7$^{C/L}$). ■The equivalent of Pali *thullaccaya*. ►See also **stulāṃ**.

sthere, ►see **stere**.

snāñcau (adv.?) ‘effectively’ (?)
ṣe keklyauṣor eñcīmar snāñcau akṣim alyeṅkäṃts mītalyene ‘may I grasp the thing once heard; may I teach [it] to others effectively (?) [quickly (?)] while strolling around!’ (S-5/PK-AS-5Bb4^{C}). ■Meaning dubious, etymology unknown.

snānaśāl* (n.) ‘bathing-house, bath-room’
[-, -, snānaśāl//] (324b1^{L}). ■From B(H)S *snānaśālā-*.

snätk- (vt.) ‘suffuse, permeate, imbue’
PP /**snätkú(we)-**/: • *snätkwa po pwāra ñ[i] kektseṃne nraiṣṣana 75* ‘all the fires of hell have permeated my body’ (22b7^{C}), ***:*** *snätkūweṣ tañ pernesa indrinta ślek kektseñe* ‘thy senses and body are infused with dignity’ (204b1^{C}), ***:*** *po krentaunasa īte tatākau snätkū perne peñäyai[sa]* ‘being full of all virtues, imbued with splendid dignity’ (237a3^{C}), */// snätku wrocce karūntsa yait warto[ś]* ‘suffused with great pity thou wouldst go into the forest’ (402a3^{C}).
■Related to TchA *snotk-* ‘id.’ and both from PIE **sn(e)uT-skʰe/o-* from PIE **sneu-* ‘seep, drip’ (P:972) with a dental extension (cf. Middle Irish *snúad* ‘river’ or Old Norse *snýta* ‘blow one’s nose’ (both with PIE **-d-*) or OHG *snūden* ‘pant, snore’]. For a discussion of meaning and etymology, see Melchert, 1977:117.

snai (prep.) ‘without’
wäntarwa po snai ṣärm ‘things [are] completely without origin’ (126b2^{E}), *snai yepe* ‘without a weapon’ (127b5^{E}), *ostmeṃ ltu kᵤse snai wīnaṣamāññe cpi waimene* ‘whoever has left the house [i.e., become a monk] without pleasure, to him monasticism [is] difficult’ (127b6^{E}), *snai menaṃk* [lege: *menāk*) ‘without parallel’ (556a2^{E}), • *śaiṣṣ=ālāṣmo ... ṣai snaiy santkīnaṃnt* ‘the world was sick, without a doctor’ (212b2$^{E/C}$), ***:*** *wnolmi [tan]e snai spelke mā mrauskalñ=ersenträ 90* ‘beings here [are] without zeal and they do not evoke aversion for the world’

(3a6^{C}), *snai śarwarñe* ‘without arrogance’ (20a3^{C}), *ālyaucempa snai ynāmñe tākaṃ [63]* ‘they will be without respect for one another’ (27a5^{C}), *läklessoñc lkāṣyeṃ poyśiṃ snai pts[ak :]* ‘those suffering ones saw the buddha without blinking’ (45a3^{C}).

●Compounds (where *snai* = B(H)S *a-* or *nis-*) include the following; though the distinction between compounds and *snai* + noun is hard to draw: **—snai-āke** ‘endless’: (291a5^{E}); **—snai-āñm**: ‘without substance’ (140a5^{A}, 154a2^{C}); **—snai-enerke** ‘unhesitating’ (PK-AS-17A-a5^{C} [Pinault, 1984:169]); **—snai-epiṅkte** ‘without interval, immediately’: (174b6^{C}, 200b2$^{C/L}$, 384a5^{C}); **—snai-ersna** ‘misshapen; formless’: = B(H)S *virūpa-* (5b7^{C}), = B(H)S *arūpya-* (PK-NS-53a3^{C} [Pinault, 1988]); **—snai-ersnāṣṣe** ‘formless’: = B(H)S *arūpya-* (PK-NS-53a2^{C} [Pinault, 1988]); **—snai-ersnatse*** ‘id.’: (144a4^{A}); **—snai-onolmeṃtse*** ‘inorganic;’ **—snai-olyapo** ‘unequalled, unparalleled’: (107a2^{L}); **—snai-ost** ‘affording no place to rest’: = B(H)S *anive-śana-* (U-23b4^{E}); **—snai-kärstau** ‘without interruption’: (85a1^{C}); **—snai-keś** ‘numberless’ [= B(H)S *aneka-*] (3b2^{C}); **—snai-kauṣṣenta*** ‘harmless’: *snai-kauṣṣentañ* [= B(H)S *ahiṃsakāḥ*] (SHT-351b4/THT-1350b4$^{?}$ [Thomas, 1974: 79]); **—snai-krämpālyñetstse** ‘without entanglement’ (cf. B(H)S *grahaṇa-*) or ‘without impediment’ (as the TchB seems to suggest), • *snai treṅkäl snai krämpālyñetse* • = B(H)S *asaṅgam ana pagraham* (251b2^{E}), **—snai-cek-wärñaitstse*** ‘utterly destitute; disinterested’: *snai-cek-wärñaicci* [= B(H)S *akiñcana-*] (SHT-351a4/THT-1350a4$^{?}$ [Thomas, 1974:79]); **—snai-ñätse** ‘free from evils’: = B(H)S *anīti* (543a5^{C}); **—ˣsnai-täṅkw** ‘unpleasant’: *snai täṅwa[ñ] ṣpä lkatsine [c]ai [mäskentär]* ‘and they are unpleasant to look at (PK-AS-7Gb3^{C} [CEToM]), **—ˣsnai-teki** ‘healthy, without illness’ (IT-80b2^{A}); **—snai-tekiññe** ‘free from suffering’: = B(H)S *anātura-* (THT-1368b3^{E}); **—snai-totteññetstse*** ‘boundless’: *[snai-totte]ñ-ñecce* [= B(H)S *apāra-*] (SHT-351a7/THT-1327a7$^{?}$ [Thomas, 1974:97]); **—snai-träṅko** ‘sinless’: (20a7^{C}, 132a3^{E}); **—snai-treṅkäl** ‘free from ties, having no attachment, independent’: • *snai-treṅkäl snai krämpālyñetse* • = B(H)S *asaṅgam ana pagraham* (251b2^{E}); **—ˣsnai-näki** ‘blameless, innocent, guiltless’ (Broomhead); **—ˣsnai-netke*** ‘unprompted one’ (248b3^{E}); **—snai-pernerñe** ‘made without splendor’: = B(H)S *niṣprabhīkṛta-* (311a3^{C}), **—snai-pele** ‘unlawful, lawless’: (3b1^{C}); **—snai-peleśśañ** ‘id.’ (K-T); **—snai-pewaṃ** ‘footless’: • *lyakäṃ kr[au]pträ* • *snai-pewaṃ* • *wi-pewaṃ* • *śtwer-pewaṃ* • *makā-pewaṃ* • ‘he gathers thieves, the footless, the two-footed, the four-footed, and the many-footed’ (IT-127b3^{C}); **—snai-pkänte** ‘without hindrance’: (219a4$^{E/C}$); **—ˣsnai-proskaits(ts)e** ‘fearless’ (IT-145a1^{C}, IT-175b5^{C}); **—ˣsnai-ptsak** ‘instantaneous’ (THT-2247a7^{E})]; **—ˣsnai-matsi** ‘bald’ (IT-69b4^{C}); **—ˣsnai-maiyya** ‘without strength’: (THT-1543 frgm. e-a4); **—snai-mäktauññe** ‘incomparable; without refuge’: (127b7^{E}, PK-AS-6Cb2^{C} [CEToM]); **—snai-märkär** ‘not turbid, clear’: (IT-52b4^{E}); **—snai-märkartstse*** ‘id.’: *snai-märkarcce* [= B(H)S *anāvila-*] (IT-26b2^{C}); **—snai-miyäṣṣälñe** ‘harmless-(ness)’: = B(H)S *ahiṃsā-* (IT-101a2^{C}); **—snai-miyäṣlñetstse*** ‘irreproachable’: *snai-miyäṣl[ñ]etsai* [= B(H)S *anavadya-*] (541a8$^{C/L}$); **—snai-muskälñetstse*** ‘not being deprived of anything’: *snai-muskälñetstsa* [= B(H)S *aparihāṇīya-*] (542b1^{C}); **snai-meṅki** ‘without a shortage’ (PK-7Jb3^{C} [CEToM]; **—snai-mentsi**

'without grief' (IT-988a3[?] [= B(H)S *aśoka-*] [Peyrot 2008b:93]; PK-AS-7Lb2 [CEToM]); **—snai-meṃtsñe** 'thoughtlessness, unconcern, negligence; carefree': (22b1[C]);—[×]**snai-menāk** 'matchless, without compare' (PK-13-E-b7[C] [Broomhead]); **—snai-maiyya** 'strengthless': (46a1[C]); —[×]**snai-mūl** 'rootless' (IT-208b2[C]); **—snai-yase-kwipe*** 'shamelessness': *snai-yase-kwīpets parwāne* 'the brows of shamelessness' (282a5[A]); **—snai-yamor** 'groundless': (17a8[C]); —[×]**snai-yäktāñm** 'state of non-dejection' (IT-252b2[C] [cf. Broomhead, 307]); —**snai-yärm** 'numberless, immeasurable': *snai-yä[rm]* [= B(H)S *apramāṇa-* (544b3[C]); **—snai-yärm-keś** 'numberless, immeasurable': (220a4[E/C], 241b3[E]); —**snai-ykorñe** 'carefulness' [lit: 'without negligence']: (243a2[C]); **—snai-ykorñeṣṣe** 'prtng to carefulness': *snai-ykorñeṣṣe [n]au[myesa]* 'by means of the jewel of carefulness (214b1[E/C]); **—snai-ykorñetstse*** 'careful, attentive': *snai-[y]k[or]ñ[ecci]* [= B(H)S *apramatta-*] (IT-221a4[C]); —[×]**snai-ynāñmāññe** 'unworthiness, worthlessness'; **—snai-ypärwe** 'unpreceded, unprecedented': (205a4[E/C], 228a5[A]); **—snai-yparwäññe** 'that which has not existed before' (?): (149a2[C]); **—snai-yparwetstse*** 'having no beginning, existing from eternity' (= B(H)S *an-ādi-*): *snai-yparwecce saṃsārne* (TEB-64-14/IT-5[C/L]); **—snai-rmamo*** 'not eager, calm, modest': *snai-rmamoñ* [= B(H)S *anutsuka-*] (THT-1368a6[E]); **—snai-laiwo-ṣpane** 'without lassitude' [= B(H)S *atandrita-*] (31a5[C]); **—snai-lyipär** 'without remainder, without a trace; entire, perfect': = B(H)S *aśeṣa-* (SHT-351b3/THT-1327b3[?]); —[×]**snai-wace** 'peerless, without equal' [lit. 'without a second'] (IT-215a3[E/C]); **—snai-war** 'waterless': = B(H)S *nirjalam* (U-9a3[C]/IT-26a3); —[×]**snai-wāki** 'without difference or distinction' (IT-18b2[C]); —**snai-wäste** 'destitute of refuge, homeless': *yäpoy nketär sū snai-wäste* 'the country is destroyed; he [is] without refuge' (123a6[E]); **—snai-weśeññai** 'voiceless, soundless': = B(H)S *aśabda-* (193a7[C/L]); **—snai-śmalñe** 'having no solid ground, fluctuating': *snai-[ś]m[alñe]* = B(H)S *apratiṣṭhaṃ* (535a5[C]); —**snai-ṣaṃṣäl** 'numberless': *[ono]lmi snai-yräm [sic] snai-keś snai-ṣaṃṣäl* 'immeasurable, numberless, countless (triadic) beings' (169a4[C]); **—snai-sānassu*** 'without enmity': *snai-sānassoñc* [= B(H)S *avairika-*] (THT-1368b5[E]); **—snai-saim** 'destitute of refuge, homeless': = B(H)S *aśaraṇa-* (534a1[C]); —**snai-saimatstse*** 'id.': (362b4[E]); **—snai-saim-wäste** 'without refuge': *tsäkṣträ śaiṣṣe … puwa[r]ne snai-saim-wäste tallaw se* 'the world burns in the fire; he [is] miserable and without refuge' (295a8[A]); **—snai-sklok** 'doubtless': = B(H)S *asaṃdeha-* (U-1b1[C]/IT-233b1); —[×]**snai-tserekwa** 'without deception' (IT-214b4[C]); **—snai-tsnamñe** 'free from evil influences': = B(H)S *nirāsrava-* (4b2[C], 31a6[C]); **—snai-tsnamñetstse*** 'free from evil influences': (IT-114b4[C]).

■TchA *sne* and B *snai* reflect PTch **s(ä)nai* and are related to Latin *sine* 'without,' Old Irish *sain* 'different,' Sanskrit *sanitúr* 'besides, without' (all showing a suffixal *-i* of some sort) and more distantly to Sanskrit *sanutúr* 'aside, away, far from,' Greek *áneu* 'without,' OHG *ānu* (with an *-u* and sometimes without *s-*). See Meillet and Lévi (1913:409), also VW (433). Perhaps from an old dative **sn̥h$_a$éi* beside a locative **sn̥h$_a$i* seen in Latin *sine* (MA:25; de Vaan, 2008:565; Beekes, 2010:102). But Kloekhorst (2008:719) takes this group to be from **senh$_1$-* 'be unavailable' and connects them with Hittite *sanna-* 'hide.' ►See also **snaitse** and possibly **āñu**.

snaittu (n.) '?'

[snaittu, -, -//] In a list of diseases: *tärrek murcä tańki snaittu ra kāswo* (ST-b5/IT-305^{C}).

snaitstse (or **snaitse**?) (adj.) 'poor, luckless, destitute'

[m: snaitstse, snaiccepi, snaicce//snaicci, -, -] *snaice tallānt ikemeṃ* 'from a poor, miserable place' (31b5^{C}), *snaici takāre onolmi cwī yapoyne* 'there were poor beings in his country' (404a7^{C}), *tūsa snaitse mäsketrä su mā-yāmorsa yärpontaṃts* 'thus he is poor by the not doing of meritorious services' (K-6b2/PK-AS-7Fb2^{C}). **—snaits(tsäñ)ñe** 'poverty': *snaitsäñ[ñ]esa ka[kāccu]* 'rejoicing in poverty' (127a7^{E}), *[: mā] stemye ksa [ne]säṃ śaulantse [la]kl[e] snaitse* [lege: *snaitsñe*] *tetkāk ṣp känmaṣṣäṃ :* 'life has no stability and suddenly suffering and poverty come' (3b7^{C}); **—snaitsñeṣṣe*** 'prtng to poverty': *: āyor saimä ste snaitsñeṣṣai tā$_{u}$ proskaine :* 'a gift/donation [is] the refuge from the fear of poverty' (23b2^{C}). ■An adjectival derivative from *snai* 'without,' q.v.

snauki (n.) 'care, concern'

[snauki, -, snauki//] *: pūdñäktäññe perne eṃṣke mā täñ snaukī 23* 'thou hast no concern even for Buddha-worth' (280a5^{E}), *k$_{u}$se su tne wnolme snaukine kestne dakṣiṇākeṃts āyornt=aiṣṣäṃ* 'a being who in concern and for [their] hunger gives gifts to the worthy ones' (K-6a2/PK-AS-7Fa2^{C}); **—snaukītstse*** 'having concern' (?): *ce$_{u}$ kälpormeṃ snaukīce īt[e] akalk lyakā-ne te mant palska* (404b4^{C}). ■Etymology obscure. VW (433), in a discussion that is otherwise unlikely (since TchA *snotk-* does not belong here—see *snätk-*), points to the possibility of a connection with Sanskrit *sānuká-* 'eager for prey.' The Tocharian might reflect PIE **sn-ou-ko-* while Sanskrit reflected **son-u-ko-*.

spaktanīke (nm.) 'minister, servant'

[spaktanīke, -, spaktanīkeṃ//spaktanīki, spaktanīkeṃts, spaktanīkeṃ] *[spakta]nīkeṃts dhatunma ṣkas-yäknesa lkāṣlo[na]* 'by the ministers [are] the elements [of the body] six-fold to be seen' (9a4^{C}), *[spa]ktanīkeṃ kāka ot prekṣi-ne* 'he called the minister and asked him' (385a3^{C}), *spaktanīkentsa snai menkī mäsketrä* 'he finds himself without a lack of servants' (K-10b3/PK-AS-7Jb3^{C}). ■From Bactrian *σπαχτανιγο (see discussion s.v. *spaktāṃ*).

spaktāṃ (nnt.) 'service' [*spaktāṃ yām-* (+ gen.) = 'to serve s.o.']

[spaktāṃ -, spaktāṃ//spaktānänta (K-T), -, -] *: aiśamñe spaktāṃ ślek ompalskoññe* 'knowledge, service, together with meditation' (17b1/2^{C}), *poyśintats yāmṣar[e] spaktāṃ [ṣamāni]///* 'the monks did service to the Buddhas' (27a1^{C}), *lānte spaktāṃ* 'king's service' (33a6^{C}), */// ypoyṃtse spaktāṃ ///* 'service of the country' (52a3^{C}); **—spaktānṣe** 'prtng to service': *spaktānṣe yärpo* 'service of a minister' (261a3^{A}).

■TchB *spaktāṃ* from TchA *spaktāṃ* 'id.' (so VW:436) or vice versa. Presumably from Bactrian, cf. σπαχνιιο 'having to obey' (< *σπαχτανιγο, derived from *σπαχτανο 'service') (Tremblay, 2005:436, Cheung, 2006:354). Not inherited from PIE (as per VW:436 and Adams, 1999). ►See also **spaktanīke**.

spantai (adv.) 'trustingly, confidently, convincingly' [*spantai yām-* would appear to mean 'trust' or the like]

takarṣkeṃ palskosa krent spantai yāmaṃ [lege: *yāmeṃ*] 'they trust in good by pure thought' (282b5^{A}), *: späntai[tsñe]mpa śwaraikne späntai mästa nervänne :*

'with trust in the fourfold [way] thou didst go confidently to Nirvana' (241a4/5^{E}), *: kroścaṃ warś ce$_{u}$ yolmene yänmaskeṃ spantai kak[ārpaṣ 13]* 'having des-cended trustingly they enter into cold water in the pool' (29a6^{C}), *Kapilavarṇe brāhmaṇe weṣṣäṃ spantai käṣṣi weṃ* 'the brahman K. speaks, "may the teacher speak convincingly"' (81a2^{C}), *yaneṃ spantai* 'they go trustingly/ confidently' (IT-48a3^{C}); —**späntaitse** 'trustful, having faith': *yolaiñemeṃ maukatai krent wäntarne späntaicu* 'thou didst abandon evil, O [thou who art] trustful of the good thing' (241a4^{E}), *: späntaitsñentäts aṣāṃ po ci wi[nask]au späntaicu 21* 'worthy of all trusts, I honor thee, O trustful one' (241a5/6^{E}), *skwassu mäsketrä weñenta späntaitse ṣpä prati[nt=erṣeñca]* 'happy is he, a trustworthy speaker evoking resolutions' (K-10b4/PK-AS-7Jb4^{C}); —**späntaitsñe** 'trustfulness, confidence' (241a5^{E}); —**späntaitsñeṣṣe** 'prtng to trustfulness': *[spä]ntaiytsñeṣṣai wrākai pāyāsta klenauntsai* 'thou didst blow the resounding shell of trustfulness' (214b4$^{E/C}$); —**späntaitsñentaṣṣe** 'id.': *späntaitsñentaṣṣe eṅku wājrä akautacce* 'having seized the unsplittable *vājra* of trustfulness' (TEB-58-18/SI P/1b^{C}).

■*Spantai*, in Early Tocharian B *späntai*, would appear to be the adverbially used accusative singular of a noun **spanto* 'trust' to AB *spänt-*, q.v. However, the Tocharian A cognate is TchA *spānte* 'id.' with a different vocalism. These two adverbs and the underlying verb *spänt-* 'trust' are usually related to PIE **spend-* 'pour out a libation' [: Hittite *sipand-* 'pour a libation, sacrifice,' Greek *spéndō* 'pour a libation,' (Gortyn) 'promise,' [in the middle] 'consecrate with a libation, conclude an arrangement,' Latin *spondeō* 'promise solemnly, guarantee' (P:989; MA:351; LIV:577f.)] (VW, 1941:116, 1976:439). Pinault (2008:342) objects to this etymology on both semantic and formal grounds and would derive the whole family from **sph$_{1}$-nt-*, related, inter alia, to Latin *spēs* 'hope' (cf. LIV:584), *spānte* from a vocalization **sp̥h$_{1}$-nt-* and the others from **sph$_{1}$-n̥t-*. Two such different vocalizations seem unlikely to me.

Instead, it would appear that we have, in PIE terms, an ablauting root noun **sponT-/spn̥T-*, both of whose variants was enlarged (again in PIE terms) by the suffix **-eh$_{a}$h$_{1}$en-*. Since it was enlarged by **-eh$_{a}$h$_{1}$en-*, it is at least likely that it was originally a feminine noun. If a feminine root noun, it is hard not to think of Latin *spont-* (ablative *sponte*, genitive *spontis*) '±free will' (e.g., *meā sponte* 'by my own accord, willingly, voluntarily,' *suae spontis* 'in the exercise of one's own will/being one's own master'). The Latin would reflect a semantic development from 'self-confidence' or the like.

ˣsparttāntsa (n.) '± scrupulous person' (i.e., one who takes asceticism beyond what is demanded by the Vinaya, one who behaves hypercorrectly')

[sparttāntsa, -, //] *ompostäṃ sparttāṃtsa sū pañäkte-käṣṣintse palsko yänmāṣ-ṣeñca mäsketrä* 'afterward the scrupulous person is an achiever of the Buddha's spirit' (558b2^{C}). ■A *nomen agentis* from *spärtt-*, q.v.

sparś (nnt.) 'touch'

[sparś, -, sparś//sparśänta, sparśäntaṃts, -] *ciñcareṃ eñcareṃ mā eñcareṃ sparś-meṃ tetemu* = B(H)S *iṣṭo niṣṭobhayaviparitasparśayoni* (197b2^{L}). ■From B(H)S *sparśa-*.

sparśakāy* (nnt.) ‘one of the group of [six] contacts (of the sense organs with their objects)’
[//sparśakāyinta, -, -] (170b5^{C}). ■From B(H)S *sparśakāya-*.

sparśāhār* (n.) ‘touch-food’ (i.e., that ingested by contact)
[-, -, sparśāhār//] (177b2^{C}). ■From B(H)S *sparśāhāra-*.

spalce (adj.?) ‘?’
///kär spalce yasar po • kemi wipy olypo/// (121b2^{E}). ►See next entry.

ˣspalyco (n.?) ‘?’
oniweṃ ṣītai eneṅka ts=aśawona • lykaśka(na) mant ra ya(sa)r spalyco śätkaryai (•) (PK-AS-7Ma1^{C} [CEToM]). ●A hapax, in a cluster of such, of unknown function or meaning, but surely related to the previous entry.

ˣspānt- (vb.) ‘?’
Ko. /**spántá-**/ [MP spantāmar, -, //; MPOpt -, -, spāntoytär]: *mäkte ykene spantāmar* ‘in whatever place I …’ (THT-1173b4$^{?}$). *[sp]āntoyträ* (139b5^{A}). ●/■Not to be equated with *spänt-* (so TVS) but otherwise unknown as to meaning or etymology. [Not in TVS.]

spārtt-, ►spärtt-.

spārtto (nm.) ‘± discipline, technique’ (?)
[spārtto, -, spārtto//] */// mātriṣ lārccepi spārtto mā lkāṣle* (324a4^{L}), */// krentä spārttosa klyautkāmte ///* ‘by good discipline we turned’ (428b3^{L}). ■A derivative of *spārtt-*, q.v.

spālk- (vi.) ‘act/move forcefully; thrash about [when there is no goal]; strive strongly [with an infinitive object]’
Ps. IXa /**spālkáskˈäa**/**ₑ-**/ [//-, -, spalkkaskentär; Impf.//-, -, spalkaṣyentär; *m*-Part. spalkaskemane]: *///[lkā]t[s]i ram no ecce mänte keṃtsa spalkaṣyeṃ[ntär] ///* (100b4^{C}), *spalkkaskentär-ñ marmanma katkauñaṣṣe warkṣältsa* (Paris [no signature] [Couvreur, 1954c:84]), *wnolm[i] spalkaṣyentär läkṣī ramt kentsa* ‘beings thrashed about like fish on land’ (THT-1573 frgm. a-b4^{C} [Krause, 1961:176]), *[Ā]nandeṃ tū-yaknesa [lkāt]s[i] spalkaskema[ne]* ‘thus striving hard to see Ananda’ (PK-13F-a5^{C} [cf. Couvreur, 1954c:84]; restoration mine); Pt. Ib /**spālkā́-**/ [-, -, spalkāte//]: *yāmornta ñitkāre-ne spalkāte-ne ram no arañce rīmeṃ lantsi* ‘deeds urged him on; his heart strove to leave the city’ (DA-1a1/ PK-NS-398a1^{C} [Couvreur, 1954c:84]), *yolaiṃ wāṣmots ṣeṣartu kausa pātär krent tañ paiynene spalkāte* ‘egged on by evil friends, he killed [his] good father and was eager [to take refuge] in thy feet’ (TEB-64-12/IT-5$^{C/L}$).
●Winter (1984b:120) argues for a verb of motion here: ‘flapped around’ or ‘crawled’ or the like. Couvreur (1954c:84-5) similarly suggests ‘sich wälzen.’ Thomas (1983:252-3) is firm in seeing this verb as a denominative to *spelke* and thus with the ‘be zealous.’ Couvreur and Winter are no doubt correct. ■Related obviously to *spelke*, q.v., though ultimately *spelke* is likely to be noun derived from the verbal root which underlies both noun and verb in attested Tocharian. ►See further s.v. **speltke**.

ˣspālñe* (n.) name of a meter
[-, -, spālñe//] (PK-AS16.5b3^{C} [CEToM]). ●In form at least, the abstract of an otherwise unknown verb *säp-*.

spāw- (vi/t.) **G** '± subside, diminish, run dry, peter out' (??) or 'spread our' (??); **K** 'reduce' (??) or 'spread out' (tr.) [*parra spāw-* 'disperse']

G Ps. IV /**spowo-**/ [-, -, spowotär//]: */// tseṅketär spowoträ ///* 'arises and subsides/spreads out' (IT-30a3[C]); Ko. V /**spāwā-**/ [-, -, spāwaṃ//]; Pt. I /**spāwā́-**/ [//-, -, spawāre]: */// [śa]nta spawāre-ñ tutse keś* 'my ovicaprids have become smaller/my ovicaprids have been dispersed' (SI B Toch. 11.2[Col] [Pinault, 1998: 8]), *t$_u$nek ptace pakreṣṣai lāṃs<s>a spawār* 'therein through open/public effort they reduced the *ptace*/therein through open/public effort the *ptace* was dispersed' (Otani II.13[Col] [Kagawa, 1915]).

K Pt. IV /**spā́wäṣṣā-**/ [//-, -, spāwäṣṣar]: *moko Ñwetakke • Ccākare • Saṅkatāse te-yiknesa śānta parra spāwäṣar* 'the elder Ñ., Cc., and S. have dispersed the ovicaprids thusly' (SI B Toch. 9.2-3[Col] [Pinault, 1998:4]).

●The meaning of this verb is difficult to determine. Following Sieg who takes *aspāwatte* as 'unversiegbar' in 146a1[A] (*/// [cme]läṣṣe mä[nt] reṣṣäṃ aspā[watte] ///* 'the stream of birth flows inexhaustibly'), Hilmarsson (1991) takes *spowoträ* to be antonymic to *tseṅketrä* in IT-30a3, and suggests 'subsides.' In this he is followed by Pinault (1998). However, *parra spāw-* would seem more likely to be a verb of motion than one of change of size. But the larger challenge to the traditional translation is another instance of *aspāwatte* which is glossed by Sanskrit *ānejya* 'unmoveable, unshakable' (SHT 5, 1109). Thus a meaning 'spread out' (intr.) and 'disperse' (tr.) would seem to be a serious possibility. Under this hypothesis, the *aspāwatte* of 146a1 would be 'not spreading out,' i.e., 'not deviating' from its appointed path.

■If the meaning is basically 'draw away, withdraw,' this verb might be connected to Greek *spáō* 'draw, pull' from a PIE **(s)peh$_a$-* (Hilmarsson, 1991:36 [LIV:523-4; P:982]), but the semantic development is not altogether close and the Greek and Tocharian words would have come from two different extensions, one in **-s-*, and one in **-w-*. If, however, the meaning is something like 'spread out,' it is natural to think of PIE **speh$_1$(i)-* 'grow fat, become large' [: Hittite *ispāi* 'fills himself with food,' Lithuanian *spė́ti* 'have time,' OCS *spěti* 'Erfolg haben,' *spowan* 'gelingen' (LIV:532; P:983)]. ►See also **aspāwatte**.

spänt- (vi/t.) **G** 'trust'; **K** 'make trust, induce confidence, convince' [N-*sa* or N-*mpa spänt-* 'trust in']

G Ps. III /**spänté-**/ [MP //-, späntetär, spänтentär; Ger. späntelle]: */// [ke]ry[eṃ] kāñmeṃ spänteṃnträ onwañ̈e śaul* 'they laugh, they play, they believelife [to be] immortal' (2b2[C]), *śau[l]mpa mā spänteträ 95* 'do not trust in life' (3b4/5[C]), *[mā tne] s[pä]ntelle cmela saṃsārmpa* 'one must not trust in lives and the *saṃsāra*' (15a2[C]), *mā späntelle* 'one must not [be] trustful' (46b8[C]); Ko. V /**spāntā-*** ~ **späntā́-**/ [MPOpt.-, -, späntoytär//]: *[spä]ntoyträ wnolmi* [= *wnolme*] *aknātsa maiwe* 'the foolish being might believe, "(I am) young"' [= B(H)S *viśvasen*] (2a6[C]); PP /**späntó-**/: • *laitki atsi karakna [k$_u$s]e [nesä]ṃ tne spänтoṣä :* *aiśamñeṣe peretsa* 'thick vines and branches which have trusted in the ax of knowledge' (554a4/5[E]); **—späntālñe** 'confidence' *lkālläñ̈esa taññ ersna späntālñe wes yainmoṣo* 'by contemplation of thy figure we [have] obtained confidence' (PK-AS-17A-b3[C] [Pinault, 1984:169]); **—späntāläñ̈ñetstse** 'confi-

dent': *späntäläññetse korpoträ katkemane ponta wertsyanne* 'confident and rejoicing he ventures in all assemblies' (K-10b5/PK-AS-7Jb5^{C}).

K Ps. IXb /**ṣpā́ntäsk**$^{'ä}$**/**$_{e}$**-**/ [-, -, ṣpantäṣṣäṃ//; Ger. ṣpantäṣṣälle*]; *ṣpantaṣäṃ apäkä[tte]e ///* (THT-1192b5^{A}); PP /**peṣpintu-** (< ***peṣpā́ntu-**)/: *[wa]l[o] peṣpīntormeṃ krokśä lkāṣṣäṃ* 'the king, having been trusting, looks at the bee' (632a3^{C}), *mahākaruṃṣe waipe peñyacce peṣpiṃtu* 'trusting in the splendid banner of great-pity' (Pe-1a1/SI P/1b-a1). ■See the discussion s.v. **spantai**.

spärk- (vi/vt.) **G** 'disappear, perish, disintegrate'; ^{1}**K** 'dissolve' (intr. [sic]); ^{2}**K**^{2} 'cause to disappear, destroy, dissolve; put to flight'

G Ps. III /**spärké-**/ [MP-, -, spärketär//-, -, spärkentär; MPImpf. -, -, spärkītär//]: *madanaphalṣe ṣat twerene tsanapale mot spärketrä* 'a piece of madanaphala [is] to be stuck in the door; the alcohol evaporates' (M-2a2/PK-AS-8Ba2^{C}); Ko. V /**spārkā́-** ~ **spärkā́-**/ [MPOpt. -, -, spärkoytär//; Ger. sparkālle* (sic)]: *[po] cmelaṣṣeṃ serkenne palsko āstre mantanta spärkoytär ñi* 'in the circles of all births may the pure thought never desert me' (S-7a1/PK-AS-5Da1^{C}), *mā-ṣekaṃñe wäntarwats sparkālye āke* 'the ultimate end of the inconstancy of things' (88a5^{C}); Pt. Ia /**spārkā́-**/ [-, -, spārka (~ sparkā-ne)//]: *Subhāṣitagaveṣi walo olyapotse läklessu ere päst sparkā-ne* 'King S. [was] suffering greatly; his color had completely disappeared' (99a1^{C}); PP /**spārkó-** ~ **spārkó-**/: *kektseñän stastauk-kauwa āmpauwa spärkauw=ere* 'bodies distended, putrified, depried of color' (9b7=10a3^{C}), *spärkau pilko* 'the thought lost' (18b3^{C}), *acār sparkoṣ* 'having lost [all] decency' (PK-DAM.507a7^{Col} [Pinault, 1984a:24]); **—spārkālñe** 'disappearance': *[K]aḍikentse cwi spärkālñe [:]* 'the disappearance of this K.' (44a4^{C}), *śak wäntarwaṃts spärkālñe kälpāsträ* 'one succeeds in bringing to naught these 10 [external] things' (K-9a1/PK-AS-7Ia1^{C}).

^{1}**K** Ko. II /**ṣpärk**$^{'ä}$**/**$_{e}$**-**/ [-, -, ṣparśäṃ (??)//-, -, ṣparkeṃ]: *sparśaṃ* (KVāc-26a1/THT-1117+1125H/a1^{C} [Schmidt, 1986:58]), *[k$_{u}$se] cey onolmi ...ṣparkeṃ ette tmaskenträ* 'these beings … dissolve below [in hell] and are reborn' [so Sieg, 1938:32] (K-7b3/PK-AS-7Gb3^{C}). ●Though in form a causative, semantically this would seem to be the subjunctive to the Grundverb.

^{2}**K**^{2} Ps. IXb /**ṣpā́rkäsk**$^{'ä}$**/**$_{e}$**-**/ [-. -. ṣparkäṣṣäṃ//; Ger. ṣparkäṣṣalle ~ ṣpärkaṣṣälle]: *lyakäṃ kr[au]pträ : snai-pewaṃ : wi-pewaṃ : śtwer-pewaṃ : makā-pewaṃ : klepe mällasträ : weṣperke ṣparkäṣṣäṃ : lyakäṃ sompasträ* 'thieves he gathers; the footless, the two-footed, the four-footed, the many-footed; he denies theft, he makes the booty disappear; he takes [from] the thieves' (IT-127b2/4^{C}; translation Malzahn, p.c.), *se cūrṇä kewiye wentsa kante ṣpärkaṣṣälle* 'the powder with cow's urine [is] to be dissolved [at a ratio of] 100 [to one]' (W-2a5^{C}); Ko. IXb (= Ps.) /**ṣpā́rkäsk**$^{'ä}$**/**$_{e}$**-**/ [Opt. -, -, ṣparkäṣṣi//; Inf. ṣpärkastsi]; Pt. II /**ṣpyārkā-**/ [MP -, ṣpyarkatai, -//]: *: arāñcäṣe etrentsa ṣpyarkatai-ne yoñy[ai] po :* 'with the hero of [thine] heart thou has put to flight the whole caravan' [so Thomas, 1957:172] (241a3^{E}); **—ṣparkäṣṣälñe** 'dissolution': *śak krenta yāmor-ntats ṣparkäṣälñesa* 'through the dissolution of the ten good deeds' (K-8a5/PK-AS-7Ha5^{C}).

■ AB *spärk-* reflects PTch **spärk-* from PIE **sperĝ^{h}-* 'move quickly' [: Greek *spérkhomai* 'hasten, be in haste,' Sanskrit *spṛ́hayati* 'be eager for, desire,' and perhaps the Germanic group represented by Old English *springan* 'spring' (P:998; MA:285; LIV:581)] (VW:439). In the case of Tocharian, perhaps we

have a virtual PIE **wi-sperĝ^{h}-*. For the semantic development we have something on the order of *'move away (tr.)/push away' > 'make disappear, destroy.' VW cogently adduces German *vergehen*. ►See also **ṣparkäṣṣukki**.

spärtt- **G** (vi/vt.) 'to turn (intr.), stop (intr.), find oneself; conduct oneself, behave; spend [time]'; **K** 'to turn' (tr.)

G Ps. IV /**sporttó-**/ [-, -, sporttotär//-, -, sporttontär; Impf. -, -, sporttītär//; *m*-Part. sporttomane; Ger. sporttole]: *[palskone] cwi sportonträ trai palskalñi* **:** 'in whose spirit work three ideas' (8b3^{C}), **:** *sportoträ läklentaṣṣe cākkär wrotse wnolmentso nano nano [89]* 'the great wheel of sufferings revolves again and again' [*sportoträ* = B(H)S *nirvartate*] (11a7^{C}), **:** *ṣek sportotär ñy aiśamñe poyśiññe* 'my knowledge always concerns itself [with the knowledge] of the Buddha' (28b6^{C}), *nāṭakne saṃsārṣṣe wrocce sporttomane* 'being in the great play of the *saṃsāra*' (K-12b6/PK-AS-7Lb6^{C}); Ko. V /**spárttā-**/ [spārttau, -, spārttaṃ//spārttam, -, -; AOpt. spārttoym, -, spārttoy//; MPOpt. -, -, spārttoytär//; Inf. spārttatsi]: *kalymisa spārttau* 'I will turn in the direction' (375a5^{L}), *31 kauc ette kluttaṅkentär toṃ pwenta cākr ente spārtaṃ* • 'up and down move the spokes if/when the wheel revolves' (30b6^{C}), *75 ceṃ śak-wi klautkeṃtsa spārtaṃ ṣamā[ne :]* 'if a monk behaves according to the twelve methods' (64b6^{C}), *spārtatsintse pelykiṃ* = B(H)S *nirvṛtyarthaṃ* (177a6^{C}), *postäṃ saṃsārne kliñi-ñ walke spārtatsi* **:** 'it is necessary for me to turn/spend a long time in the *saṃsāra*' (206b3$^{E/C}$=249b1^{C}), *spārttoym saṃsārne* (S-5a6PK-AS-5Ba6^{C}); Pt. Ib /**spārttā́-**/ [sparttāwa, -, spārta//]: *62 mā=cārne spārta* 'he did not keep to good conduct' (44b8^{C}); PP /**pāspárttā-**/: *ket ra kartseś paspārtau poyśi* 'the Buddha [who has] worked for the good of everyone' (30b8^{C}), • *eneṅkaś paspārtau cwi maim palskw=attsaik* • 'whose mind strength [is] completely within me' (41a2^{C}); **—spārttalyñe** 'behavior': **:** *Mahākāśyape ṣañ kreṃnt spārtalyñesa 20* 'M. [is] with his own good behavior' (12a5^{C}), *śaiṣṣentse spārttalñe* (149a2^{C}), *spā[rta]lñe ṣpä* = B(H)S *nirvṛttiś ca* (177a5^{C}), *ecce spārtalñe* = B(H)S *pravṛtti-* 'evolution' (Y-3b3$^{C/L}$); **—spārttalyñeṣṣe** 'prtng to behavior' (549b1^{C}); **—paspārttarmeṃ** *[o]mp[o]stä* [sic] *paspārttarmeṃ ṣpä* • = B(H)S *adharmam anuvartya ca*? (305a5^{C}).

K Ps.Ixb /**ṣpárttäsk$^{'ä}$/$_{e}$- ~ ṣpárttäsk$^{'ä}$/$_{e}$- ~ spárttäsk$^{'ä}$/$_{e}$-**/ [-, -, ṣparttaṣṣäṃ ~ spārttaṣṣäṃ//-, -, spārttaskeṃ; Ger. spārtäṣṣälle*]: *32 pelaikneṣṣe yerkwantai taiknesa ...• pudñäkte ... ṣparttaṣṣäṃ* 'in this way the Buddha turns the wheel of the law' (30b7/8^{C}), *ṣuk pelaiknenta ompte cmelläññe spārttaskeṃ* 'the seven laws induce birth there' (K-2a4/PK-AS-7Ba4^{C}); Ko. Ixb (=Ps.) /**ṣpárttäsk$^{'ä}$/$_{e}$- ~ ṣpárttäsk$^{'ä}$/$_{e}$- ~ spārttä́sk$^{'ä}$/$_{e}$-**/ [Opt. ṣparttaṣṣim, -, -//; Inf. spārttäs(t)si]: *pelaikneṣṣe laukañ=espirtacce ṣpartaṣṣim cākkär* 'may I turn the large, unturned wheel of the law' (AMB-a2/PK-NS-32^{C}); Pt. II /**ṣpyārttā-**/ [-, -, ṣpyārtta//]: **:** *k$_{u}$se pelaikneṣṣe krent ce$_{u}$ yerkwantai ...* • *ṣpyārta* 'he who turned this good law-wheel' (30b3^{C}); PP /**peṣpirttu-** (< ***peṣpärttu-**)/: *ṛṣākeṃts lānte peṣpirttu pelaikneṣṣe cākkär se walke stamoy* 'turned by king and *ṛṣi*s may this wheel long stand' (S-5b3/PK-AS-5Bb3^{C}); **—spārtṣlñe** 'turning': *30 pel[ai]k-n[eṣṣe] yerkwantai spārtṣlñesa tsyālpāte wnolmeṃ* • 'through the turning of the law-wheel he freed beings' (30b4/5^{C}).

●The basic verb is generalized from *spārttā-*. This *spārttā-* may be historically an interative-intensive or a denominative built on *spertte*. The causative would

appear to have started out as **s'p'ärttā-* and the root vowel *-ā-*, when it appears in the causative paradigm, is analogical extended from the basic verb.

■This verb must be related to the family of Sanskrit *spárdhate* 'contends for' [: Sanskrit *spūrdháti* 'contends for,' Khotanese *spal-* 'twitch,' Hittite *ispart-* 'escape,' Sanskrit *spṛdh-* 'contest, struggle,' Avestan *spərəd-* 'effort,' Gothic *spaúrds* 'race-course,' Old English *spyrd* 'race-course, contest,' OHG *spurt* 'race-course'; a bit more distantly: OHG *spradalōn* 'fidget, wiggle,' OCS *prędajati* 'tremble, quiver' (P:995-996; LIV:528-529)]. It is difficult to reconstruct the exact meaning of the PIE antecedent. Certainly a quick movement is involved and often, it would seem, in the context of a sporting contest. However, the only turning involved outside of Tocharian is to be found in the various words for 'race-course.' Not, with Pedersen, 1941:163, fn. 1, VW, 1941:115, 1976:438, though differing in details, from **sper-* 'twist,' despite the apparent closeness of meaning). ►See also **spertte**, **spārtto**, **sparttāntsa**, and **eṣpirtatte**.

spe (< ***sape**) (adv./postposition) (a) 'near by'; ˣ(b) 'closely'

(a) */// saryat=ompä poyśintse asāṃ spe kenne witskaṃ <70>* 'he planted there by the Buddha's seat in the ground roots' (388a2[E]), *pudñäkt[e mäskīträ Śrā]vastī spe sāṅkämpa :* 'the Buddha found himself near Ś. with the community' (5a1/2[C]); (b) /// *spe lkātsiś śem* 'she went to have a closer look' (wall-painting 49 [K. T. Schmidt, 1998:77]). ●Underlyingly /säpe/ but, since it is always unstressed, the surface form is always *spe*.

■From PIE **(s)h₄upo* 'under, below' (Pisani, 1942- 43:29; see also K. T. Schmidt, 1980:409, and Normier, 1980:262). One might compare most closely Latin *sub* 'under,' Latin *suppus* '(head) downwards,' Armenian *hup* 'near' (MA:612; cf. de Vaan, 2008:594-595). See the discussion in Watkins, 1973a. VW (440) is wrong to reject this connection. ►See also **spek**, **ysape**, **ysapar**.

spek (adv.) 'moreover; even (?)'

/// spek rano ñäkcyenne yśelmenne /// [*spek rano* = B(H)S *api* 'moreover; even'] (IT-152b3[C]). ■Morphologically at least from *spe* + *-k*, q.v.

spertte (nm.) '± function, behavior' (?)

[spertte, -, -//-, -, spertteṃ] */// spertte tākoy* (75b4[C]), */// śwer sperttentsa pratītyasamutpāt ste* • [= B(H)S *bhavāṅga-* 'member of existence'] (IT-153a3[L]). ■A deverbative noun derived from *spärtt-*, q.v. (Pedersen, 1941:163, fn. 1, VW, 1941:115, 1976:438, though differing in details). From the PTch noun **spertwe* was built the denominative **spertw-ā-*, reflected in TchA *spārtw-* and B *spārtt-*. ►See also **spärtt-**.

spelkke ~ speltke (nm.) 'zeal, effort, fervor' [*spelke yām-* 'show zeal']

[spel(t)ke, - spel(t)ke//] *kautsiśco speltke yamaṣäṃ su no cwi speltkesa srukalyñe yaṃnmaṃ* 'he shows zeal to kill but by his zeal he will attain death' (333a4/5[E/C]), *: wnolmi [tan]e snai spelke mā mrauskalñ=ersenträ 90* 'beings here [are] without zeal, they do not evoke aversion for the world' (3a6[C]), *[spelke] yāmi* = B(H)S *parākramet* (13a3[C]), *spelke ṣamāññ[e]* 'zeal for the monastic life' (31b3= 32a5[C]), *aiśaumye spelkke yāmi 15* = B(H)S *mandaṃ dhīraḥ parākramet* (305a2[C]), */// skeye spelke yamalle ṣai* 'he was showing effort and zeal' (575b6[C]), *spelkesa* = B(H)S *utthānena* (U-6b4/IT-221b4[C]), *spelkke yamaṣṣare* 'they

showed zeal' (581a3[L]); —**spelkkessu ~ speltkessu** 'zealous; eager, aspiring': *: ṣañ śl= ālyeṅkäts kartse[ne] spelkkessu ṣek sū wināṣle :* 'he who is zealous for his own good and [that] of others, always [is] he to be honored' (30b5[C]), *ompalskoññeś spelkkessoñc* '[those] eager for meditation' (PK-AS-16.2b1[C] [Pinault, 1989:155]), *tarya witskaṃ nautässiś ṣek spelkessu* 'zealous always to root out the three roots' (S-6b5/PK-AS-5Cb5[C]); *arahaṃnte ñi[ś nese$_{u}$] arahaṃnteñe perneś wat speltkessu* 'I am an arhat or am zealous for/aspiring to the rank of an arhat' (333b2/3[E/C]).

■Etymology uncertain. From TchB *speltke* and TchA *spaltäk* one can reconstruct a Proto-Tocharian **spelt(ä)ke* but further connections are ambiguous. On semantic grounds it is certainly attractive to compare these words with Avestan *spərədā-* 'zeal' and to assume an early Tocharian borrowing from a (hypothetical) early Middle Iranian **sparδaka-* (so Winter, 1971:219, Tremblay, 2005:426). However, the phonological connection is not as straightforward as is usually assumed. On the basis of *attested* Iranian data (whether contemporary or of Middle Iranian date), the outcome of Middle Iranian **-rδ-* is either *-rd-* or *-l-*, not the **-lδ-* demanded by **spelt(ä)ke*. Secondly we appear to have a word of Proto-Tocharian date and any reasonable dating of Proto-Tocharian is going to make it contemporaneous with Old Iranian, where there is no evidence for anything but **-rd-*, rather than with Middle Iranian. And finally, on the basis of Avestan *spərədā-*, would we not expect a Middle Iranian **spṛδaka-* instead of **sparδaka-* and would Iranian **-ṛ-* have given PTch **-är-* rather than **-er-*? None of these considerations is decisive against an Iranian origin for these Tocharian words, but, together, they make such an explanation considerably less compelling than appears at first glance.

Another major, internal-Tocharian, issue is the relationship of *speltke/spaltäk* with their corresponding verbs, *spālk-/spāltk-*. If *speltke/spaltäk* result from an Iranian loan, the verbs must be denominative. But the TchB present, *spāltkäsk-*, and the TchA present, *spāltäṅkā-*, are not what we expect for the shape of a denominative verb. Nor is the meaning, 'act/move forcefully; thrash about [when there is no goal]; strive strongly [with an infinitive object]' (following Couvreur [1954c:84-5] and Winter [1984b:120]) what we expect of a denominative of a noun 'zeal.' It is much easier to go from 'forceful striving' to 'zeal' than from *'be zealous' to 'act/move forcefully; thrash about [when there is no goal]; strive strongly [with an infinitive object].' If Avestan *spərədā-* did not occur, I seriously doubt that anyone would wish to derive the Tocharian verbs *spālk-/spāltk-* from *speltke/spaltäk*. Thus, in sum, I think an inherited origin for *speltke/spaltäk* is quite as likely as a borrowing from Iranian. If inherited, then surely from PIE **(s)pel-* 'move rapidly' as in Latin *pellō* 'strike, impel, propel' and related words in Greek and Germanic, e.g., OHG *falzan* 'add to, lay down' (P:801-802). One would suppose a pre- or Proto-Tocharian **spält-sk-* as if from **spel-d-ske/o-* with **(s)pel-de/o-* as in Latin *pellō* (cf. de Vaan, 2008:455-456).

►See also **spālk-**.

spaitu (n.) '± dust, pollen'

[spaitu, -, spaitu//] *4 spaitu ra waltsa[ṃ] ñy āsta lykaśke po wnolmi* • 'all beings grind my bones fine like dust' (220b4[E/C]), */// [ā]sta spaitu ramt* • 'bones like dust'

(22b8[C]), *sumāṃ spaitu kot ypantse traksiṃ mitäṣṣe warsa ṣpärkaṣṣälle* ‘*sumanas*-pollen [with an] equal [amount of] barley awns [is] to be dissolved in honey water’ (W-22b2[C]). ■Etymology unknown. For a suggestion, see VW (435) who takes this word to be related to Sanskrit *sphā́yate* ‘gets fat, puffs up.’

(ˣ)sprāne (n.[dual]) ‘heels’ (?)

[sprāne, -, -] *ṣlyaṣṣi snai rūki sprāne sesīnauṣ* [lege: *sesīnoṣ*] ‘heels firm and slender, without leanness’ (74a5[C]). ●This text, a buddhastotra, contains many allusions to the thirty-two *lakṣana*s or marks of physical perfection in a buddha. However, it does not, as I thought earlier, have them in any particular order. The allusion here is almost certainly not to the *citāntarāṃsa*- which refers to the shoulders and upper body (an allusion to which occurs in this MS at 73a5/6[C]). More likely, on etymological grounds if nothing else, is a reference to the heels. Cf. Hilmarsson’s (1989a:75-77) ‘ankles.’

■If correctly identified as to meaning, from PIE **spr̥h$_1$-o-on* ‘heel’ [: Old English *spure* (f.) ‘heel,’ *spora* (m.) ‘spur,’ OHG *sporo* ‘spur’ (likewise < **spr̥h$_1$-o-on*-), Old Norse *spor*, Old English *spor*, OHG *spor* ‘footprint,’ Greek *sphurón* ‘ankle’ (all < **spr̥h$_1$-ó*- though the Greek reflex shows some phonological disturbance), cf. Old Irish *seir*, Welsh *ffêr* ‘ankle’ (< **sperets*) ‘heel,’ all derivatives of a widespread **sper(h$_1$)*- ‘± kick’ (P:992-993; MA:265)].

sprīk (n.) ‘fenugreek (*Trigonella corniculata* Linn. or *Trigonella foenum-graecum*)’ (a medical ingredient)

[sprīk, -, -//] (W passim[C]). ■From B(H)S *spr̥kkā*- (Filliozat).

spharir (n.) ‘crystal’

(571a1[A]); —**spharir-yok*** ‘crystalline’: */// -yokänta spharir-yokä///* (565b4[C]); —**sphariräṣṣe** ‘prtng to crystal’: *spharīräṣṣe* [so to be read] *aisemeṃ mutkāre-ne aise mutkāntseś po mā tsuwa naumyeṣṣe bhājaṃne ite śama* ‘from the cooking pot they poured it [*scil*. the porridge] out; the pot did not hold a whole *mutkānte*; it [*scil*. the porridge] came to stand in a jeweled container’ (107a3/4[L]). ■From B(H)S *sphaṭi*-. ►See also **svārirṣṣe**.

smaññe* (n.) ‘broth’

[-, -, smaññe//] *śwātsi smaṃñe ///* ‘to eat broth’ (335a5[E/C]), *tane klu pete ~ tane smaññe pete* ‘give here rice; give here broth’ (IT-248b6[C]). ■Possibly with VW (446) from PIE **sumo*- (and related to the **soumo*- seen in Sanskrit *soma*-) + Tocharian *-ñña*. ►See also **su**-.

ˣsmā- (vb.) ‘stand’ (??)

Ko. V /**smā́-**/ [Inf. smātsi]: *///nts wäntarwa smātsisa säna ytārye satāstsy anāst[si] ///* ‘in order to *smā*- the things of the Xs’, the one road to exhale and inhale …’ or ‘in order for the things of the Xs’ to *smā*-, the one road …’ (THT-1324a3[A] [TVS]). [●The text concerns the descent of the foetus into the womb.]

■Very speculatively, if we took the second possibility and translated *smātsi* as ‘to last’ or the like, we might have an archaic infinitive, showing mobile stress, of ‘stand’ (< **stämā́tsi*), the equivalent of Classical *stámatsi* with fixed root stress. [Not in TVS.]

smāṃ* (n.[m.sg.]) ‘repetition’ [*smāṃ yām*- ‘repeat’]

[-, -, smāṃ//] */// ce$_u$ smāṃ yāmtsintse pelkiñ yaltse tināränta ytārine ṣallāre* ‘in order to make a repetition, they threw a thousand denarii on the road’ (IT-131a5[C]

[Thomas, 1954:757]), */// smāṃ yāmoṣ ātstse lutaṣṣeñca* ‘a repetition of … having been made, it [is] destroying thickness [of wits]’ (W-22b2^{C}), *po yolainäts smāntsa ñiś kwīpe tākoy* ‘by the repetition of every evil may I have shame’ (TEB-63-02/IT-5$^{C/L}$).

■Etymology uncertain. VW (432) suggests a cognate in Sanskrit *samāna-* ‘same, similar, uniform.’ However, the lack of the first vowel of the putative B(H)S model in Tocharian is surprising (compare *samanit*, *samāgrä*, *samādhi*, *samudtä*, and *samay*, qq.v., where the vowel between *s-* and *–m-* has been preserved against no cases [other than this] where it has been lost). Moreover, Indic verbs derived from *samāna-* mean ‘equalize,’ not ‘repeat.’

smāś (n.) a medical ingredient

[smāś, -, -//] (W-33a2^{C}).

smi- (vi.) ‘smile’

Ps. I /**smiyä-**/ [-, -, smiyäṃ (?)//; *m*-Part. smimane]: *smimane walo weṣṣäṃ* ‘smiling, the king speaks’ (100b1^{C}); Po. I (= Ps.) /**smi-**/ [Ger. smille]; **—smīlñe ~ smille** ‘smile’: *tumeṃ walo wawākaṣ eresa śle smīlñ*e ‘then the king, [his] form expansive, with a smile’ (AMB-b6/PK-NS-32^{C}), <•> *saupälya ñäś smille pākri yamäṣṣate* <•> ‘looking around she smiled [lit: made a smile] openly [at him]’ (IT-80a2^{A}).

■ AB *smi-* reflects PTch **smäi-* from PIE **smei-* ‘smile’ [: Sanskrit *smáyate* ‘smiles,’ Latvian *smeju* ‘laugh,’ OCS *směju* ‘id.,’ Latin *mīrus* ‘remarkable, astonishing,’ English *smile* (P:967; MA:345; LIV:568f.; de Vaan, 2008:382)] (Schulze, 1927, VW:432).

smur (n.) ‘?’ (a medical ingredient)

[smur, -, -//]. (W passim^{C}).

smṛ̊tivārg- (n.) ‘awareness-chapter’

ce paiykalñesa smṛ̊tivārg-akālk kñītär-ñ ‘by this writing of the awareness-chapter may my wish be fulfilled’ (S-4b4/PK-AS-4Ab4^{C}). ■From B(H)S *smṛ̊tivarga-*.

smṛ̊tyutpasthāṃ* (nnt.) ‘application of awareness or memory’

[//-, -, smṛ̊tyutpasthāṃnta] (192a1^{C}). ■From B(H)S *smṛ̊tyupasthāna-*.

syā-, ►^{2}si-.

syelme (n.) ‘sweat’

[syelme, -, syelme//] *po kektseñmeṃ läkleñ syelme [pletksa su no]* ‘out of suffering from his whole body, [he poured out] sweat’ (85a2/3^{C}). ■From *^{2}si-*, q.v. (e.g. *sy-* + *-elme*).

srakantse* (or **srakante?**) (adj.) ‘hoarse’ (?)

[m: -, -, srakañce//] *weksa sr[a]kañce kwoytär-ne tañsa snai kärsto* [lege: *kärstau*?] ‘in a voice hoarse (?) with love he cried out without ceasing’ (85a1^{C}). ■Etymology unknown. For a suggestion, VW (440) who relates this word to German *stark* ‘strong,’ etc.

sräṅk-, ►särk-.

srik ‘?’

srik mrik [the entire inscription] (PK-Dd1^{Col}).

sruk- (vi.) ‘die’

Ps. III /**sruké-**// [MP -, -, sruketär//-, -, srukentär; MPImpf. //-, -, srukyentär; *m*-Part. srukemane; Ger. srukelle]: */// ywārc srukenträ tetemoṣ kā ///* ‘they die in

mid [life], scarcely born' (1a7=2a1[C]), *81 ket ait yoktsi sāṃtk=onwañ̃ñe pelaiyk-neṣṣe lyaitkeṃ teki mantanta ṣäp srukentär cai* • 'to whomever you will give to drink the immortal medicine of the law, they put away illness and never die' (212b3/4[E/C]), ***:*** *cmetär ka ksa kr$_u$i nemcek postäṃ sruketrä* ***:*** (284a2/3[A]), *auloñ cpī sätk[e]ntär-ne lyitkwänmā srukemāne* (139a3[A]); Ko. V /**srāukā-** ~ **srúkā-**/ [sraukau, -, sraukaṃ//; Opt. -, -, srūkoy//; Ger. srukalle]: ***:*** *sraukaṃ ṣ temeñce prere ramtä kekarṣṣu[:] nraine tänmasträ* 'and [if] he should die, consequently like a shot arrow [i.e., as quickly as a shot arrow], he will be [re-]born in hell' (14b4[C]), *14 sū temeñ sraukaṃ nraine tänmastär* '[if] he dies, he is consequently [re]born in hell' (17a8[C]), *k$_u$se tne cmīträ mā srūko[y]* 'whoever may be born will not die' (46b2[C]); Pt. Ia /**srukā́-**/ [srukāwa, -, sruka//srukām, srukās, srukāre]: *sw [a]śrāddhe sruka=ntweṃ nrain=empelye temtsate* 'the unbeliever died; he was thereupon [re]born in a horrible hell' (4a6[C]), *19 srukās entwe āṃtpi piś-känte cmelane kauṣträ ālyauce* ***:*** 'you both died; in 500 births you kill each other' (42a3[C]), *e[nte we]s mā srukām* ***:*** 'if we didn't die' (45a6[C]); PP /**srukó-**/: *srukoṣ* [= B(H)S *mṛta-*] (5a1[C]), */// [osta-]ṣmeñcantse śana ṣai tswaiñ̃ñe ka sruk[au]sa* ***:*** 'a householder's wife had just died' (25b6[C]), *mäntak srukau mā waskāte* 'just as one dead did not move' (606a1[C]); **—srukelle** 'death': *tänmaṣṣälle srukelle ktsaitsñe ///* 'birth, death, and old-age' (150b1[C]), *pontas srukelle kā ñiś ṣeske tañ prāskau* (298a1/2[L]); **—srukalle** 'death': *taiknesa srukalye prek[e] ///* 'thus the time of death' (119a2[E]), *yāmäcci srukalyi ṅke ṣem ce rano wäntresa lāre mäsketrä* (K-12a4/PK-AS-7La4[C]); **—srukalleṣṣe** 'prtng to death': *srukalleṣṣe mādār se pontäṃ nuknaṃ pontäṃntso akalkänta kärstoca* [sic] ***:*** 'this sea-monster of death swallows all; [it is] a cutter off of the desires of all' (295b3[A]); **—srukalñe** 'death': ***:*** *tary=akṣā-ne pudñäkte teki ktsaitsñe srukalñe 68* 'the Buddha announced to him the three: sickness, old-age, and death' (5a6[C]), *srūkalñe* = B(H)S *-maraṇa-* (156a4[C]), *srukālyñentse* = B(H)S *mṛtyor* (251b4[E]), • *srūkalñentse āke[ne]* = B(H)S *maraṇānte na śocati* (299a2[C]), • *kartse kekmu srūkalñe ārwer nesau mā prāskau [2]* 'death being well come, I am ready; I am not afraid' (372a4[C]), *snai akālk srukalñentse koyne ynem* 'without desire we go in the mouth of death' (576b6[C]); **—srukalñeṣṣe** 'prtng to death': *mātārä srukalyñeṣṣe koyn kakāyau* 'the M., gaping his mouth of death' or 'the death-monster, gaping his mouth' (282b4[A]), *srūkalñeṣṣe ślek ñäkciye ṣpä Mār lānt yūkoym* 'May I fight the divine King Māra, [king of] death as well' (AMB-a2/PK-NS-32[C]), *srukalñeṣṣe ime onolmen[t]s* 'the death memory of beings' (K-11a5/PK-AS-7Na5[A]); **—srukalñe-āke** 'ending in death': *srukalñe-āke* = B(H)S *maraṇānta-* (IT-114[C]); **—srukor** 'death': *srukor aiśaumyepi olypo [ri]toyt[a]r* [lege: *-tär*] *päst mā kwīpe rmoytär* (81a3/4[C]), *srukorne ynem* 'we go into death' (123a6[E]).

■TchA *sruk-* 'kill' (historically the causative) and B *sruk-* 'die' reflect PIE **streug-* and are related to Greek *streúgomai* 'am exhausted, worn out; suffer distress' (VW:441; rejected by Beekes, 2010:1413), Old Norse *strjúka* 'go away, leave,' German *sich streichen* 'go away' (Hilmarsson, 1991a:68), and Old Irish *tróg* ~ *trúag* 'miserable' (< **(s)trougo-* as proposed by Thurneysen, 1946:40) (MA:588; LIV:605).

sreppe (adv.) 'unconcernedly' (?)

/// sreppe cai ṣameṃ ***:*** 'these sit unconcernedly' [?] (64a2[C]). ■Related to TchA

srepe ‘id.’ by borrowing (probably B > A). Further etymology unknown. For a suggestion, see VW (441).

sroṅkiye* (n.) ‘snoring, snorting’ (?)

[//-, -, sroṅkiṃ] *ṣaraiṃ lypakwa sroṅkiṃ/// ... weskeṃ* (522a6^{C}). ●Preceding this passage is a long list of negative eating habits. It appears that here we may have switched to bad verbal habits (NB *weskeṃ*). If so, the three *hapax legomena* here may be some sort of “speech acts.”

■If the identification is correct, *ṣāro* might reflect a putative PIE **swēreh$_a$-* from **swer-* ‘speak solemnly’ [: English *swear*, etc. (P:1049)] and it is hard not to think of a putative PIE **sronkuh$_1$en-* and a meaning ‘snoring, snorting’ for *sroṅkiṃ*.

srotāpattiññe (adj.) ‘prtng to the entrance into nirvana’

[m: srotāpattiññe, -, -//] (333b5$^{E/C}$, 109a9^{L}). ■An adjective derived from **srotāpatti* from B(H)S *srotāpatti-* ‘entrance into the river (leading to nirvana).’

srotāpanne (n.) ‘one who has entered the river leading to nirvana’

[srotāpanne, -, -//srotāpanni, -, -] (333b5$^{E/C}$, 552b6^{E}, K-7b1/PK-AS-7Gb1^{C}); —**srotāpannetstse** ‘id.’: (524a7^{C}). ■From B(H)S *srotāpanna-* (cf. TchA *srotāpattune* ‘status of a *srotāpatti*’).

slakkare* (adj.) ‘darting, quick-moving, tremulous’

[m: -, -, slakkareṃ//slakkari, -, -] *: k$_u$ṣ[e] slakkari kauc āñmo ceṃts nauṣ ///* (9b2^{C}), *[sla]kk[a]r[eṃ* = B(H)S *capalaṃ* (TX-3a1/THT-1318a1$^{?}$ [Thomas, 1983: 155]).

■Etymology obscure. The meaning, assured by a Tocharian-Sanskrit bilingual, makes the usual connection (VW, 1941:113, 1976:430-1) of this word, and its TchA counterpart, *slākkär*, with Greek *lagarós* ‘hollow, sunken (of an animal’s flanks), loose,’ Latin *laxus* ‘spacious, wide, loose,’ English *slack*, most dubious (connection doubted by de Vaan, 2008:325).

släṅk-, ►sälk-.

släpp- (vi.) ‘± slip into’ (?)

PP /**släppó-**/: • *naitwe kärkāllene släppoṣ kuttipaśaṃ wat parra pānnaṃ* • ‘[if] he reaches for a shell [which has] slipped into the mud or for the pot’ (331a1^{L}). ●For a discussion of this passage, see Winter, 2003:105ff.

■Etymology obscure. If the meaning is correct, it is perhaps to be derived from PIE **sel-* ‘jump’ (so VW:431); alternatively, one might compare the West Germanic group represented by English *slip* (cf. P:663). See also possibly **säl-**.

sleme (nm.) ‘flame’

[sleme, -, sleme//slemi, -, slemeṃ] *[pitka o]rotsai koṣkai yāmtsi kr$_u$i tā$_u$ ṣe-sleme tatākausai ///* (100a3^{C}), *rätrona koynuwa kakāyau pwārṣṣeṃ slemeṃmpa* ‘opening wide its red mouths with flames of fire’ (576a5^{C}), *nraiṣṣi slemi pannoṃ ñiś eṃṣky āwiśne* ‘the hellish flames may stretch me even unto Avīci’ (TEB-64-06/IT-5$^{C/L}$); —**slemeṣṣe*** ‘blazing, flaming’: *sleme[ṣṣe]* = B(H)S *saṃprajvalita-* ‘flaming, blazing’ (541a3$^{C/L}$).

■TchA *slam* and B *sleme* reflect PTch **sleme* and are probably from PIE **swolmo-* [: Middle Low German *swalm* ‘thick smoke,’ Latvian *svelme* ‘vapor’] from **swel-* ‘burn, smoulder’ [: Sanskrit *svárati* ‘illuminates, shines,’ Old English *swelan* ‘burn, ignite’ (intr.), Lithuanian *svìlti* ‘scorch (intr.), burn without

flame,' etc. (P:1045; MA:88)]. See VW, 1941:113, 1976:430. Unlike VW, I take the Tocharian words to be directly equatable with MLG *swalm*. PTch **sleme* is from **swleme*, by metathesis from **swelme* (cf. *letse*) and simplification of the initial cluster (cf. *syā-*). ►See also **sälp-**.

slaukatstse (adj.) '?'
[m: slaukatstse, -, -//] /// *ime taisu tākaṃ-ne ñiś ikäṃ-pikwalañ̈ñe mā$_u$k nesau slaukatstse wat tākaṃ* (330b4^{L}).

svabhāp (n.[m.sg.]) 'peculiarity, nature'
[svabhāp, -, svabhāp//] *rūpaṣṣe svābhāpsa* = B(H)S *rūpagatena* (178b2^{C}); — **svabhāpatstse** 'having a [certain] peculiarity': *mäktoynas totsa warñai reki svabhāvatstse ste pañakte käṣṣitse pelaikne* = B(H)S *yāsāṃ tāvad vāk svabhāvaṃ buddhavacanaṃ* (199b1^{L}), *ñem svabhāvatse* = B(H)S *nāmasvabhāvas* (199b2^{L}), *reki sva[bh]āvatse* = B(H)S *vāksvābhāvaṃ* (199b5^{L}). ■From B(H)S *svabhāva-*.

Svarṇaphale (n.) 'Suvarṇaphala' (PN of a king)
[Svarṇaphale, -, -//] (420b4^{L}).

svastik* (n.) 'swastika [denoting good luck]'
[-, -, svastik//] (107a1^{L}). ■From B(H)S *svastika-*.

ˣSvastike* (n.) 'Svastika' (PN in wall inscription)
[-, Svastikentse, Svastikeṃ//] (Schmidt, 1998:77).

svāti* (n.) '[constellation/sign] Svāti'
[-, -, Svāti//] (M-2a1/PK-AS-8Ga1^{C}). ■From B(H)S *svāti-*.

svārirṣṣe (adj.) 'crystalline'
(571a2^{A}). ■Adjective to *spharir*, q.v.

swak, ►s.v. su.

swañciye, ►swāñco.

ˣSwamitre (n.) 'Svamitra' (PN in administrative records)
[Swamitre, -, -//] (SI B 12.6^{Col} [Pinault, 1998:16]).

ˣswayampar* (n.) 'svayaṃvara' [the election of a husband by a kṣatriya princess or daughter at a public assembly of suitors]
[-, -, svayampar//] *tane podhisatve Govi[ṃ]tse swayamparne [y]n[e]m[a]ne oṅkolmai ytārim[eṃ kä]rw[e]ñ r[a ṣa]läṣṣä[ṃ]* 'here the bodhisattva, going to the *svayaṃvara* of Gopī, hurls an elephant out of the way like a stone' (wall painting 12 caption [Schmidt, 1998:76]). ■From B(H)S *svayaṃvara-*.

swarauñ̈ñe, ►s.v. swāre.

Swarnatepe* (n.) 'Suvarṇadeva' (PN of a king of Kuca, reigned AD 624-646)
[-, Swarnatepi, Swarnatepeṃ//] (G-Qa1.1^{Col}, Lévi, 1913:317, LP-2a3^{Col}).

Swarnabūṣpe* 'Svarṇapuṣpa' (PN of a king of Kuca, died AD 624)
[-, Swarnabūṣpi*, -//] (417b1^{L}, Lévi, 1913:320). ►See also **Ysāṣṣa Pyāpyo**.

swāñco^{C} ~ swañciye^{C} (nf.) 'ray [of light], (sun) beam'
[swāñco ~ swañciye, swañcaintse, swāñcai//swañcaiṃ^{C} (< swañcaiṇ*), swañcaiṃts, swañcaiṃ ~ swañcaiñ$^{L!}$] *mkte* [sic] *meñe mā rinasträ swañcaiṃ kroścana* /// 'as the moon does not renounce [its] cold rays' (52b7^{C}), **:** *dhyananmaṣṣana swañcaints=enenmeṃ* 'illuminated from within by *dhyāna*-rays' (73b3^{C}), *yaitu yaltse swañcaintsa* 'decorated with a thousand rays' (74b4^{C}), /// *[swa]ñcaiṃ tsakṣīyentär-ne* /// 'beams burned him up' (IT-107a2^{C} [Peyrot, 2008:79]), *carka kektseñmeṃ swañcaiñ* [●hypercorrect for *swañcaiṃ* or final *–n* assimlated to

following palatal] *[yakne w]äs[t]o wranta ca[r]k[a tarne]meṃ paryarinta paiynememeṃ* ‘he released rays from his body [in] two-fold [fashion]: he released waters from the top of his head, miracles from his feet’ (108b5/6^{L}), *swañcain[ts]e* (IT-889b1$^{?}$); **—swañcaiṣṣe*** ‘prtng to a ray, ray-like, radiant’ (IT-86b6^{C}).

■TchA *swāñce* and B *swāñcai-* reflect PTch **swāñcāi̯ä-* which is possibly (with Hilmarsson, 1986a:263-95, *in nuce* Pisani, 1942-43a:29) related to Proto-Germanic **sunþa-* *‘sunny’ > ‘south’ and **sunnō* ‘sun’ (cf. P:881-2; MA:556). The two Germanic words would reflect PIE **suh$_a$n̥to-* (a derivative of **seh$_a$wel-*/*suh$_a$n-* ‘sun’) and, with “particularizing” *-n-*, **suh$_a$n̥tōn-*/ *suh$_a$n̥ten-*/*suh$_a$n̥tn-*. The attested paradigm of Germanic **sunnō* reflects a conflation of the *o*-grade and the zero-grade stems (**suh$_a$n̥tn-* > **sunþn-* > **sunn-*).

For Hilmarsson, the Tocharian forms represent a generalization of **suh$_a$n̥ten-*, further derived by the addition of *-ai-*. However, since we cannot directly equate the Germanic and Tocharian words either morphologically (consider the additional *-ai-* in Tocharian) or semantically (‘sun’ vs. ‘[sun]beam’), perhaps the Tocharian is actually a guṇated derivative of **suh$_a$n̥to-*, namely **sweh$_a$n̥t-yeh$_a$-* (with late pre-PTch **-en-* added; see Adams, 1988d) which would make the development of PTch **-ā* in the root easier to understand. Alternatively we might suppose a vr̥ddhied derivative of the PIE word for ‘sun’ itself, namely **swēh$_a$n-ik-yeh$_a$-* *‘(something) pertaining to the sun’ > ‘sunbeam.’ For the latter formation one might compare B *pauṣke* ‘rib’ (< **pēws-ik-o-* beside *poṣiya* ‘side’ (< **pusiyeh$_a$-*). Otherwise VW (446-7).

×swāññe, ►s.v. suwo.

swār- (vb.) **G** ‘please’; **K** ‘find pleasure in’

G Ko. V /**swā́rā-**/: (see abstract); **—swāralyñe** (n.) ‘pleasure’: *ṣamānentse yśelmi pälskone tsaṅkäṃ kwipe-ike ke$_u$wco kalltärr-ne tu maśne eṅkastär nuskaṣṣäṃn-ne tune swāralyñe yamastär* ‘[if] desire to a monk arises in [his] mind and his shame-place [i.e., penis] stands high; [if] he seizes it in [his] fist and squeezes it and makes pleasure in it’ (334a3-5$^{E/C}$), *yakte swāralñe* = B(H)S *alpa-svādān* (U-4b2^{C}/IT-152b2).

K Ps. IXb /**swā́räsk**$^{\text{'ä}}$**/**$_{\text{e}}$**-**/ [MP -, -, swārästär//]: *[kos] alāsñe swärä[strä] ostmeṃ ltu ṣek :* ‘the out-of-house person [*scil*. the monk] finds pleasure in laziness’ (12b5^{C}); Pt. IV /**swāräṣṣā-**/ [MP //-, swāräṣṣat, -]: *swäräṣṣat mā soytsi cämpyāsä* ‘you found pleasure [but] you could not be satisfied’ (32b7^{C}).

■A denominative verb from *swāre*, q.v.

swāre (adj.) ‘sweet’

[m: swāre, -, swareṃ//-, -, swarenäṃ] [f: //swarona, -, -] *: śa[woṃ]-n=okonta swāre ṣ ṣai [śūke]* ‘they ate his fruits—and sweet was the taste’ (3a8^{C}), *[śka]-maiyy=āksaṣṣi krent swareṃ pelaikne* ‘the ten-powered announced the good, sweet law’ (18b6/7^{C}), *swareṃmeṃ* [*swāre* = B(H)S *svāda-tuma-*] (24b6^{C}), *salyitsana swarona śwatsanma yokanmasa pit mändrākka swarona räskarona kaṣāynta* [*swarona* = B(H)S *madhura-*] (Y-3b6$^{C/L}$); **—swarauññe** ‘sweetness’ (163b4^{C}); **—×swarñe** ‘sweetness’ (?): (IT-1145a2$^{?}$).

■TchA *swār* and B *swāre* reflect PTch **swāre* from PIE **sweh$_a$dro-*, with loss of *-d-* before a resonant, and the suffix *-ro-* rather than the more usual *-u-* in cognates [: Sanskrit *svādú-* ‘sweet,’ Greek *hēdús* ‘id.,’ Latin *suāvis* ‘id.,’ etc.

(P:1039-49; MA:560; de Vaan, 2008:594)] (Winter, 1962, VW:447). ►See also **swār-**.

swās-, ► s.v. su-.

swese (n.[m.sg.]) 'rain'

[swese, -, swese//swesi, -, -] *[swāsṣa]wa swese tsainwaṣṣeṃ* 'I rained a rain of arrows' (46a2=47a6^{C}), ***:*** *mantanta ksa ṣp nāge campi pältak swese swāsästsi* ***:*** 'and never was any naga able to rain [even] a drop of rain' (350a3^{C}), *snai preke yenti tseṅkanträ* [sic] *snai preke suwaṃ ṣpä swesi* 'untimely winds arise and untimely rains rain' (K-8b2/PK-AS-7Hb2^{C}), *mäkte ostä pakwāreṃ aipoṣä swese olypotse kauṣäṃ* 'as a house badly covered, the rain harms much' (A-1b2/PK-AS-6Bb2^{C}), *śanmäṃ swese kälymīnmeṃ śtwāra toṃ* 'the rain will come from all four directions' (A-2b6/PK-AS-6Cb6^{C}), *āyorntaṣṣe swese kentsa swāsäṣṣasta* 'thou didst rain a rain of gifts over the earth' (AMB-b5/PK-NS-32^{C}); **—sweseṣṣe** 'prtng to rain': *ñumka-ṣkas traunta sweseṣṣe war ṣkasta-śtwāra tsketsi täryāka-wi lipātsi* 'ninety-six *trau* rain-water, sixty-four [are] to be boiled, thirty-two [are] to remain' (W-35b3^{C}), *swe[seṣṣa] preściy[a]* 'time of rain, rainy season' (= B(H)S *vṛṣṭisamaya-*) (THT-1579a4/b1^{C} [Ogihara, 2012:168]).

■TchA *swase* and B *swese* reflect PTch **s(ŭ)wese-* (as if) from PIE **suh$_3$-oso-* (cf., for the structure, Sanskrit *rajasa-* 'unclean, dusty, dark,' *tamasa-* 'dark-colored, darkness,' Latin *creperum* 'darkness') (Lane, 1938:31, VW:443, though differing in details). PTch **s(ŭ)wese-* is the basis for the denominative **s(ŭ)wāsā-* (early PTch **s(ŭ)wesā-*) that provides the non-present tenses of *su-* 'rain,' q.v. ►See also **su-**.

• H •

haye* (n.) 'horse'

[-, -, haye//] (511b4^{L}). ■From B(H)S *haya-*.

hariṇaplut* (n.) a meter of 4x12 syllables

[-, -, hariṇaplut//] (520b5^{C}).

ˣHarici (n.) 'Harici' (PN of a buddha)

[Harici, -, -//] (IT-128b2^{C}).

haridāsñe* (n.) a meter/tune of 4x14 syllables (rhythm 7/7)

[-, -, haridāsñe//] (589b7^{C}).

haridär (n.) 'turmeric (*Curcuma longa* Linn. or *C. domestica* Valeton)' (MI)

[haridär, -, -//] (W-19a5^{C}). ■From B(H)S *haridrā-*.

Hariścandre (n.) 'Hariścandra' (PN of a king)

[Hariścandre, -, -//] (IT-82b2^{C}).

hareṇu (n.) 'orange pepper-tree (*Piper aurantiacum* Wall.)' (a medical ingredient)

[hareṇu, -, -//] (W-18b4^{C}). ■From B(H)S *hareṇu-*.

ˣhalahāl (n.) 'a kind of mortal poison'

(PK-AS-70-a2^{C} [CEToM]). ■From B(H)S *halahāla-*.

halimak (n.) 'jaundice'

[halimak, -, -//] (IT-1a5^{C}).

Hastake (n.) ‘Hastaka’ (PN of a Śākya prince)
[Hastake, -, Hastakeṃ//] (19a3^{C}).

Hastinyāse (n.) ‘Hastinyāka’ (NP of a prince)
[Hastinyāse, -, -//] (589a5^{C}).

Haste* (n.) the constellation (= eleventh lunar asterism, perhaps to be equated with the constellation ‘Corvus’) ‘Hasta’ [‘The Hand’]
[-, -, Haste//] (M-2a1/PK-AS-8Ba1^{C}). ■From B(H)S *hasta*-.

hā (interjection) ‘O woe’
hā larona waipeccenta ṣañ śamñāṣ/// [lege: *śamnāṣṣents*] [Thomas, 1983: 218] ‘Oh, the lovely possessions of one’s own people’ (46b4^{C}).

hār* (n.) ‘pearl’
[//-, -, haranma] *emprenmaṣṣana haranma śtwāra akṣāsta* ‘thou didst announce the four pearls of truth’ (TEB-59-30/SI P/1b^{C}). ■From B(H)S *hāra*-.

Hitaiṣi (n.) ‘Hitaiṣin’ (PN of a former Buddha)
[Hitaiṣi, -, //] (74b2^{C}).

hirant (n.) ‘castor-oil plant’
[hirant, -, -//] *hirant* = B(H)S *eraṇḍa*- (Y-1a4$^{C/L}$); **—hiraṇḍaṣṣe** ‘prtng to the castor-oil plant’ (Y-1a5$^{C/L}$). ■From B(H)S *eraṇḍa*-. The same as *iraṇḍa*, q.v.

hišt (interjection) ‘± pfui’
[74] hišt t[w]e tākoyt [kts]aitsäññe kärpye-yakne mā klyomo : ‘pfui mayest thou be, old-age! [thou art] common-kind, not noble’ (5b8^{C}). Cf. TchA *hišt*.

Hetubālike (n.) ‘Hetubalika’(PN)
[Hetubālike, -, -//] (282a6^{A}).

hai (interjection)
śle tremeṃ brāhmaṇe weṣṣäṃ hai ma/// (90b4^{C}). Cf. TchA *hai*.

hom (n.[m.sg.]) ‘oblation’
[hom, -, -//] *päknäträ eṅkweṃ klaiṃ wat no ekalmi* [lege: *ekalymi*] *yāmtsi morośkaṣṣa pyāpyo pwarne hom yamaṣäle* ‘[if] someone intends to make subject a man or woman, a *morośk*-flower [is] to be put in the fire [as] an oblation’ (M-1b7/PK-AS-8Ab7^{C}). ■From B(H)S *homa*-.

hor* (n.) ‘science of the year’
[-, -, hor//] (PK-AS-16.3a4^{C} [Pinault, 1989:156]). ■From B(H)S *horā*-.

ˣhkhainta, ►see s.v. *keta*.

hrībera ~ hräbera (n.) ‘hina plant (*Pavonia odorata* Willd.)’ (a medical ingredient)
[hrībera, -, -//] (W passim^{C}). ■From B(H)S *hrībera*-.

ˣhwuṣṣi (n.) ‘vice commissioner’
[hwuṣṣi, -, -//] PK-Cp.37-36 (Ching, 2011:66). ■From the Middle Chinese antecedent of Modern Chinese *fùshǐ* (Ching, 2011:66). One should note particularly the use of Tocharian B *hw*- for Chinese [f] (or perhaps still [φ]). Cf. also the Khotanese equivalent *hvūṃ-śī*.

• TS •

tsa emphasizing particle
mā ttsa ‘never’ (27b8[C]), *rekaunaṣṣeṃ śirenäṃ kr$_u$i ra yepeṃ swāṣye-ñ tsa* ‘if they also really rain [on] me the hard word-swords’ (313b2+S-5b1[C]). ■Probably related to TchA *ats*, B *attsi*, B *attsaik* but otherwise no sure connections (VW:153).

tsak, ►s.v. *ra*.

tsakātstse (adj.) ‘thorny’; (n.) ‘thorn-brake’
[m. tsakātstse, -, -//] [f. -, -, tsakātstsai] *tsakatsai keṃtsa orkäntai yärtta-ne* ‘back and forth over the thorny ground he dragged him’ (88a3[C]), *ściron=ātyañ tsakātstsekaumi ṣpä mäskenträ pākri* ‘sharp [are] grasses and thorny ground and shoots appear’ (K-8b5/PK-AS-7Hb5[C] [CEToM]) ■A derivative of [2]*tsāk-* (for the formation see *kautstse*, *kautātstse*, *yāmātstse*, *rinätstse* [Couvreur, 1954c:82]) (cf. VW, 1979b:139, and Hilmarsson, 1991a: 127).

ˣTsakune (n.) ‘Tsakune’ (PN in administrative records)
[Tsakune, -, -//] (SI B 12.1[Col] [Pinault, 1998:16]).

ˣtsaktso* (n.) a kind of waterfowl, perhaps a duck
[//tsaktsaiṃ (< *tsaktsaiñ), -, -] *krakre-sari tsaktsaiṃ śle krakr(e)-ñiwi pluseṃ skwassoñc tsrermeṃne* ‘the quacking *sare*s, ducks, and quacking *ñiwe*s float happily in the ditches’ (PK-AS-16.8a5[C] [CEToM]).

tsaṅkär (n.) ‘summit, top’
[tsaṅkär, -,-//tsäṅkarwa, -, tsäṅkarwa] *[Sume]r-ṣlentse tsaṅkär ramt* ‘like the summit of mount Sumer’ (74b5[C]), *tsäṅkärwā ṣlents ramt* ‘like the peaks of mountains’ (THT-1191-b3[A]); **—tsäṅkarwaṣṣe** ‘pointed, spiked, crested’: • *śiñc-accepi ṣlentse tsäṅk[arwaṣṣe]* = B(H)S *himavat-śikhara-* (IT-202a4[C]). ■From [1]*tsäṅk-*, q.v. The equivalent of TchA *tsäṅkär*; both from PTch **tsäṅkär*. Both the TchB plural *tsäṅkarwa* and the A plural *tsäṅkrunt* suggest a PIE suffix **-ru-* (VW, 1941:146, 1976: 528).

tsatku* (adj.) ‘erroneous, perverse’
[f: //tsatk(w)añ, -, tsatk(w)aṃ] ***:*** *nāgi lakaṃ tsatkuṃ eṅkalwa ypauna ā[rseṃ] wranta osonträ* ***:*** ‘[if] the nagas see the perverse passions and leave the lands, the waters dry up’ (3a1[C]), *tsatku[ṃ] ākṣoṣ pelaikne ///* ‘the erroneously announced law’ (249.1[C]); **—tsätko**: : *koṣko rāśäṃ [sic] tarśītse tsätko tsätkwaṃ eṅkästrä* (255a4[A]); **—tsätkwaṃ** (adj./adv.) ‘mistakenly, erroneously’: *po tu tsätkwaṃ* ‘all that [is] mistaken’ (8b2[C]); **—tsätkwantse*** ‘erroneous, false, heretical’): (A-3a4/PK-AS-6Ga4[C], PK-NS-22a4[C] [CEToM])); **—tsätkwantsñe*** ‘delusion, error, perversity, falseness’: *piś pälskontse walantsaṃ tsätkwatsñenta [sic] śtwāra ṣpä* [= B(H)S *viparyāsa-*] (229b1/2[A]); **—tsätkwaṃtsñeṣṣe** ‘prtng to delusion’: *tsätkwaṃtsñeṣṣe surmesa eś-lmau* ‘blinded by the cataract of delusion’ (207b2[E/C]). ■Etymology unknown. VW (522) suggests a relationship with Sanskrit *tyaktá-* ‘abandoned, repudiated’ which is possible, though not compelling, semantically, but very difficult phonologically.

tsapāñce (n.) plant sp., only in **tsapāñce-tsäṅkana** ‘*tsapāñce*-shoots’ [?]:
tsapāñce-tsäṅkana [in a list of medical ingredients] (W-3b2[C]).

[1]tsamo (adj.) ‘growing’

[m: tsamo, -, //] *ñake sāṅk tsamo ste* ‘now the community is growing’ (TEB-74-02/THT-1574[Col]); **—tsmotstse*** (n.) ‘± growing, increasing’: *[ś]w[ātsi yokt]s[i] tsmoci pśaiso ye[s]* ‘live you [who] are growing [by] eating and drinking!’ (508a1[C/L]); **—tsmoññe** ‘growth, increase’: *mā cey wälke epiṅkte tsmoññe aiskeṃ läklentäts 6* ‘[but] not for long do they give increase to sufferings’ (255a2[A]). ■A verbal adjective from *tsäm-*, q.v. Possibly by haplology from **tsämämo* (> **tsmämo* > *tsämo* [Isebaert, 1977[79], Thomas, 1985a]).

[×2]tsamo (n.) ‘matter of importance’

[tsamo, -, -] *tsamo tākaṃ perāk kapyāre[e] ñiṣṣalle* ‘[if] it is a matter of importance, a trusted intermediary is to be sought’ (PK-NS-95a3[C] [Pinault, 1994:101]). ■Nominalization of the preceding.

[3]tsamo (adv.) ‘very’

/// tākoyeṃ pradhāṃ nano tsamo nesalñeṣṣe nesalñe /// (201a1[C]), *ymāne lykaśkana śikṣapātantats [ts]amo śitkāre* (PK-AS-18B-b1/2[C] [Thomas, 1987a:90-1]), *tsamo yṣuwarsa prekṣäṃ* ‘he asks in a very friendly manner’ (492a1[Col]). ■From *tsäm-*, q.v.; the accusative singular of [2]*tsamo* used adverbially.

tsarātre (n.[m.sg.]) ‘± extract’ (< *‘that which is separated out’ [?])

[tsarātre, -, -//] *tsarātre • wär[m]i[ye] tsarāt[r]e* ‘extract [and] ant-extract [= formic acid (?)]’ (497b8[C]), *wärmiye tsarātre* (W-3a5[C]). ■From *tsär-*, q.v. Based on the strong form of the subjunctive stem (*tsārā*/*ts(ä)rā-*) + an instrumental suffix *-tre* (cf. also *śātre*).

tsaräkkañ* (n.pl.) ‘± weapons’ (?), more particularly ‘arrows’ (?)

[//-, -, tsaräkkaṃ] *ereṃtsa tsaräk[kaṃ]tsa* (566a6[C]), *[tsa]räkkaṃ swāmane* (566a8[C]), *[pwā]rṣṣana tsaräkk[aṃ]* (566b1[C]). ●For the meaning compare 566a8 with the contexts in which *tsain* is to be found. ■Etymology unknown.

tsaṣke* (n.) ‘elder, senior monk’

[//-, -, tsaṣkaṃ] = B(H)S *-mahallakā* (542a5[C]). ■Etymology unknown. Not with VW (522) the equivalent of Sanskrit *tuccha-* ‘empty, insignificant, small’ from PIE **tus-sḱo-*. Neither the proposed phonological nor the semantic development is compelling.

[×]tsatsāpar (n.[m.sg.]) ‘poultice, compress’

[tsatsāpar, -, -//] *lykaśke tsatsāpar yasarsa saitsi* ‘a fine poultice [is] to staunch the blood’ (P-2a5[C]). ■From *tsāp-*, q.v., as ‘that which is pressed down.’ Hackstein (2001:19) suggests a derivation from **deh$_a$p-* ‘share’ (e.g., Greek *dáptō* ‘devour’ [LIV:104]) but the meaning seems distant. ►Partially overlapping semantically with both **ṣpel** and **ṣpakīye**, qq.v.

[1]tsāk- (vi.) ‘±glow’

Ps. VIII /**tsāks**[ˈä]/[ˈe]**-**/ [MP //-, -, tsaksentär; MPImpf. -, -, tsakṣitär//-, -, tsakṣīyentär; *m*-Part. tsaksemane]: */// tsaksentär śwālyai ālyine naumyeṣṣe kṣātre l[k]ās[t]* ‘… they glow (?); thou wilt see the jeweled parasol in thy right wrist’ (567a2[C/L]), */// [ṣe]kka-ṣekka tsakṣitär* • ‘it glowed forever’; Pt. III /**tsākä-*** ~ **tsā́käsā-**/ [MP -, -, tsāksate//]: *īme tsāksate ñi aṣkār taṅktsi yolaiñe :* ‘memory/consciousness enlightened me to hold back evil’ [?] (238b2[C]).

●The meaning is not as well established as it might be, owing to the fragmentary nature of the contexts in which it is attested.

■ AB *tsāk-* represent PTch **tsāk-*, (as if) from a PIE *ō*-grade iterative-intensive **$d^{h}ōg^{wh}$-* from the same root as *tsäk-* 'burn' from **$d^{h}eg^{wh}$-*. (The palatalization reflected by the *ts-* of *tsāk-* reflects that of the underlying *tsäk-*.) Cf. VW, 1941: 145, 1976:522-523, Pedersen, 1944:17, though the details differ. The relationship between *tsäk-* and *tsāk-* is probably paralleled by that between *yäm-* and *yām-* and *näk-* and *nāk-*, qq.v.

²tsāk- (vt.) 'pierce, bite (of a snake)'

Ps. VIa /**tsāknā́-**/ [-, -, tsāknaṃ//; AImpf. -, -, tsaknoy//-, -, tsaknoyeṃ]: *///k tsāknaṃ läkle ... warpalyñeṣṣe āntse tsakno[y] ///* (154a6^{C}); Ko. V /**tsākā́-**/ [A -, -, tsākaṃ//; Ger. tsakālle*]: *[arṣā]klo auk catä tsākaṃ* '[if] a snake, viper, or *cat* bites' (503a2$^{C/L}$), *te po eṣe päkṣalle lope terwe ke[t] tsākaṃ-ne sātke* 'all this [one is] to cook together; the salve [is] medicine for whom the *terwe* bites' (P-2b2^{C}); Pt. Ib /**tsākā-**/ [A -, -, tsāka//]; PP **tsātsā́kā-**/: ***:*** *eśne tsatsākau* 'having pierced the eyes' [?] (40b2^{C}).

■Etymology uncertain. Possibly from PIE **dēnḱneh$_a$-* with dissimilatory loss of the first *-n-* [: Greek *dáknō* 'I bite' from **dn̥k-ne/o-* or Sanskrit *dáśati* 'he bites' (P:201 with other, nominal, cognates; MA:68; cf. LIV:117f.)] (so, with varying details, Krause, 1955:13, Winter, 1962a:18, and van Brock, 1971a:290; and, as a possibility at least, Beekes, 2010:299). The vr̥ddhi in such a formation is difficult and perhaps we have a cross with an originally deverbative **dēnḱeh$_a$-* 'thorn' (see *tsakātstse* 'thorny'). More likely perhaps semantically would be a derivation from an *s*-less variant of **steg^{h}-* 'sting, stick,' namely, **tēg^{h}eh$_a$-* [: Old English *stingan* 'to sting,' Russian *stegátь* 'to stitch, quilt, whip' (P:1014-1015)]; alternatively in so emotionally charged a word we have a ancient case of methathesis (**st-* > *ts-*). Similar semantically is Ringe's suggestion (1991:71) of a derivation from PIE **deih$_x$g^{w}-* 'sting, prick' (LIV:142), though I would expect ***tsik-* from either **deih$_x$g^{w}-* or **dih$_x$g^{w}-* (also de Vaan, 2008:219). Much less probable are VW's suggestion (523) of a connection with ^{1}*tsāk-* or ^{2}*tsäk-* or Anreiter's (1984: 156) connection with Sanskrit *téjate* 'is sharp; sharpen,' Greek *stízō* 'tattoo, prick' (< PIE **(s)teig-*), assuming a pre-Tch **tyōg-*. ►Also **tsakātstse**.

tsātsaikar* (n.) 'form, shape'

[-, -, tsatsaikar//] *[winäskau]-cä erepāte tsātsaikarnne* 'I honor thee in [thy] shape and form' (273b1/2^{A}). ■From the preterite participle of *tsik-*, q.v.

tsāp- (vt.) 'mash, crush; pierce'

Ps. VIb /**tsāpā́nā-**/ [Ger. tsapanalle]: *madanaphalṣe ṣat twerene tsapanale ... khadiräṣṣe ṣat twerene tsapanale* '[one is] to stick a piece of *madanā*-fruit in the door … [one is] to stick a piece of *khadira*[wood] in the door' (M-2a2/PK-AS-8Ba2^{C}); PP /**tsātsā́pā-**/: *läksañana misa lykaśke kekarśwa tsatsāpauwa ampoñ-ñaṃtse sātke* 'fish meat finely chopped and crushed [is] a medicine for festering' (P-1a2^{C}).

■Etymology uncertain. Similar in form and partially overlapping in meaning with the related *tsop-*, q.v. Hackstein (2001:19) suggests a derivation from **deh$_a$p-* 'share' (e.g., Greek *dáptō* 'devour' [LIV:104]) but the meaning seems distant. ►See also **tsatsāpar**.

tsāro (nf.) ‘monastery, convent’

[tsāro, -, tsāra//] /// *Kailāso-ṣlentse tsāro ramt no saim yamoṣ* ‘[those] having taken refuge like the monastery of Mt. Kailāsa’ (PK-NS-306/305b2^{C} [Couvreur 1966:177]), *tsāro ramt wrotsta* ‘as a great monastery’ (IT-170a5^{C}). ■As ‘the place set apart,’ a derivative of *tsär-*, q.v.

tsārw- (vi.) **G** ‘take heart, take courage, be comforted’ **K** ‘encourage, comfort; calm, console, cheer up’

G Ko. V /**tsárwā-**/ [MPOpt. -, -, tsārwoytär//]: *tsārwoyträ* = B(H)S *āśvaset* (U-15a1^{E}); PP /**tsātsárwā-**/ (PK-AS-17Eb3^{C} [TVS]).

K Ps. IXb /**tsárwäsk-**$^{'ä}$/$_{ɛ}$-/ [MP tsārwäskemar, -, tsārwästär//; AImpf. -, tsārwäṣṣit, -//]: /// *mācer tsārwästär-me* ‘[their] mother encourages them’ (567b4$^{C/L}$), • *tsārwäṣṣit-me śauśit-me mrauskäṣṣitar alyeṅkäṃ* • ‘thou didst fill them with joy, and called them, and made others feel disgust with the world’ (231b2$^{C/L}$); Ko. IXb (=Ps.) [Inf. tsārwäs(t)si]: *: toṃ ślokanma wertsyaine ākṣa cets palsko tsārwässiś* • ‘[the Buddha] announced these *śloka*s to his company [in order] to comfort their spirit[s]’ (30a2^{C}), /// *[mä]kte yam ceṃ lkātsi laklene tsārwä[stsi]* /// ‘I will myself go to see them and console them in [their] pain’ (IT-3b2^{C}); Ipv. IV /**p(ä)tsárwäṣṣā-**/ [MPPl. ptsārwäṣṣat]: *ptsārwaṣṣat-ne ñi ykene ytārine empelyai* ‘comfort him in my place on the terrible road!’ (88b2^{C}); Pt. IV /**tsárwäṣṣā-**/ [MP tsārwäṣṣamai, -, tsārwäṣṣate//]; **—tsārwäṣṣälyñe** ‘comfort, consolation; refreshment’: *tsārwäṣälyñe* = B(H)S *āśvāsanam* (251b1^{E}).

■TchA *tsārw-* and B *tsārw-* reflect PTch **tsārw-*. Extra-Tocharian connections are uncertain. Pedersen (1944:19) and Jasanoff (1978:45) take it to be a derivative of PIE **terp-* ‘be satisfied’ [: Sanskrit *tr̥pyáti* ~ *tr̥pṇóti* ~ *tr̥mpáti* ~ *tarpati* ‘satisfies oneself, is content,’ Greek *térpō* ‘satisfy, make glad,’ *térpomai* ‘am satisfied, rejoice,’ *þaúrban* ‘ought,’ Lithuanian *tarpstù* ‘prosper, increase,’ Old Prussian *enterpo* ‘uses’ (P:1077-8; MA:500)]. Also attractive is Pedersen’s later suggestion (1951:10) of a relationship with Old Norse *djarfr* ‘bold, courageous,’ Old English *dearf* ‘bold,’ New High German *derb* ‘firm, robust, strong’ which may be (so De Vries, 1977:77-8) a derivative of **d^{h}erb^{h}-* ‘work’ (P:257). In either case we have here an *ē*-grade *eh$_{a}$*-iterative/intensive such as we see in Latin *cēlāre* or Latin *vēnārī* and in B ^{1}*tsāk-*.

tsārwo (n.[m.sg.]) ‘extreme joy, thrill of delight’

[tsārwo ~ tsārwa, -, tsārwo ~ tsārwa//] *śle tsārwo wrantsai tsäṅkā-ne ṣarsa eṅsate-ne asānne lyāmate-ne* ‘with delight he rose up to him, took him by the hand and set him on the throne’ (AMB-b3/PK-NS-32^{C}), *ciṣe tsārwo sampā[te]* ‘it took away joy thou broughtest’ (496a7^{L}). ■From *tsārw-*, q.v.

tsālt- (vt.) ‘chewed’

Ps. VIb /**tsāltā́nā-**/ [*m*-Part. tsaltanamane] (K); Ko. V /**tsáltā-**/ [Ger. tsāltalle*]: *trāskalye tsāltalye* • = B(H)S *khādanīya bhojanīya* ‘hard food and soft food’ (IT-248a5/b1^{C}); **—tsatsāltarmeṃ**: *t[ane onolme] ma te tsatsaltarmeṃ naukäṃ-ne* ‘then the person, not having chewed it, swallows it’ (407a1/2^{E}). ■Still the best suggestion for an etymology is Pedersen’s connection (1944:18) of this word with Middle High German *zelte* ‘pastry, cake, slice of bread’ (< **delton-*). The Tocharian verb would represent in PIE terms **dēlteh$_{a}$-*, an *ē*-grade *eh$_{a}$*-iterative/intensive as in ^{1}*tsāk-*. To be rejected is VW’s derivation **tsälkt-* and comparison

with Old Irish *delg* ‘spine, point,’ etc. (523-524) as semantically and phonologically less satisfying.

tsäk- (vt.) ‘burn up, consume by fire; apply heat to (in cooking), i.e., roast, boil; burn off, evaporate’

Ps. VIII /**tsäks**$^{\text{'ä}}$/$_{\text{e}}$$^{\text{'}}$**-**/ [A tsaksau, -, tsakṣäṃ//-, -, tsakseṃ* (tsäkseṃ-me); MP tsäksemar, -, tsakṣtär//-, -, tsäksentär; AImpf. //-, -, tsäkṣīyeṃ; MPImpf. //-, -, tsäkṣīyentär; *m*-Part. tsäksemane; Ger. tsäkṣalle]: *kwīpe-onmiṣṣeṃ pwārasa tsaksau śmoññai śaulaṣṣai* ‘I burn up my life’s position in the fires of shame-remorse’ (TEB-64-10/IT-5$^{C/L}$), *te pūwar tsakṣäṃ war paräṃ* ‘fire burns it up, water carries it [away]’ (33a4^{C}), *nraiṣṣṃ tallantäṃ tsäksen-me pwar=empel[y]i* ‘the poor people burn in the fires of hell’ (THT-1193b7^{A} [TVS]), *āsta lykaśke kautanoñ-c • yetse tsäkṣyeñ-c kektseñmeṃ latkanoyeñ-c po mīsa* • ‘they broke thy bones fine, they burned thy skin, they stripped all thy flesh from thy body’ (231a5$^{C/L}$) [●It is possible that *tsäkṣyeṃ* here belongs to a separate ^{2}*tsäk-* ‘flay’; see also ^{2}*tsäṅk-* ‘flay’]; *lakaṃ klyauṣäṃ wat yark=alyekepi : tsakṣtär ysalyṣe pūwarsa* ‘if he sees or hears of the honor of another, he burns up with the fire of jealousy’ (33b4/5^{C}); *onmiṣṣana pwārasa tsäksemane marmanma troṅktse stām ra* ‘blood vessels burning in the fires of remorse like a hollow tree [burns]’ (TEB-64-05/IT-5$^{C/L}$); *skrenantse paruwa mlutāṣällona tsäkṣalle* ‘the feathers of a crow [are] to be plucked out; [it (= crow) is] to be roasted’ (W-32a3/4^{C}); Ko. II /**tsäk**$^{\text{'ä}}$/$_{\text{e}}$$^{\text{'}}$**-**/ [MP tskemar, -, -//; MPOpt. -, -, tsśītär//-, tsśītär, -; Inf. tsaktsi (tr.), tsketsi (intr.); Ger. ts(ä)kelle]: *ñkek nraiṣṣana pwārasa tskem[a]r* ‘now I burn in the fires of hell’ (THT-1681b3$^{?}$), *mäkte tärrek eṅwe yesti nāskoy enersäṅk ṣaläskemane tuk mataryai śolyine päst tsśīträ* ‘as the blind man fabricates a garment and inadvertently [?] letting it fall into the maternal hearth, it would burn up’ (154b3^{C}); *ñumka-ṣkas traunta sweseṣṣe war ṣkaska-śtwāra tsketsi täryāka-wi lipātsi* ‘ninety-six *trau* rain-water, sixty-four to be boiled off, thirty-two to remain’ (W-35b3^{C}); *tsäkelle* ([sic] W-12a5^{C}); Pt. IIIa /**tsekä- ~ tsékäsā-**/ [A //-, -, tsekar; MP tseksamai, -, -//]: *snai keś nraintane nemcek tseksamai* ‘in hells without number did I certainly burn’ (PK-AS-16.7b6^{C} [Couvreur, 1954: 89]); PP /**tsetseko-**/: *purpar ñake tsetse[koṣ] śiktālyememeṃ war* ‘enjoy now the water from the boiled seed’ (369a5^{C}); **—tskalñe*** ‘fever’: *tsäkalñeṃtse alāṣṣälleṃtse ṣpä sāṃtke* ‘a medicine for fever and sickness’ (P-1b1^{C}); **—tskelñe** ‘burning’: *kälymiṃts tskelñe* = B(H)S *diśodāghā-* ‘glowing of the horizon’ (543a7^{C}); **—tsetsekor** ‘± affliction’: *[tse]tsekor mäsketrä* = B(H)S *vaiklavyārto bhavati* (U-17a3^{C}).

■TchA ^{2}*tsäk-* and B *tsäk-* reflect Proto-Tocharian **tsäk-* from PIE *$d^{h}eg^{wh}$- ‘burn’ [: Sanskrit *dáhati*, Avestan *dažaiti* ‘he burns,’ Lithuanian *degù*, OCS *žegǫ*, Albanian *djek* ‘I burn’ (P:240-241, with other derivatives; MA:87; LIV:133ff., Cheung, 2006:53-54)] (Meillet and Lévi, 1912:24, VW:526). ►See also ^{1}**tsāk-** and **tskäññ-**.

^{1}tsäṅk- (vi.) ‘rise, raise oneself up; stand up, arise.’

Ps. III /**tseṅké-**/ [MP -, -, tseṅketär//-, -, tseṅkentär; MPImpf. -, -, tseṅkītär//-, -, tseṅkīyentär; *m*-Part. tseṅkemane]: */// tseṅketär spowoträ ///* ‘rises and subsides/spreads out’ [?] (IT-30a3^{C} [cf. Hilmarsson, 1991:36]), *: toṃ ñyatstsenta wikässiś poyśinta tne tseṅkeṃtar* • [sic] ‘to remove these dangers buddhas arise’ (5a6/7^{C}),

tumeṃ tseṅkenträ wolokenträ ‘therefore they abide and stay’ (PK-AS-7K-a2^{C} [Couvreur, 1954:83]); *27 cwi ra śamaśkeṃntse weṃts weṣye ṣwātsiśco kāwo tseṅkīträ* **:** ‘also to this youth arose the desire to eat excrement and filth’ (42b6^{C}); Ko. V /**tsäṅkā- ~ tsä́ṅkā-**/ [A tsäṅkau, -, tsäṅkaṃ ~ tsaṅkaṃ//-, -, tsaṅkaṃ; AOpt. -, -, tsaṅkoy//-, -, tsäṅkoṃ; Inf. tsaṅkatsi; Ger. tsaṅkalle (also tsaṅkälle* [552])]: *sn[ai] parwā lestaimeṃ tsäṅkaṃ* ‘without feathers he will rise from the nest’ (282b1^{A}), *ṣamānentse yśelmi pälskone tsaṅkaṃ* ‘[if] desires should arise in the spirit of a monk’ (334a3/4$^{E/C}$); **:** *śaumo ks=allek [k]omt tsoṅkaik tsaṅkoy* ‘may another person rise daily at dawn’ (19b6^{C}); *tsäṅkälyi pañäkti* ‘buddhas [who] will arise’ (552b4^{E}); Pt. Ia /**tsäṅkā́-**/ [A -, tsäṅkāsta, tsaṅka (tsäṅkā-ne)//-, -, tsäṅkāre]: *///ts tsaṅka śrāvastine pāk=auntsate tu yāmtsi* **:** *tsäṅkā-me weñye* ‘… arose and in Śrāvasti they began to participate in it : the report arose among them’ (16b3^{C}), *śle tsārwo wrantsai tsäṅkā-ne ṣarsa eṅsate-ne asānne lyāmate-ne* ‘with joy he rose up to him, took him by the hand and sat him on the throne’ (AMB-b3/PK-NS-32b3^{C}); PP /**tsäṅkó-**/: *tsäṅku [sic] caukne yaipu* = B(H)S *adhiṣṭhita-*, *tsäṅkausa* = B(H)S *samutthitā* (11a8^{C}), *k[ᵤ]s]e kauc wan[tr]e t[sä]ṅkowo mā no nśīt[rä] postäṃ* **:** ‘[some]thing that is raised up high must also not later perish’ (45b8^{C}), *tsäṅkau* (IT-157a1^{E}); **—tsäṅkormeṃ**; **—tsaṅkalñe** ‘rising’: *ṣärmämeṃ tsäṅkalyñe* = B(H)S *pratitya-* (148a3^{E}), *80 se ṣāmāne nauṣ tsaṅkalyñesa postäṃ śinmalyñesa sāṅk miyiṣṣäṃ pāyti 81* ‘whichever monk shames the community by early rising and late coming, *pāyti* (IT-246b2/3$^{C/L}$).

●The causative gerund, **[tsä]ṅkṣalle*, usually put here (e.g., by Krause, 1952, or Krause and Thomas, 1964) is to be read *[rä]ṅkṣalle* (Thomas, 1987:176-177). ■Etymology uncertain. VW suggests (527-528), as does Jasanoff (1978:44, fn. 32), a derivation from PIE **d^{h}eng^{h}-* ‘reach, grip strongly’ [: Sanskrit *daghnóti* ‘reaches toward, reaches,’ Old Irish *daingen* ‘strong,’ Russian *djágnutь* ‘to grow, push strongly, become strong’ (P:250)]. A semantic development from ‘grow’ to ‘rise’ does not seem too difficult, though by no means assured. Alternatively, one might suggest a connection with ^{2}*tsäṅk-*, q.v., and see in B ^{1}*tsäṅk-* a derivation from PIE **teng^{h}-* ‘pull’and a semantic derivation ‘pull’ > ‘pull oneself up’ > ‘rise.’ ►See **tsaṅkär**, **tsoṅkaik**, **tsäṅkana**, **tsäṅkwale**, possibly **tsäṅkau**.

^{2}tsäṅk- ‘flay’

Ko. I /**tsäṅkä-**/ [Inf. tsaṅktsi]: *yetse tsaṅtsi kektseñmeṃ ysāra ṣissi mrestīwe mā k$_{u}$lā-c wärkṣäl* ‘flaying the skin from thy body and draining the blood and marrow and thy energy did not flag’ (S-8a3/PK-AS-4Ba3 +104a1^{C}).

■TchA *tspäṅk-* and B *tsäṅk-* reflect PTch **wä-tsäṅk-* ‘tear/pull away’ from PIE **wi-teng^{h}-* [: OCS **tęgnǫti* ‘pull,’ Avestan *θang-* ‘pull’ (P:1067, with other nominal cognates)].

tsäṅkana (n.[f.pl.]) ‘shoots [of plants], sprouts’ (?)

[//tsäṅkana, -, -] *tsapāñce-tsäṅkana* (W-3b2^{C}), *tsäṅkantä* [sic] *pyāpyo* (W-5a6^{C}). ■Sieg (1954:72) suggests ‘Triebe’ as a translation. Certainly we have a plant part and Sieg’s etymological connection with ^{1}*tsäṅk-* ‘rise’ seems reasonable.

tsäṅkau (n.) only attested in the apparent compound **snai-tsäṅkau** ‘± non-rising’

(?): *ṣeme-yäkne kä - [k]$_{ᵤ}$s[e snai-tsä]ṅkau kwarsär [emprentsa]* ‘likewise … whatever vehicle [is] non-rising by truth’ (597a1^{C}), */// snai-tsäṅkau mā ynamoṃ*

[lege: *ynamo*?] *[i]ke snai ṣotri* ‘a place non-rising and non-going, without sign’ (597a4^{C}). ■The imputed meaning is predicated on a relationship with [1]*tsäṅk*-, q.v.

tsäṅkwale (n.) a part of a plant

[tsäṅkwale, -, -//] *arkantse* [= *arka*-plant] *tsäṅkwale* [in a list of medical ingredients] (497b7^{C}), *kos toṃ po tot taramäṣṣe tsäṅwale ṣeske* ‘as many they all [are] so many *dharama* [*Fagonia arabica*] *tsäṅkwale* alone’ (W-2a5^{C}). ■A derivative of [1]*tsäṅk*- ?

tsäm- (vi/vt.) **G** ‘grow [in size or number];’ **K** ‘cause to grow, promote’

G Ps. III /**tsämé-**/ [MP -, -, tsmetär//-, -, tsmentär; *m*-Part. tsmemane]: *tesa mā upadrap tsmetär śale lakle ṣamäṃ* ‘by this the supervenient disease does not grow, likewise the pain subsides’ (P-1a4^{C}), *sañi tsmentär artsa [k]auṃ* **:** ‘these enemies grow each day [in number]’ (31b8^{C}); Ko. V /**tsämā-** ~ **tsämā́-**/ [A -, tsāmat (??), -//; MP //-, -, tsmāntär; MPOpt. -, -, tsmoytär//-, -, tsmoyentär; Inf. tsmātsi]: *aukat [t]sāmat* ‘thou wilt increase and grow’ [word separation unsure] (516b4^{C}); **:** *kos no cwi palskone tsmāntär krentauna* **:** ‘as long, however, as the virtues in his spirit grow’ (64a8^{C}); *ṣañ läklenta warpatsi waśīr klautkoy-ñ arañce tsmoytär-ñ nete* ‘may my heart turn into diamond to endure my own sufferings; may my strength grow’ (S-8b1/PK-AS-4Bb1^{C}); Pt. Ia /**tsämā-**/ A -, -, tsama//]: *26 yātka-me walo lyutsi po ypoymeṃ wīka tarkär śakkeññeṃtso tsama yarke poyśintse* **:** ‘the king ordered them [*scil*. tīrthas] out of the country; the cloud over the *śākya*-sons disappeared and honor for the Buddha grew’ (16b6=18a2^{C}); PP /**tsämo-**/: *ente pañäkti śaiṣṣene mā tsämoṣ tākaṃ* ‘when the buddhas are not [yet] grown in the world’ (PK-AS-16.2b2^{C} [Pinault, 1989:155]); **—tsmālñe** ‘growth’ (537b4^{C}).

K Ps. VIII /**tsäms**$^{'ä}$/$_{e}$**'-**/ A -, tsamṣt, tsamṣäṃ//-, -, tsamseṃ* (tsämseṃ-ne); *nt*-Part. tsämṣeñca*; Ger. tsämṣalle]: *[nāki] welyñe ṣpäk tsamṣäṃ* • ‘and he promotes the speaking of blame’ (19b1^{C}), *kātkeṃ plontonträ ṣpäk ka maiyya tsamsen-ne* ‘they rejoice and are glad and make strength grow’ (K-2b6/PK-AS-7Bb6^{C}); *śalna erseṃ yolone tsämṣeñcañ ke///* (522a7^{C}); *toy saṃtkenta tanākkaisa tsamṣallona* ‘these medicines on the spot/place [are] to increase’ (Y-1a2$^{C/L}$), */// tsämpalye* [lege: *tsämṣalye*] *wartse asānäntaṃts enepre ///* (IT-14b4^{E}); Ko. I /**tsämä-** ~ **tsämä-**/ [-, -, tsāmtär (~ tsāmtär-ne)//; Inf. tsamtsi]: *kos kos tsāmtär yāmornta bodhisatve wakīceṃ täryā-yäkne* ‘as often as a bodhisatva promotes the distinctive three-fold deeds’ (PK-NS-54a1^{C}), *38 wace śłok weña pudñäkte krentäṃ lkāṣṣi erkatte cets yarke tsamtsiśco* **:** ‘the second *śloka* the Buddha spoke—he saw the good people unfriendly [to one another]—to promote honor among them’ (31a5/6^{C}) [●the ablaut seen in this paradigm is unusual]; Pt. IIIb /**tsemä*** ~ **tsémäsä-**/ [A -, -, tsemtsa//]: *tn[e] tsemtsa śasaṃṣṣe* [lege: *-ṣṣai*] *peñyai///* (428b4^{L}); PP /**tsetsamu**/: (K-T).

■TchA *tsäm*- and B *tsäm*- reflect PTch **tsäm*- from PIE **dem(h$_{a}$)*- ‘build’ (i.e., ‘build oneself up’ > ‘grow, increase’) [: Greek *démō* ‘I build,’ Gothic *gatiman* ‘be suitable’ (P:198-199, with other nominal cognates, particularly those derived from a PIE **dṓm*, gen. **déms*, ‘house’; MA:87; LIV:114ff.; Cheung, 2006:55)] (Pedersen, 1944:21, fn. 1, Winter, 1962a:26-7, Jasanoff, 1978:44). To this etymon also belongs TchA *tsmār* ‘root.’ ►See also [1]**tsamo** and [2]**tsamo**.

tsär- (vi/vt.) **G** ‘be separated, be apart;’ **K** ‘separate (entirely)’

G Ps. III /**tsäré-**/ [MP tsremar, tsretar, tsretär//-, -, tsrentär; Ger. tsrelle]: *ñke tsremar lareṃ s$_{ä}$swaśkaṃmeṃ :* ‘now I am separated from my dear children’ (46a4^{C}), */// ātmapāvabhetsa tsetstsarormeṃ māka klautkentsa [ts]retär* ‘having been separated by the *ātmapāvabheta*, he is apart for many cycles’ (181a3^{C}); *lar[e]nmeṃ tsrelle wä[rpalñe] la[kle]* ‘being separated from one’s dear ones is the suffering of misfortune (155b2^{C}); Ko. V /***tsārā- ~ tsärá-**/ [Inf. tsrātsi; Ger. tsrälle]: *[ṣu]k pakenta tarne mā tsrālle ṣey* ‘the skull would not have been separated in seven parts’ [?] (405a5^{C}); Pt. I /**tsärá-**/ [A tsrāwa, -, -//] (PK-NS-31a3$^{?}$ [TVS]); PP /**tsäró-**/: (K-T); **—tsror*** ‘separation’ (equiv. of TchA *tsrorā*): *ñiśmeṃ tsrorsa larepi soṃśke[ntse]* ‘because of separation from me of my dear son’ (86b4^{C}); **—tsrelñe** ‘separation’: *tsrelñe-āke* = B(H)S *viprayogantā-* ‘limit of disjunction’ (4a1^{C}), *lareṃnmeṃ tsrelñ[e]s[a]* ‘by the separation from [one’s] dear ones’ (83a1^{C}); **—tsrelñeṣṣe** ‘prtng to separation’ (295a2^{A}); **—tsrelleṣṣe** ‘id.’ (295a10^{A}); **—tsrālñe** ‘separation’: *tsrālñe wentsintse ṣarmtsa* ‘because of the expression of a separation’ (200b2$^{C/L}$).

K Ps. IXb /**tsáräsk$^{'ä}$/$_{e}$-**/ [MP -, -, tsarästär//]: *ñu ñu pakenta tsarästär* ‘it is separated [into] parts by nines’ [?] (591a3^{L}); Ko. IXb (?) (= Ps.) /**tsáräsk$^{'ä}$/$_{e}$-**/: */// tu tsarstsi k·///* (if from *tsarästsi*) (IT-902b1$^{?}$); Pt. II /**tsyárā-**/ [A -, tsyārasta, tsyāra//]: *wāya ci lauke tsyāra ñiś* ‘it [*scil.* a lovers’ quarrel] has led thee afar and it tore me apart’ (496a6^{L}); PP /**tsetsäro-**/.

■TchA *tsär-* and B *tsär-* reflect PTch **tsär-* from PIE **der-* ‘split, flay, tear’ [: Sanskrit *dar-* ‘burst (tr.), split,’ Armenian *teṙem* ‘flay,’ Greek *dérō* ‘I skin, flay, separate,’ Old English *teran* ‘tear,’ Lithuanian *derù* ‘I separate,’ etc. (P:206-208; MA:567; LIV:119f.)] (Poucha, 1930:325, Schneider, 1941b:174, Krause, 1943: 31, Pedersen, 1944:19). ►Also **tsarātre**, **tsrerme**, **tsrorye**, **tsarśka**, and **tsāro**.

tsärk- (vt.) **G** and **K** ‘heat, burn; torture’

Ps. VIb /**tsārkā́nā-**/ [-, -, tsarkanaṃ (?)//; Impf. //-, -, tsarkanoyeṃ; tsarkanalle]: *tsarkanoyeñ-c* [sic] *päkṣiyeñ-c* ‘they heated/tortured thee and cooked thee’ (231a5$^{C/L}$), *tsarkanalle* ‘to be burned [out]’ (IT-213a5^{C}); Ps. IXb /**tsärkā́sk$^{'ä}$/$_{e}$-**/ [A -, -, tsärkaṣṣäṃ//-, -, tsärkaskeṃ]: (150b3^{C}), (168.b^{C}); Ko. I /**tsärkā́-**/ [Ger. tsärkalle]: *mā walke kca epiṅte tsä[r]k[a]lyeṃ ka arañciṃ ceṃts ñiś śauwwa* (266b1^{C}), *: ṣemeṃts käryāñ pruk-nānträ räskre māka tsärkalyi :* ‘the hearts of some [*scil*. the sick and dying] are bounding and they are very heavily tormented’ (IT-1a4^{C} [Hilmarsson, p.c.]), *kāswo świtär śoṣ tsärkalle* ‘leprosy, leucodermia, dehydration [is] destroyed’ (ST-b5/IT-305^{C}); Ko. II /**tsärk$^{'ä}$/$_{e}$$^{'}$-**/: (see abstract); PP /**tsetsárko-**/: *[yamutsiñ] rāmt emalyesa tsetsarkoṣ memyoṣ yokaisa :* ‘like waterfowl tortured by heat, disturbed by thirst’ (29a6^{C}), *kreñś <ś>amnā tsrelläññeṣṣe puwarsa [ṣäñ ara]ñcä tsetsärkkoṣ* ‘good people singeing their own hearts with the fire of separation’ (295a2/3^{A}); **—tsärkalñe** ‘± burning’: (213b5$^{E/C}$), (248a1^{E}); **—tsärśalñe** ‘trouble, pain’ (the equiv. of TchA *tsärślune*): *tsärśalñenta läkleṣṣeṃ* ‘the pains of suffering (204b2/3^{C}), *tsärśalñe* = B(H)S *pariśrama-* ‘fatigue, trouble, pain’ (Y-3a1$^{C/L}$).

●TVS separates the Ps. VI forms out as a separate root, with the same meaning, because of the (unexpected) generalization of *-ā-* there in the root. Given the identity of meaning, however, until other forms which would support a separate

paradigm (e.g., a subjunctive **tsārkā-*), I would prefer to see the Ps. VI as simply a variant present to a unified verb.

■TchA *tsärk-* (only in the abstract *tsärślune*) and B *tsärk-* reflect PIE **tsärk-*, but further connections are uncertain. The basic meaning seems to have been 'heat, burn' or the like (cf. **etsarkle** 'with ardor') and the meaning 'torture' may then be a semantic calque of B(H)S *tap-* or the result of a similar, but independent, semantic development. Thus Pedersen's (1944:19) comparison of Latin *torquēre*, Couvreur's (1947:15) derivation from a PIE **derg^{h}-* [: Dutch *tergen* 'to irritate'], or Evangelisti's (1950:136) from **d^{h}reg^{h}-* [: Sanskrit *dhrāghate* 'he torments'] would be weak semantically. ►See **etsarkle**, **etsarkletstse** (= B(H)S *ātāpina-*).

tsärtsäkwa* (n.[pl.]) 'deceptions' (?)

[//-, -, tsärtsäkwa] *5 tumeṃ kälpāsken-ne rsercci śāmna nakanma tsärtsäkwa waṣe wentsi* 'thus malevolent people get him to speak reproaches, deceptions (?), and to lie' (282b6^{A}). ●Semantically plausible in this context would be a meaning 'deceptions' but a relationship with the similar *tserekwa*, q.v., is difficult.

tsälp- (vi/vt.) **G** 'be free [of], pass away; escape; be delivered, be taken [from this world]'; **K** 'free [from], redeem, deliver, save'

G Ps. III /**tsälpé-**/ [MP tsälpemar (?), -, tsälpetär//-, -, tsälpentär; Impf. -, -, tsälpitär (?)//-, -, tsälpiyentär; Ger, tsälpelle*]: *cmetär ra nraiyne ramer no pestä tsälpeträ* 'he is [re]born in hell but quickly is freed' (K-3b3/PK-AS-7Cb3^{C}); Ko. V /**tsälpá-**/ [MP -, -, tsälpātär//; MPOpt. tsälpoymar, -, tsälpoytär//-, -, tsälpoyntär ~ tsälpontär; Inf. tsälpātsi]: *kr$_{u}$i [nraimeṃ] entwe tsälpāträ* • 'if then he will be redeemed from hell' (291a4^{E}); *[wno]lmi läk[l]entameṃ tsälponträ* 'the beings should be released from [their] sufferings' (THT-1179, frgm. a-a6^{E} [TVS]), *[trai kleṅke]ntsa tsälpātsiś* 'to be redeemed from the three vehicles' (104b5^{C}); Ipv. I/II /**pätsilpā-**/ [MPSg. pätsilpar]: *pätsilpar-ñ läklentameṃ* 'free me from sufferings!' (283a3^{A} [discussion TSV:502-503]); Pt. Ia /**tsälpá-**/ [A tsälpāwa, tsälpāsta, tsalpa//-, -, tsälpāre]: *[snai te]lkanma ñiś yolaiññemeṃ tsälpāwa* 'without sacrifices I was freed from evil' (19b7^{C}), */// prākre eṅsate ot mā tsalpa* 'he was grasped firmly and thus not released' (PK-NS-54b6^{C} [TVS]), *: tu yparwe ñakti śāmna tsälpāre piś toṃ cmelameṃ :* 'thereupon gods and men were redeemed from the five birth forms' (30b8^{C}); PP /**tsälpó-**/: *śanmaumeṃ tsälpoṣo* = B(H)S *bandhanān muktam* 'freed from bonds' (U-18b4/SIB-117b4^{C}), *tsälpau* = B(H)S *vipramukta-* (IT-54b1^{C}), *tsälyowä* [lege: *tsälpowä*] (IT-45a2^{E}); **—tsälpelñe ~ tsälpelle**** 'redemption,' attested only in the derived adjective **tsälpell(äñ)ñeṣṣe ~ tsälpelleṣṣe** 'prtng to redemption': *kwarsär ce$_{u}$ tsälpelläñ-ñeṣṣe* 'the vehicle of redemption' (597a2^{C}), *[tsä]lpelleṣṣe pelaikne* 'law of redemption' (390b6^{E}); **—tsälpālñe** 'redemption, freedom [from]': *: mā nesäṃ läklentameṃ tsälpālñe* 'there is no redemption from sufferings' (30a1^{C}), *[krentäṃ]mp=eṣe śänmälñe pakwāreṃ meṃ tsälpāl[ñ]e • laṃtuññe īke källālñe* 'the coming together with the good, the freedom from the bad, the achievement of a royal position' (128a4^{E}).

K Ps. IXb /**tsálpäsk$^{'ä}$/$_{e}$-**/ [tsalpäskau (?), -, tsalpäṣṣäṃ (?)//; MP -, -, tsalpästär//; *nt*-Part. tsalpäṣṣeñca; *m*-Part. tsalpäskemane; Ger. tsalpäṣṣälle]; Ko. IXb (= Ps.) [MPOpt. tsälpaṣṣimar, -, -//; Inf. tsalpäs(t)si; Ger. tsalpäṣ(ṣäl)le*]: *: tsälpaṣṣimar śaiṣṣe ce kleśanmaṣṣeṃ sānaṃnmeṃ :* 'may we free this world from *kleśa*s and

enemies' (228a1/2^{A}); *3 toṃ läklentameṃ ṣañ añm skāyau kr$_u$i tsalpästsi* • 'if I strive to free myself from these sufferings' (220b2$^{E/C}$); Ipv. IV /**(pä)tsälpäṣṣä-**/ [MPSg. tsalpäṣṣar]: *[ostme]ṃ plyatstsar-me tsälpäṣṣar-me* 'have them come out from the house, redeem them from suffering' (108a9^{L}); Pt. II /**tsyálpā-**/ [MP -, tsyālpatai, tsyālpate ~ tsyalpāte//]: *30 pel[ai]kn[eṣṣe] yerkwantai spārtṣlñesa tsyālpāte wnolmeṃ* • 'he redeemed beings through the turning of the law wheel' (30b4/5^{C}).

■Etymology doubtful. Perhaps with Pedersen (1944:18) and Jasanoff (1978:44) there is an equation to be made with Lithuanian *telpù* 'I have room/find room' (if, so see further *tälp-*) but the semantic side of the equation is difficult. One might also think of a connection with PIE **d^{h}elb^{h}-* 'dig, excavate' [: Old English *delfan* 'dig, bury' OHG *bitelban* 'bury,' Serbo-Croatian *dúbēm* (< **dъlb-*) 'excavate,' Lithuanian *délba* ~ *dálba* (f.) 'crowbar,' etc. (P:246; LIV:143)]. The semantic development might be on the order 'dig (out)' > 'excavate' > 'extricate' > 'free.'

tsik- (vt.) 'fashion, shape, build'

Ps. V (?) /**tsíkā-**/, (more probably?) Ps. I /**tsikā́-**/ [Ger. tsikalle]: *anuratne śāmñe ayāṣe curm yamaṣle entwe soye tsikale* 'in Anurata [is one] to make a powder of human bone, then [one is] to fashion a doll' (M-2a3/PK-AS-8Ba3^{C}); Ko. V /**tsāikā-**/ [A -, -, tsaikaṃ//]: ***:*** *[mäkte] kos tsaikaṃ lwaksātsaika=ścemaṣ-ṣeṃ bhājanta kautalñ=āke po toṃ* ***:*** 'as many earthen vessels as the potter makes, their end is al[ways] destruction' [= B(H)S *kṷr-*] (3a2^{C}); Pt. II /**tsāikā́-**/ [MP -, tsaikātai,-//-, -, tsaikānte]: *ñumka ptanma tsaikatai* 'thou didst build ninety stūpas' (Qumtura 34-g2$^{C/Col}$ [Pinault, 1993-94:175]), *cai watesa kwaṣaiś päst kameṃ ostūwa yärparwa tsaikānte* 'for the second time they came back to the village and built houses and *yärparwa*' (PK-AS-16.3a5/6^{C} [Pinault, 1989:156-157]); PP /**tsātsā́ikā-**/: ***:*** *mant yāmorṣṣe lwaksātsaikantse śaul kektseñ[e t]s[a]-tsaikwa wnolmeṃts* ***:*** 'so [also] the life and body of men formed by the *karma*-potter' (3a2/3^{C}).

●Whether we have a Class I or a Class V present is not easy to determine. The single form, a gerund, might be /tsikā́lle/, /tsíkālle/, or even a misspelling for /tsikā́lle/. (In any case it is a misspelling in that the *l-akṣara* is not doubled.) A root-stressed Class V present is certainly unexpected and probably excluded and thus makes the second possibility impossible. But either the first or third would be morphologically regular when matched with the Class V subjunctive /tsāikā-/.

■TchA *tsek-* (with full-grade generalized) and B *tsik-* reflect PTch **tsäik-* from PIE **d^{h}eiĝ^{h}-* 'knead, shape clay' [: Sanskrit *déhmi* 'I anoint, smear, plaster,' Avestan *pairi-daēzayeiti* 'he surrounds with walls,' Armenian *dizanem* 'I pile up,' Greek *thingánō* 'I touch with the hand,' Latin *fingō* 'I shape, form,' etc. (P:244-245; MA:649; de Vaan, 2008:221-222)] (Schulze, 1921, VW:530-531).

►See also **-tsaika**, **tsātsaikar**.

ˣtsit- (vt.) 'touch'

Pt. I /**tsitā́-**/ [-, -, tsita* (tsitā-ne)//] (PK-AS-7Mb4^{C} [TVS]). ●Judging by the attestations in Tocharian A, this word is 'touch' in a very general sense: for touching the palms of the hand to the forehead, for the sense of touch in general.

■TchA *tsit-* and B *tsit-* reflect PTch **tsäit-*. Further connections are unknown.

tsip- (vi.) ‘dance’

Ps. I /**tsipā́-**/ [A -, -, tsipäṃ//-, -, tsipeṃ; *m*-Part. tsipamane; Ger. tsipalle]: *///weṣ rättäṅkäṃ kañmāmāne - rkaune ts[i]päṃ* (118a7^{E}), *ram no yāk[w]a wa trīweṃ tsīpeṃ plontonträ* ‘… they mingle, dance, and make merry’ (PK-AS-16.8a6^{C} [Pinault’s reading, p.c.]). ●The meaning is almost surely correct, but based largely on this verb’s obvious equivalence with its TchA cognate (*tsip-*).

■Etymology dubious. Possible is Anreiter’s suggestion (1984:160-161) of **twei-P-* with the same **twei-* seen in Greek *seíō* ‘I shake, swing’ or Sanskrit *tvéṣati* ‘he is violently moved, agitated’ (P:1099, with additional cognates), though no other Indo-European group shows a labial élargissement to this root. ►See also **tsaipe**.

tsirauñe ~ tsirewñe^{E} **~ tsiromñe**^{L} (n.[m.sg.]) ‘energy, strength, force; bravery’

[tsirauñe, -, tsirauñe//] *tsirauñ=aiśämñeṣṣe po preśyanne yāmtsi preke* ‘[it is] time to make the energy of knowledge in all measures’ (281b4^{E}), *kälṣamñe tsiromñe* ‘patience and energy’ (586a7^{L}); **—tsirauñeṣṣe** ‘prtng to energy, energetic, forceful’: *tsirauwñeṣṣe kauṣn āya ompolskoṣṣe mrestīwe pakṣäṃ ysomo* ‘he chops up the bone of energy and cooks it together with the marrow of meditation’ (S-4b1/PK-AS-4Ab1^{C}); **—ˣtsirauññetste** ‘powerful, valiant, brave’ (IT-87a2^{C}).

■Both *tsirauñe* and its A equivalent, *tsraṣṣune* (itself immediately a derivative of *tsraṣi* ‘energetic’), must ultimately be derivatives of a PTch adjective **tsäre* ‘strong’ (cf. TchA *tsär*). This **tsäre* reflects a PIE **dʰero-* from **dʰer-* ‘hold, maintain’ [: Sanskrit *dhar-* ‘hold, bear, support’ (P:252-254 with many more cognates; MA:270)] (Pedersen, 1941:242-3, VW:533-4 and 536).

tsu- (vi/vt.) **G** ‘cohere, adhere; embrace, contain’ (active); ‘adhere, stick, cling, attach oneself’ (middle); **K** ‘make cohere, add to’

G Ps. III /**ts(u)wé-**/ [MP -, -, tswetär//-, -, tswentär]: */// [ne]ṣmye nāki krentäṃ śämnaś mā tu walke tswetär nta [:]* ‘evil rumor and blame, [however] such neversticks for long to good men’ (16a1^{C}); Pt. Ia /**tsuwā́-**/ [A -, -, tsuwa//-, -, tswāre]: *cenaś* [sic] *ṣe Śilawande tsuwa* ‘to them Śīlavanda adhered’ (431a4^{C}), *ske[ye]nmeṃ cenaṃts ṣñīke tsūwa aiśamñe* ‘from the efforts of those [people] wisdom cohered with certainty’ (PK-AS-16.3b2^{C} [Pinault, 1989:157]), *tumeṃ cewśa* [lege: *cewäś*] *alyaik tswāre* ‘thus to this one others adhered’ (431b1^{C}), *spharīräṣṣe* [as read by Schmidt, 1999a:99] *aisemeṃ mutkāre-ne aise mutkāntseś po mā tsuwa* ‘from the cooking pot they poured it [*scil*. the porridge] out; the pot did not hold a whole *mutkānte*; it [*scil*. the porridge] came to stand in a jeweled container’ (107a3/4^{L}) [●For the meaning, Schmidt, 1999a:100]; PP /**ts(u)wó-**/: *[dhatu]nma ṣesa tswauwa prutkauwa po klokaśśi :* ‘the elements [are] stuck together and all pores blocked’ (9a6^{C}), *matsi tswau* ‘stuck together/ matted hair’ (THT-3598, frgm. c-b1$^{?}$ [TVS]).

K Ps. IXb /**tsúwäsk**^{ä}**/**$_{e}$**-**/ [Ger. tsuwäṣṣälle]: *se ṣalype päścane sanāpatsi te no śar tsuwäṣälle* ‘this oil [is] to be rubbed on the breast; however, the following is to be added’ (W-34a5^{C}); PP /**tsetsuwu-**/: *ste ñikaṃñce pattāltsa po tsetsuwu* (430b1^{L}).

■Etymology uncertain. If we take the basic Tocharian meaning ‘stick to, cling to,’ as a development of ‘put together,’ Seržant’s connection (2007[2009]) with *dúnamai* ‘am able,’ and Gothic *taujan* ‘make’ (from PIE **deuh*$_{2}$- [LIV:106;

Beekes, 2010:358]) is a strong possibility. See ►**tsuwai** (and further **tswaiñ̈ñe**), **etsuwai**, and **stu-**.

tsuk- (vi/t.) **G** 'suck (out)'; **K** 'cause to suck, suckle, make drink'

G Ko. V /**tsa̋ukā-**/ [Inf. tsaukatsi] (THT-1536, frgm. G-b2^{A} [K. T. Schmidt, 1997:259]); Pt I /**tsāuka̋-**/ [A -, -, tsauka* (tsaukā-c)//]: */// [tarne ṣuk]t p[a]kenta karstā-c tsaukā-c [yasar s]u ///* 'he cut off thy skull into seven parts; he sucked thy blood' (250a1^{C})

K Ps. VIII /**tsuks**$^{'ä}$**/**$_{e}$**-**/ [A //-, -, tsukseṃ]: *[tsu]kseṃ s*$_{ä}$*sūwerśke wī pikla ñiś no tsaukwa cī ///* 'they give the dear little boy to drink but [for] two years I suckled thee' (415a3^{L}); Ko. I /**tsaukä*- ~ tsukä-**/ [see *tsukälle*]; Pt. IIIb /**tsaukä- ~ tsaukäsā-***/ [A tsaukwa, -, -//]: (see above). ●For the meaning see K. T. Schmidt, 1997.

■TchB *tsuk-* is the semantic and etymological equivalent of TchA *tsuk-* 'drink' (unlike in B, TchA *tsuk-* is attested as the non-present, non-causative [there is no causative attested in A]). In TchA we also find the derivative *tspok* 'taste' with a *-p-* (phonetically a voiceless bilabial continuant in this position?). It suggests that TchA *tsuk-* is historically **tspuk-*, with the **p* lost before *-u-*. The loss was analogically extended throughout the verbal paradigm but did not affect the derived verbal noun **tspeuke* (> *tspok*). TchA **tspuk-* bears the same relation to B *tsuk-* as TchA *tspäṅk-* 'flay' does to B *tsäṅk-*. Both show the loss of an original prefix in B and its metathesis with the originally initial consonant in A. PTch had then **wätsäuk-* and **wätsäṅk-* where **wä-* is from PIE adverb prefix **wi-* 'away, down' [: Sanskrit *vi-* 'id.']. PTch **wätsäuk-* is from PIE **wi-deuk-* 'lead down' exactly as Proto-Iranian **ni-wāz-aya-* 'lead down' seen in Ossetic (Iron) *nuazi*, (Digoron) *niuazun* 'drink' (cf. Thordarson, 1968:281). The Tocharian may be a calque on the Iranian form. The connection with **deuk-* [: Albanian *nduk* 'pluck, pull out the hair' (also dialectally 'suck'), Latin *dūcō* 'lead, pull,' Gothic *tiuhan* 'id.,' etc. (P:220-1; MA:471; LIV:124)] goes back to Lane, 1938:27. Otherwise Duchesne-Guillemin (1941:176) from **d*^{h}*eug*^{h}- 'give a benefit, produce, draw.' Making the same root equation as Duchesne-Guillemin, Pinault (1990:173-4) would add to this etymon TchA **ātkal* '± extract' (attested in the derived adjec-tive *ātkluminām*) which he takes to reflect a PIE **ō-d*^{h}*eug*^{h}*-ol-*. ►See also **yok-**, **²auk-**, **tsukälle**, **tsauke**, and **tsok-**.

×tsukälle* (n.) 'fosterage'

[-, -, tsukälle//] *Purṇāyä ñem śamaśkeṃ tsukälemeṃn tärkāte* 'it [*scil*. the sangha] released the boy called P. from fosterage' (MS Berezovsky-Lévi, a-3/SI B (exact number unknown) [Pinault in Adams, 2000]), *///ṣeṣṣe Kaśecitāyä śamaśkeṃtse tsukäle ///* (MS Berezovsky-Lévi, b-5/SI B (exact number unknown) [Pinault in Adams, 2000]). ●The reading is reasonably secure and the tentative meaning is given on the base of a presumed etymological relationship *tsuk-* **G** 'suck,' **K** 'give to suck.' In Tocharian A we have the phrase *tskunteṃ mācar* 'foster mother' where *tskunt-* represents underlying **tsukänt-* (cf. *lkuṣṣ* 'illuminates' for more usual *lukäṣṣ*) 'fosterer, (wet-)nurse' or the like.

■*Tsukälle* is an abstract from *tsuk-*, q.v., in the form of a gerund, as occasionally in the case of *smille*, *srukalle* 'death' and *cmelle* 'birth' (for more usual *smilñe*,

srukalñe and *cmelñe*) and often with other verbs in medical texts (Krause, 1952:37) and occasionally elsewhere.

ˣtsuṃ (n.) ‘inch’ (i.e., one-tenth of a *cak*, q.v.)
(Schmidt, 1990, no locus given). ●A length of just a bit less than one and a half inches. ■Borrowed from Early Middle Chinese *ts^{h}wən’* (Modern Chinese *cùn*).

tsuwai (adv.) ‘± unto, towards, up to’
tsuwai śman-ne mā kāccaṃ wäntr=enestai tukästrä (127a5^{E}), *[tsu]wai śa[n-mä]strä* • = B(H)S *upanahyati* ‘tie/bind up/together, tie into a bundle’ (308b6^{C}), *ñiś tsuwai porośicer* (370b5^{C}). ■A derivative of *tsu-*, q.v., presumably in origin the adverbially used accusative singular of a deverbal noun (Hilmarsson, 1991: 179, argues for a nominative **tsuwiye*). ►See also **etsuwai** and **tswaiññe**.

tseñe* (n.) ‘± river, stream, current’
[-, -, tseñe//] **:** *Gāṅkne olyisa tseñe kätkäṣṣar* • ‘at the Ganges, cross the river by boat’ (296b4^{L}). ■From **tsän-* ‘flow,’ attested only in TchA (more s.v. *tsnamo*) from PIE **d^{h}en-* (P:249; MA:491). *Tseñe* itself would reflect a PIE **d^{h}ēnen-* or **d^{h}ēni-* with *ē*-grade in *i*-abstracts (Darms, 1978:94ff; cf. Normier, 1980:254). In either case, the old nominative singular has replaced the accusative singular. ►See also **tsnamo**.

ˣtsetke* (n.) ‘?’
[-, -, tsetke//] • *tsetkesa tu cenän kaunän* /// (IT-158a4^{C}).

tseṃ (adj.) ‘blue’
[m: tseṃ, -, tsenaṃ/] [f: tseññа, -, tseññai//tseññāna, -, -] *wastsi tsenaṃ rätreṃ* ‘clothes, blue and red’ (118a1^{E}), *[u]ppālntasa tseññana* ‘over blue lotuses’ (588a3^{E}), *tseñān=arkwina meñ-yokäññana* /// ‘blue, white, moon-like’ (73a4^{C}), *[tse]ññai-uppāläṃ* ‘blue lotuses’ (81b6^{C}); **—tsen-uppālṣṣe*** ‘blue-lotus’ (adj.): *ts[e]n-uppāḷsi piltāṣ ra eśne* ‘eyes like blue-lotus leaves’ (575a2^{C}).
■TchB *tseṃ* is exactly matched by TchA *tseṃ*. In all probability (with Lubotsky and Starostin, 2003:264) borrowings from Chinese (contemporary Chinese *qīng* ‘be blue, green,’ Middle Chinese *chieŋ*). Suggested Indo-European connections (Old English *dosen* ‘dark brown,’ *dox* ‘dark,’ or Latin *furvus* ‘dark, black’ [VW: 531-532]) are semantically more distant. ►See also perhaps **tsentse**.

tsene(-)laṣṣe (adj.?) ‘?’
tsene(-)l[aṣ]ṣe anaiśai yai - - - (242a2^{C}).

ˣtsentse (adj.) ‘blue’ (?)
[m: //-, -, tseñceṃ] /// *saiwaisa arkwiṃ tseñceṃ* /// ‘on the left a white and blue [lotus]’ (?) (IT-170a2^{C}). ■If correctly identified, a derivative of *tseṃ*, q.v.

ˣtsere (n.) a measure of liquid volume of half a *lwāke* (?)
[tsere, -, -//] *mot tāka piś lwäṅksa* [sic] *ttsere* /// ‘the wine was: five jars, [one] *tsere* …’ (Cp. 37+36, 78 [Ching, 2011:68]). ●Ching suggests either ‘some kind of vessel’ or ‘measure of capacity equal to half a *lwāke*.’ In the context the latter seems more likely, though there is no reason it could not be both. ■Meaning doubtful, etymology unknown.

tserekwa (n.[pl.]) ‘deception(s), deceit, illusion’
[//tserekwa, -, tserekwa] *skeyeṃ [saṃsā]rṣṣana tserekwa snai lyiprä [ñäś aiśi]mar* ‘may I know the deceptions of the *saṃsāra* completely’ (229b1^{A}), *śāyau karttse śaulu-wärñai snai tserekwa snai nāne* ‘I live well all life-long without

deceptions or *nāte*' (496a4[L]); **—tserekwatstse*** 'deceptive, deceitful': (295a6[A]). ■From *tser-eññ-*, q.v. ►See also **tsärtsäkwa**.

tsereññ- (vt.) 'trick, deceive, lead astray'

Ps. XII /**tsereññ[ä]/[e]-**/ [MP -, tserentar, tserentär//-, tserentär, tsereññentär (?)]: */// puwarne yaptsi mapi tserentar-ñ* 'thou deceivest me into going into the fire' (100b1[C]), *91 ṣarm okone tserenträ [su t]n[e w]n[o]lm[eṃ]* 'in origin and result it [*scil*. thirst] deceives beings' (11b2[C]), *22 yes no śakeññi snai keś onolmeṃ tserenträ :* [one of the Buddha's opponents speaking] 'you *śākya*-followers, however, lead astray countless people' (23b4[C]); Ko. XII (= Ps.) [Inf. tserentsi]; PP /**tsetser(ä)ññu-**/: *[su] palsko ṣañ tsetserñu trikṣäṃ wäntre* (282b3[A]).

■Borrowed from Khotanese *jsīr-* 'deceive' (Bailey, 1979:115-116). Otherwise VW:532 and Anreiter, 1984:161. ►See **tserekwa**, possibly **tsärtsäkwa**.

tseriteke or **tserineke** (n.) '?'

: tsert/nike menäkäccepi ṣ[amäne] /// (324a3[L]).

-tsaika (nm.) 'shaper'

[-tsaika, -tsaikantse, -//] *: [mäkte] kos tsaikaṃ lwaksātsaika=ścemaṣṣeṃ bhājanta kautalñ=āke po toṃ :* 'as many earthen vessels as the potter makes, their end is al[ways] destruction' [*-tsaika* = B(H)S *-kāra-*] (3a2[C]), *mant yāmorṣṣe lwaksā-tsaikantse śaul kektseñe tsatsaikwa wnolmeṃts* 'so [also] the life and body of men formed by the *karma*-potter' (3a2/3[C]). ■Agent noun from the subjunctive stem of *tsik-*, q.v. For *lwaksā-tsaika*, compare TchA *kuntis-tsek*.

tsaiññe* (nm.) 'ornament'

[//-, -, tsaiññeṃ] *yaitu ṣai sū [krentauna]ṣṣeṃ tsaiññentsa* 'he was decorated with the ornaments of virtues' (77a6[C]), • *mañīya pelaikne keklyausemane takarṣkñesa toṃ tsaiñenta omte no päst marsa* 'the servant-girl, hearing the law with belief, there and then forgot completely about those jewels' (IT-131b4[C]).

■Etymology unclear. Semantically attractive is K. T. Schmidt's suggestion (1985:763-4) of an early Iranian **dzay-* 'equip, adorn' + Tocharian *-ñña*. The Iranian **dzay-* is attested in Avestan *zaya-* 'Gerät, Ausrüstungs-gegenstand' or Khotanese *āysän-* 'equip, adorn' (< **ā-zai-nā-*), Persian *zēvar*. Unlikely is VW's suggestion (520) of PIE **d[h]us-* 'dark color' + later *-aiñña*. ►See also **tsaiñña[u]**.

[x]tsaiñña[u]* (adj.) 'bejeweled'

[m: //tsaiññeñc, -, -] */// tsaiñeñco lkāntar-ne ///* (IT-145a3[C]). ■A derivative of **tsaiñña**, q.v.

tsain* (n.) 'arrow'

[-, -, tsain//-, -, tsainwa] *pilkoṣṣe carka tsainä* 'he released the arrow of insight' (PK-NS-30b8[?] [Couvreur, 1964:246]); **—tsainwaṣṣe*** 'prtng to arrows': *swās-ṣawa* [sic] *swese tsainwaṣṣeṃ* 'I rained a rain of arrows' (46a2=47a6[C]); **—tsain-yamäṣeñca** 'arrow-maker': = B(H)S *iṣukāra-* (THT-1318a2[?]). ●Couvreur (1964: 246) suggests a distinction between Buddha's weapon (*tsain*) and Māra's weapon (*āsträ* from B(H)S *astra-*).

■From an early Iranian **dzainu-* 'weapon' [:Avestan *zaēna-* (also *zaēnāu-* 'baldric') and Armenian *zên* (an *u*-stem)] (K. T. Schmidt, 1985:763, also Tremblay, 2005:424). The antiquity of the borrowing (assured by the affricate initial in Tocharian) is striking. It seems clear that the Tocharian meaning is 'arrow,' as opposed to the more general Middle Iranian 'armor, weapon, sword.'

tsaipe* (n.) ‘dance’ (?)

[//-, -, tsaipeṃ] • *tsaipeṃ śa[k$_{u}$se] ///* (372b3^{C}), ***:*** *śak$_{u}$se kāñmai tsaipenne* (IT-12a3^{C}). ■From *tsip-*, q.v.

$^{(\times)}$tso (n. [m.?]) ‘abdomen’ (?)

[tso, -, -//] */// [kā]tso staukkanatär-me śle yasar kalträ klainats preṃtsa ynāñm yamasträ 3. mäntak no tso erkatse sa[lpäṃ] ///* ‘their abdomen[s] [singular in Tocharian] swell up; likewise [their menstrual] blood stands still (i.e., is obstructed); it appears to women [that they are] pregnant; furthermore the *erkatse* abdomen is burning hot’ [or ‘… the abdomen burns painfully’] (?) (IT-306b5^{C}) (cf. Carling, 2003a:91 for the translation), */// - ntsa tso • ///* (IT-990a2$^{?}$), || *ek lau tso[meṃ] ///* ‘the eye [is] far from the abdomen’ (?) (IT-1141b2$^{?}$).

●Carling’s reconstruction, *oñine [āntsene] tsai **:** indrine • araṃśne piś-yikne lakle wikaṣṣäṃ* (PK-AS-2A-a6$^{C/L}$ [2003a:87]) with *tsai* the accusative of *tso* is impossible; between *oñine* and *indrine* there is space for only two or three akṣaras. A reconstruction *oñine [āṃ]ts[e] **:** indrine* (so Filliozat, 1948 and Sieg, 1954) would appear to be most likely.

●The meaning ‘abdomen’ (rather than ‘penis’ with Winter 1984a:215) and the quasi-equivalence with B(H)S *kukṣi-* seems assured by the FS-Stein passage where, as Carling shows, the discussion concerns *raktagulma* or uterine cancer. On the other hand, its semantic (quasi-) equivalence with *kātso* suggests that the one clear case of *tso* might really be read as *<kā>tso* with a scribal error in leaving out the akṣara *kā*. However, the occurrences, obscure as they are, at IT-990a2 and -1141b1, assure the existence of the word. ■Etymology unknown.

$^{\times}$tsok- (vt.) ‘±berate’

Pret. III **tsokä-*** ~ **tsókäsā-** [-, -, tsoksa (tsoksa-ñ)//]: ***:*** *ñäś weñ=erkatte rekaunasa tsoksa-ñ māka **:*** ‘he spoke angrily to me and berated me with many words’ (23b6/7^{C}). ●Sieg and Siegling translate with *tränkte*, under the assumption that this form is the past tense of *tsuk-* and that *tsuk-* means ‘cause to drink’ as it does in Tocharian A. However, *tsuk-* means ‘suck’ in Tocharian B (as a causative it means ‘suckle, foster’) and *tsoksa* occurs in a manuscript that does not confuse *-o-* and *-au-*. Thus a wholly different verb is indicated. ■Etymology unknown, though the vowel *-o-* suggests a root-ending rounded dorso-velar.

tsoṅkaik (adv.) ‘in the morning, at daybreak’

tsoṅkaik = B(H)S *kālyaṃ* (2a4^{C}), ***:*** *śaumo ksa=alle[k] komt tsoṅkaik tsaṅkoy* ‘may another person daily get up at dawn’ (19b6^{C}).

■From ^{1}*tsäṅk-*, q.v. It is the adverbially used accusative of a verbal noun **tsoṅko* ‘dawn, sunrise’ + the strengthening particle *-k(ä)*.

tsop- (vt.) ‘strike, jab, poke’

Ps. I /**tsopā́-**/ [A -, -, tsopäṃ* (tsopaṃ-ne)//; MP -, -, tsoptär//; AImpf. //-, -, tsopyeṃ; MPImpf. //-, -, tsopiyentär; Ger. tsopalle]: *tumeṃ Durmukhe brāhmaṅe Uttareṃ śamaśkeṃ kärwāṣṣai witskaisa räskare tsopaṃne* ‘then the brahman Durmukha jabs the boy Uttara roughly with the cane root’ (88a1^{C}), *73 laursa eñcwañ̈e tarne räskre tsopyeṃ-ne **:*** ‘with an iron spike they pierced his skull violently’ (22b5^{C}); *khadirṣśe* [sic] *śāmñe=yāṣṣe wat ṣat soyetse pratsākaine tsopalle* ‘a piece of khadira[wood] or human bone [is] in the breast of the doll to be stuck’ (M-3b4/PK-AS-8Cb4^{C}).

■Similar in form and partially overlapping in meaning with *tsāp-* (TchA *tsāw-*). Like TchB *tsop-*, its A equivalent, *tsop-*, is attested only in the present. AB (and PTch) *tsop-* represents the old present corresponding to *tsāp-* (TchA *tsāw-*), attested by preterite participles in both languages and by a *nā*-present in TchB. PTch **tsop-* and **tsāpā-* reflect PIE **d^{h}ēb^h-* and **d^{h}ēb^h-eh$_a$-* respectively from **d^{h}eb^h-* 'harm, shorten' [: Sanskrit *dabhnóti* 'hurts, destroys; deceives,' Avestan *dab-* 'deceive,' Hittite *tepnu-* 'reduce,' and possibly Greek *atémbō* 'I harm, rob, shorten, etc.' (P:240; MA:258, 528)] (VW:525 for *tsāp-*, with differences in detail; otherwise (535) for *tsop-* (< **d^{h}eub^h-* [P:263-264]). Phonologically possible but semantically distant is Winter's connection (1962a:28) with Greek *déphō* 'soften (by working with the hands), make supple.'

tsauke* (n.[m.sg.]) 'drink'

[-, -, tsauke (?)//-, -, tsaukeṃ (?)] *ñäkciye* [lege: *ñäkciyeṃ*?] *tsaukenne* [lege: *tsaukene*?] 'in the divine drink(s)' (497b8^C = PK-AS-9B-b4[?] [Broomhead]). ■A nominal derivative of *tsuk-*, q.v.

tskäññ- (vt.) 'mark, characterize'

PP /**tsets(ä)käññ-**/: *cakkarwisa mittarwisa tsetskäññoṣ tañ aline* 'thy [two] palms marked by *cakra*s and *mitra*s' (75a2^C).

■A *-ññ-* derivative of [2]*tsäk-* 'burn,' q.v., with an original or basic meaning 'brand' (cf. VW:534). Otherwise Winter (1984b:118), who takes this as a denominative to an unattested **tsak* which in turn is related to A **śäk* '(proper) sequence,' in the frozen locative *śkaṃ* 'and' and frozen perlative *śkā* 'indeed.' **Tsak*/*śäk* would be the (quasi-)equivalents of Latin *decus*. ►See also **śka**.

tskertkane (n.[dual]) 'calves (of the leg)'

[/tskertkane, -, tskertkane/] /// *Airawantaṃtse oṅkolmaits* [sic] *lānte sayi* [lege: *seyi*] *ramt śuñc tskertkane aineyentse lwāntse ramt* 'like the trunk of the son of king Airāvata of the elephants, like the calves of the black antelope [*aiṇeya*]' (74a4^C), /// *[yäl-ñä]ktentse tskertkanempa tasaitär* 'the … are compared with the calves of the gazelle-king' [Thomas, 1983:231] (74a5^C). ■Etymology unknown.

tsnamo* (adj.) 'flowing'

[f: -, -, tsnamñai//] • *tsnamñaisa päpiyaisa* /// = B(H)S *sravatā pūtinā* (IT-233b6^C). ■A verbal adjective from **tsän-* 'flow' unattested in TchB but found in A (cf. Ko. *tsnāntär*, PP *tsno*). PTch **tsän-* reflects PIE **d^{h}en-* 'run, flow' [: Sanskrit *dhanáyati* 'he runs, sets in movement,' *dhánvati* 'runs, flows,' Old Persian *danuvatiy* 'flows,' Latin *fōns* 'spring' (P:249, with a few other nominal cognates; MA:491; de Vaan, 2008:230-231)] (Duchesne-Guillemin, 1941:165, VW, 1941:146, 1976:527). ►Also **tsnamñe** and **tseñe**.

tsnamñe* (nnt.) 'influx (of the outer world)'

[-, -, tsnamñe//tsnamñenta, -, tsnamñenta] *[snai] tsn[a]mñe* = B(H)S *nirāsrava-* (4b2^C), *nautäṣṣäṃ po tsnamñenta* 'makes disappear all [evil] influxes' (31b1^C), *tsnamñenta* = B(H)S *hāsravā* (305b3^C), *kleśanmaṣṣi tsnamñenta* 'the influx of *kleśa*s' (523b4^C); **—tsnamñetstse*** 'prtng to outside influx': *snai-tsnamñecci* = B(H)S *nirāsravāḥ* (IT-114^C). ■A derived abstract from *tsnamo*, q.v.

ˣtsniṃkre* (n.) '?'

[-, -, tsniṃkre//] /// *[e]ntwe lyyastär-ne : tsniṃkresa* /// (IT-262a3^C; word division uncertain).

tsmoññe, ►s.v. [1]tsamo.

Tsyakune (n.) PN?

Vyeñune wai Tsyakune [cautiously labeled proper names by Pinault, 1987a:178, though the second one looks suspiciously like **tsyāṅkune**, q.v.]

ˣtsyāṅk (n.) 'sauce made from beans' (?) or 'wild rice' (??)

[tsyāṅk, -, -//] *tsyāṅk trai ṣankäṃ käryāmte ṣkas tom ysāresa* 'we bought three *ṣank* of *tsyāṅk* for six *tom* of wheat' (Otani II 12a6^{Col} [Kagawa, 1915; Ching and Ogihara, 2012]).

●Obviously a Chinese loanword. The reading *tsyāṅk* is Inokuchi's (1961) and Ching and Ogihara's (2012); it is also possible to read *tsyoṅk* with Kagawa (1915). Probably the former is correct as there seem to be no semantically appropriate Chinese antecedents to ***tsyoṅk* (Middle Chinese *t/t^{h}/dsjwoŋ*) while there are for *tsyāṅk* (Middle Chinese *t/t^{h}/dsjaŋ*). (Other seemingly possible Chinese phonological antecedents give different Tocharian outcomes: **Tśi-/Tśj-* give *c-* (e.g., *cāk* 'hectalitre' < **dʑiajk*), *cak* 'foot'< *tɕ^{h}iajk*; **Ts-* gives *ts-*, e.g., *tsuṃ* 'inch' < *tsun*.) ■A borrowing from either (more probably) Middle Chinese *tsjaŋ^{C}* 'sauce made from beans' (Mandarin *jiàng*) or (less probably) Middle Chinese *tsjaŋ* 'wild rice' (Mandarin *jiāng*).

ˣtsyāṅkune* (n.) 'general' (?)

[-, -, tsyāṅkune//] - *ṣkunekeṣṣe sāṅk nāriṃ=tsyāṅkuneś yärṣalñe yamasträ* 'the *-ṣkunekeṣṣe* congregation pays homage togeneral Nāri' (TEB-74/THT-1574^{Col}). ●The presence in a more or less contemporary document of *taittsyāṅkuṃ*, q.v., 'great general' (Ching, 2011:66) assures the word division given here. ■If correctly identified as to meaning, from the Middle Chinese ancestor of Modern Chinese *jiāngjūn*. ►See also *taittsyāṅkuṃ*.

tsrerme (nm.) 'ditch, moat'

[tsrerme,-, tsrerme//-, -, tsrermeṃ] *[po ke]twi tākaṃ tsrermenne* 'all the jewels will be in the ditches' (571a2^{A}), *tsrerme* = B(H)S *parikha-* (U-18b6/SIB-117b6^{C}). ■From *tsär-*, q.v. For the formation one should compare *yśelme*, *wpelme*, or *onolme*, though here we have an assimilation of **r … l* to *r … r*.

tsrorye (n.) (a) 'distinction, difference of opinion, schism'; (b) 'cleft, crack in the ground/wall'

[tsrorye, -, -//-, -, tsroriṃ] (a) *[: tsro]ryye te nke mā=psāl mā māskwo srūkalñe [ce] ceṃsträ* 'the distinction is this: neither sword nor fortification checks this death' (45b4^{C}); (b) */// ṣalenne māno mäskīträ omp lyauto tsrorye wa[t]* 'in the mountains is found neither opening [nor] cleft' (404a5^{C}). ■From *tsär-*, q.v. An extension of **tsror**, q.v., by *-(i)ye*.

tswaññe '?'

tswaññe eru ompalskauñe [sic] *mäksu* (195a5^{L}). ●A misspelling of the next?

tswaiññe (adv.) 'directly, just (now)'

/// [osta]-ṣmeñcantse śana ṣai tswaiññe ka sruk[au]sa : 'a householder's wife had just died' (25b6^{C}), *: tswaiññ[e] ka yku päst kreṃnt ṣamāññememeṃ ṣañ oskai 60* 'having come directly from a good monkish state into his own dwelling' (44b6^{C}), *tswai[ññe] tane cärkenta klāsträ* 'he brings directly here the garlands' (91b4^{C}). ■From *tsuwai*, q.v., + *-ññe* with a semantic development from spatial proximity to temporal proximity (VW:538).

ENGLISH – TOCHARIAN B REVERSE INDEX

This reverse index is just that, an index, not an English-Tocharian B dictionary. It has been mechanically compiled from the Tocharian B headwords and their English glosses in the dictionary proper. The word-equations in the index should always be checked against the fuller data in the dictionary. Proper names of people or of meters are not included.

• A •

ācārya ..... aśari
abandon ..... ārsk-
abandonment ..... prahāṃ, rilläññe
abdomen ..... kātso, tso
abhidhārma, one learned in the ..... abhidharmike
abide ..... wäs-[2], walāk-
abiding ..... stamalñe
ability ..... cämpamñe, yātalñe, saṃjñä
ability, having ..... cämpamñetstse
able ..... cämpalle, cämpamñetstse, ... cämpamo, epastye
able to, being able ..... cämp-
abode of an ascetic ..... aśrām
above ..... kauc
above, (from) ..... oṃṣmeṃ
abscess ..... ampoño
absence ..... mā-nesalñe
absence of passion ..... maimatsäññe
absence of worldly desires .... vairāgya
absence of worldly desires (?) ... vairāk
absent (prep.) ..... parna
abstention (from sin) ..... narkäṣṣälyñe
abundant ..... ite
abundance ..... itauñe, artkiye (?)
abuta (a plant) ..... pāt
aśvamedha (major Hindu sacrifice) ..... aśvameṭ
Acacia catechu ..... khadīr
Acacia lebbek ..... śiriṣ
Acacia lebbek, flower of .... śiriṣapuṣpa
accept ..... wärp-
accessible ..... yalle
accessible ..... tarkalle
accidental form of matter .. upādāyarūp
accompanied by a thief ..... steyasahaṃ
accompaniment of a thief ..... steyasahagamaṃ
accomplish ..... lāṃs-
accomplishment ..... sātäṃ, yāmor
accumulate ..... kraup-
accumulation, based on ..... aupacayik
accusation, unjustified ..... āmuladhvāṃsaṃ
accuse ..... cotit yām-, kuts-
achieve ..... kälp-, yäm-
achievement ..... yänmālyñe
achieving ..... källālñe
Achyrantes aspera ..... apamārga, viśīr
acid ..... āmpäl, mātre
acknowledge (?) ..... ārtt-
Aconitum heterophyllum ..... prativiṣ
Acorus calamus ..... okaro (?), vaca
acquire ..... täl-
acquisition ..... patti
acquisition, prtng to honoring of ..... lābhasatkārṣṣe
act ..... yām-
act forcefully ..... spälk-
action ..... yāmor
action (manifestation of) ..... ṣotri
active ..... krätaññe
actor ..... nāṭaktse, naṭe
actual ..... yneśaññe
adaptation ..... yukti
add to ..... tsu-
addiction ..... upādāṃ
addition, in/on top of that (conj.) .. tusa
addition of one portion. ..... bhākottär

adept ..... epastye
adhere ..... treṅk-, tsu-
adherence ..... eṅkäl
adjacent ..... kälymiññe
adjust ..... mälk-
adjustment ..... yukti
admonish (?) ..... räs-
adorn ..... yät-
adult ..... orotstse, śrāy (?)
adult men (?) ..... śrāy
advance ..... ecce spārtt-
advantage ..... pärkāu
advantageous ..... pärkāwṣe
adversary ..... codake
adversary and tempter ..... mār
advocate ..... weñmo/weñamo
Aegle marmelos ..... kakoṭak, pilamātti
afar ..... lau
affair ..... wäntare
affection, show ..... yärs-
afflict ..... kärn-
afflicted ..... kleśatstse, klişt
afflicted ..... mänts-
affliction ..... kleś, tsetsekor
affluent ..... ekaññetstse
afraid, be ..... pärsk-
afresh ..... nano
after ..... ompostäṃ
afterwards ... ompostäṃ, postäṃ, entwe
again ..... nänok, nano, wasto, wästār
again (?) ..... wato
again and again ..... näno-näno
against ..... wrantsai
against the grain ..... vilom
Agathotes chirata ..... kiratikta
Age (n.) ..... kālp
age (vb.) ..... kwär-
aged ..... auśiye, pärwetstse
agitate ..... wālts-
Aglaia roxburghiana ..... priyaṅku
Agnean (?) ..... akeññe
agree ..... plāk-
agreeable ..... cäñcare, plākissu
agreeable to, be ..... ārtt-
agreement ..... plāki, plāksar, samai
agreement with, make an (?) ..... käryakār yām-
aid ..... pānto, upacai
aided by, be ..... ekītatstse nes-
ail ..... alāsk-
air ..... akāśe, iprer
akṣara, taking hold of the ..... akṣarālaṃbaṃ
albugo (disease of eye) ..... puṣ
alcohol, alcoholic beverage . ..... mot
alight, be set ..... sälp-
alkali from ashes of green barley ..... yawakṣār
all ..... po
all around ..... yeksnar
all-knowing, i.e. the Buddha ..... poyśeñca, poyśi
allegory of the border of garment ..... tūṣadṛṣtānt
allot ..... truk-
allow ..... kälm-, tärk-[1]
all together ..... po ysomo/po eṣe
almond ..... watām
alms ..... pintwāt, yāṣṣu
alms-bowl ..... pātro
alms-giver ..... tanāpate
aloe (?) ..... okaro, agaru
alone ..... ṣeske, ṣesketstse
aloud ..... enkaucar
already ..... ka
also ..... śka, ra, ra-tsa, rano
alternately (?) ..... ṣñār ṣñār
although ..... no
altogether ..... solme, ysamo, ysomo, aiksnar
always ..... ṣek
amass ..... kraup-
amassing ..... kraupalñe
ambush, one lying in (?) ... platäṃkamo
among ..... eneṅka, epiṅkte, y(n)-
among (the) gods ..... yñakteṃ
among men ..... yśāmna
Amorphophaullus campanulatum ..... mahiṣa
amuse ..... ker(y)-
amusement ..... nārm
and ..... śale, wai, ṣpä

and also .....ṣpak
and so/also .....taisa
Andropogon muricatus, root of ..... uśir
Andropogon, species of (?)..... payä
Anethum sowa ..... śatapuṣpa
anew ..... eñwetstse, nano
anger.....
.....amarṣ, erkattäññe, tremi, māntalñe
anger, quick to.....erkatteśañ
angry.....treme(ṃ)ṣṣe, erkatte
angry, be ..... krās-, mänt-
angry (as medical term) .....erkatse
anguish .....kleś
animal..... śtwerpew, luwo
animal, a kind of (?)..... śari
animal/bird ..... luwo
animal hair.....aṣitañ
ankle (?).....porsno
announce ..... āks-[1], klāw-, kärs-, täp-
announcements.....śaṃtsna
announces, one who.....ākṣi
anoint.....sanāp-
anointing..... laupalñe
another..... allek
answer .....wrantsai wesk-
ant.....warme
antelope, black .....aineye
Anthropogon schaenantus .....sugant
anticipated thing (?) . . .. cittakālyät
antimony, preparation of ... āñcanarasa
anxiety ..... īwate, sklok
any .....ksa/kca, ṣe ra ksa
apart..... waiptār, waipte, wetke
apart, be.....tsär-
apart from ..... N-sa parna
apartment on top of the house.kwrakar
apparent.....apākärtse
apparent, be .....pākri nes-
appear .....celeññ-, nān-, tep-
appearance.....
.....ere, saṃsthānarūp, weṣ, wyāk(t)
appeasement ..... śānti
appetite, lack of.....aruci
applaud ..... anumodit yām-
application .....raitwe
apply (?) ..... rink-, kwäsk-
appointed gathering, having a (?)
..... kāryasaṃnipātstsañ̈e
appointment ..... saṅket
appreciated.....ynāñm
appreciation .....ynāñmäñ̈e
apprehension.....anubhāp
appropriate.....ayāto
appropriate, be .....ārtt-
approve .....
.....ārttalñe täl- [K], anumodit yām-
aptitude .....epastyañ̈e
arbiter.....prāśnike
arduous .....waimene
argue (?)..... mäll-
arhat .....arahānte, arhānte, aṣanīke
arise.....
..pärk-[2], plätk-, säl-[1], tsäṅk-[1], (?)plutk-
arjuna ..... arjuṃ-stām
arka-plant ..... erk[1]
arm.....poko
arm-span .....keṣe
army.....retke
arrange (jewels/armor on the body) (?)
..... mälk-
arrangement..... samai
arrival..... ykuwer, āpadāṃ (?)
arrogance ..... amāṃ, śarwarñe
arrogant..... śarware
arrow..... āstär, prere, tsain
arrows (?)..... tsaräkkañ
arsenic, yellow..... gairik
art.....amok
Artemisia vulgaris .....nāgapaträ
arteries and veins .....marmanma
artifice.....amok
artificial..... nermite
artisan .....amokätstse, s•ltre (?)
Arum campanulatum ..... mahiṣa
arum lily ..... mahiṣa
as.....ente, mäkte, ram(t) /rām(tä)
as if .....ram(t) /rām(tä), ram-no
as it were.....ram(t) /rām(tä)
as long as ..... kos
as many.....kot
as much.....kot
as much as ..... kos

as one.....ysamo, ysomo
ascend.....räṅk-
ascetic (n.) ..... tikṣne, jaṭiläññe
ascetic (adj.) .....
..... etsarkälletstse, pilycalñetstse
ascetic dwelling in the forest .... arāññe
ascetic rule of life..... dhutaguṇä
ashamed, be..... kwipe-ñ̇ñ-
ashes ..... taur, tweye
ashram ..... aśrām
aside, set ..... lauke tā-
ask (for) ..... pärk-[1]
asparagus.....śatāwari
Asparagus racemosus .....śatāwari
aspire ..... [2]yu-
aspiring to ..... speltkessu
ass ..... kercapo, khare
assemble ..... aiksnar mäsk-
assembled..... samanit
assembly..... sārri, wertsiya, saṃnipāt
assent to..... ārtt-
assign ..... truk-
assistance .....ekitatsñe
assumption ..... eṅkalñe
Asteracantha longifolia ..... aruṇariju
asterism through which moon passes
.....näkṣātär
astonished..... wismai
astonishing .....ākteke
astray, go ..... trik-
astray, lead ..... trik-
asylum .....niśrai, waste
atis (a plant).....prativiṣ
atmosphere .....eprer, akāśe
atom.....paramānu, paramāṃ
attach oneself ..... tsu-
attached, be..... ritt-
attachment, worldly .....treṅkäl, treṅke
attachment ..... eṅkäl
attack .....tän-
attain .....yäm-
attempt (n.)..... sarrīwenta
attempt (vb.)..... skai-
attendant (?).....viṣe
attending closely to ..... krätanīke
attention, to pay.....keś āk-, aiśai yām-
attentive ...snai-ykorñetstse, koylle (?)
attentively ..... anaiśai
attestation ..... satyakār
attractive ..... takarṣkäññetstse
attribute.....vaiśaṣike
augment ..... klutk-
auspicious ..... sākre
authorized .....ārttau
avarice.....maute
aversion..... ykāṃṣälñe, ykāṃṣe
aversion to the world ..... mrauskalñe
avert ..... litk-, kut- (?)
avidity .....maute
Avīcī-hell ..... apiś
avoid ..... wik-
awakening.....āksalñe
aware..... imassu
awareness.....īme
awareness or memory, application of
.....smṛtyutpasthāṃ
awareness-chapter .....smṛtivārg-
away.....ā-, lauke, past, at, ate, wetke
away from (?) .....nocot
ax .....peret
axle ..... ṣem
Azadirachta indica .....picumaṇḍa

• B •

back.....aṣkār, päst
back, on one's..... aṣkār
back (of the body) ..... sark
back and forth..... orkäntai
bad .....yolo, ainake
bad character..... duśśīlñe
bad character, having ..... duśśīle
bad disposition..... amiśkäññe
bad-tempered..... amiśke
bael .....kakoṭak
bait ..... śwāl
balcony .....kucatāk, skāk
Baliospermum montanum .....danti
Baliospermum montanum, seed of
.....dantiphal
ball ..... krepaste

bandage ..... śwele
banish ..... lut-
bank (of a body of water) ..... petwe
bank (of a river) ..... manarko
bankrupt person (??) ..... weretemaṣṣe
banner ..... waipe
banyan ..... nigrot, vaiśramañña
barberry ..... śkwaśko, keleyak
bark ..... enmetre
barley ..... yap
barley (meal) (?) ..... klese
base ..... keṃ, dhātu
base (-born) ..... ainake
based on ..... milkautstse
baseness ..... ainakñe
basis ..... ālambaṃ, ścmoññā, ... niśrai, ṣarm, sāle, dhātu
bat ..... arśakārśa
Batatas paniculata .. biḍāri, kṣirabiḍāri
bath ..... anuwasāṃ, (?)laiko, -ṣāwo (?)
bath-room ..... snānaśāl
bathe ..... nāsk-[1]
bathing-house ..... snānaśāl
batter ..... pyāk-
battle ..... weta
bazaar ..... orpoṅk
bdellium ..... kurkal
be ..... mäsk-[1], nes-
beacon-fire ..... pūwar
beam, (sun) ..... swāñco
bean ..... māśak
bean, moth ..... mutkavarṇi
bean, a kind of ..... māṣikāni
bean, a kind of (?) ..... dhanyamāṣ
bear ..... käl-[1]
bearable ..... tallenta
bear (away) ..... pär-
beat (of a drum) ..... pyāk-
beat (of a heart) ..... särp-
beautiful ..... ersnāssu
beautiful ..... kartse, pälkaññetstse
beautify ..... yät-
beauty ..... ersna
because ..... $k_u$ce, mäkte
because of that ..... temeñ
become .... klautk-, klutk-, mäsk-[1], nes-
bed ..... leke, leki, mañcāk
bed(-roll) ..... prastrāṃ
bee ..... kro(ṅ)kśe
beef- ..... oksaiññe
beer ..... tanā-mot
beer ..... wäsok
befool ..... mem-
before ..... enepre
beg ..... yāsk-
beg ..... pärk-[1]
beget ..... täm-
beggar ..... yaṣṣuca
begging aloud ..... śauśalñe
begging-bowl ..... pātro
begin ..... aun-
beginning ..... auñento
beginning with ..... warñai
beginning, having a ..... yparwetstse
behave indifferently ..... ārtte tärk-
behaved morally, one who has not ..... apāṣṣätte
behavior ..... -pāṣṣe
behavior ..... carit
behavior ..... klautke
behavior ..... spārttalyñe
behavior (?) ..... spertte
behavior, moral ..... papāṣṣorñe
behavior, moral ..... śīl
behavior, mode of physical. . . iryāpath
behold ..... läk-
being (?) ..... saṃvṛtti
being ..... tatākar
being, living ..... onolme
belief ..... śraddhauññe
belief ..... takarṣkāññe
believer ..... śrāddhe
believing ..... śrāddhe ..... takarṣke, takarṣkāññetste
bell ..... kul
belly ..... kātso, tso (?)
belonging to the (present) age ..... bhadrakalpike
belongings ..... ekaññe
beloved (n./adj.) ..... lāre, lareṣṣe, ṣarya ..... täṅkwassu
below ..... ñor

bend (toward) ..... räm-, näm-
bending (?) ..... nmalñe
beneath ..... ñor
benediction ..... āśirvāt
benefactor ..... kärtse-yami, tanāpate
beneficial ..... krätañ̃ñe (?), pärkāwṣe
benefit ..... ayāto, pärkā$_u$
benevolence ..... maitär
benzoin ..... śaileyak
berate (?) ..... tsok-, tärs-
Berberis asiatica ..... keleyak
besetting sin ..... nivāräṃ
besmirch ..... lup-, märk-
best ..... śpālmeṃ
best of, get the ..... auki nes-
bestow ..... kälp-
better of, get the ..... auki nes-
between ..... epiṅkte, ywārśka
beverage of grain. ..... piṣitakamantha
bewail one's fate ..... pälw-
bickering (n.) ..... śalna
bickering (adj.) ..... śalnāu
big ..... orotstse
bile, prtng to ..... pittaṣṣe
bile-blood ..... raktapit
bimonthly ..... ywarca-meñ
bind ..... kärk-^{2}
bind (something) (up/together) .. śänm-
bind (something) on ..... śänm-
binding ..... karkäṣṣälyñe, truskäñ̃ña
bird ..... [see animal]
bird sp ..... seri
bird sp ..... ṣparā-yäkre
bird sp. ..... yāmuttsi
bird sp (a dove?) ..... skren
birth ..... camel, jāti
birth-cycle ..... santāṃ
birth/act of being born . ..... cmelñe
birth-form ..... camel
bit by bit ..... yke-postäṃ
bit by bit (going). ..... tott-ike-postäṃ
bit ..... peṅke, kāpar
bite ..... kāpar
bite (of a snake) ..... tsāk-^{2}
bitter, make (?) ..... räsk-
bitumen ..... śaileyak
black ..... erkent-, kwele
black gram ..... turani
black pigment or collyrium. ..... añcāṃ
blame (vb.) ..... nāk-
blame (n.) ..... nākälñe, nāki
blameless ..... anākätte, snai-nāki
blaze up ..... sälp-
blazing ..... sälpamo, salpi, slemeṣṣe
bleary, be ..... märk-
blemish ..... nāki
blessed ..... sākre
blind ..... tärrek
blind (of the eye) ..... aip-
blind person ..... tärrek
blinded ..... eś-lmau
blindness ..... orkamñe, orkamotstsäñ̃ñe
blindness, partial ..... tīmīr
blink ..... ptsak
blinking ..... ptsak
bliss ..... mańkāl
blissful ..... sākre
blister ..... weru, pittāk
bloat ..... staukk-
block of wood ..... intsau
blocked ..... tańki
blood ..... yasar
blood, shed ..... yasar lut-
blood-shedding ..... yasar-lyucalyñe
blood vessels ..... auloñ
bloody ..... ysārtstse
bloom (of flowers) ..... wāk-
blossom (in general) ..... tuñe
blow (a musical instrument) ..... pi-
blow (possibly 'introduce') ..... pin-
blue ..... tseṃ
blue lotus ..... uppāl
blue lotus, prtng to ..... tsen-uppālṣṣe
blush ..... sälp-
boast ..... ṣañ-āñm päll-
boat ..... kolmo, olyi
boatman ..... olyitau
bodhisattva ..... bodhisātve
bodhi-tree ..... podhi-stām
bodily ..... kektseñaṣṣe
bodily remains ..... śarīr
body ..... kektseñe

boil.....päk-[1]
boil (n.)..... pilkwer, yoro, ampoño
bolt ..... āstär
bond.....śanmau, truskäññña
bone ..... āyo
book..... postak, krānt
book of (demonic) beings .....bhūtantär
book (sacred).....śāstär
borage, Indian .....pāṣāṇabhid
border .....sälyiye
border ..... totteñña, [2]ārtar, uwaṃt
bordering ..... kälymiññe, akeñe
born (successively) to several families
.....kulaṃkule
born, to be .....tām-
bosom .....caṅke
both..... antapi
bottom .....patsa
bottomless .....snai-ptsa
boudoir ..... śokagār
bough (of a tree).....āntse
bound..... pruk-
bound (of the heart)..... pruk-
boundary..... sim
boundless.....snai-totteñňetstse
bovine..... kaiyye
bow down (?) ..... kuk-[2]
bow (as a sign of honor) ..... räm-
bow .....rmamñe
bow(-string)..... wäntalyi
bowel disease, a kind of (dry
excrement).....udāvartt
boy.....śamaśke, kālyśke
boy, little .....säsuwerśke
Brahmā's word; the sacred text
.....bra(h)m-wek
Brahmā-heaven .....brahmalok
Brahmā-voice..... brahmaswar
brahman..... brāhmaṇe
brahman, little ..... brāhmaṇiśke
brahman-woman .....
..... brahmaṇāñca, brahmaṇi
braid (vb.)..... wāp-
braid (n.)..... jaṭ, ? $k_u$sar
braid, formerly having a .....
.....jaṭilapūrvake
braid, having a .....
..... mäṣkwatstse, jaṭiläññe
brainpan .....kaccāp
branch .....karāk
brandy .....śak$_u$se
brave .....tsirauñňetstse
bravery .....tsirauñe
bread .....kanti
bread, a kind of..... śro-kanti
breadth ..... aurtsäññe
break .....kaut-, nitt-
breakable .....kautātstste
breaking .....kautalñe
breast.....caṅke, pratsāko
breast (woman's).....piśpik
breasts .....päścane
breathe ..... anāsk-
breathing..... anāṣṣälñe
breeding animal ..... śantālya
bred, to be (adj.) ..... śantālya
brick ..... iścem
briefly ..... aultsorsa
brigand..... yoñiyai-ṣpärkäṣṣuki
bright.....
..... läk$_u$tsetstse, lak$_{(u)}$tse, pälkaññetstse
brilliance..... läk$_u$tsauñe
brilliance (?) ..... lyuśilñe, lukṣo
brilliant .....
..... läk$_u$tsetstse, lak$_{(u)}$tse, lyukemo
.....lyakwañňe, nautse
bring..... ās-[2], käl-[2]
bring forth..... er-
bring/send (??)..... [2]plāk-
broad ..... aurtstse
broom(-stick) (?) .....peṅke
broth..... smañňe, yot, maiki, ṣwīye
brother..... procer
brothers, related as .....omprotärtstse
brows .....pärwāne*
bubble .....weru
buddha ..... pañäkte, pūdñäkte
buddha who reserves enlightenment
.. pratikapañäkte, pratyaikapañäktäññe
.....pratyaikapudñäkte
Buddha's origin, prtng to .....
.....buddhotpatäṣṣe

Buddha's voice, containing the .....buddhavacaṃ
Buddhist beggar (?) āhrīkyanavatrāpyä
Buddhist deities, a class of .....paranirmitavaśavarti
Buddhist deities, class of .....parinirmitavaśawarti
Buddhist literature, a type of ....upadeś
Buddhist monks, member of a group of..... ṣaḍvargi
Buddhist vestments, wearing (?) .....traicīvarīkāññe
Buddhist works, collection of.....piṭak
budge.....wāsk-/wäsk-
build.....tsik-
bulb of a small variety of the *Nymphea* ..... kirot
bull .....ka$_{u}$rṣe, sārme
burden..... calle, perpette, talle
burn ..... pälk-[3], sälp-, tsärk-
burn up ..... tsäk-
burning ..... pälśalñe, tskelñe
burst..... wāk-
business negotiation.....karyor
but.....no
Butea frondosa..... kiṃśuk
Butea frondosa, prtng to ..... palāśäṣṣe
Butea monosperma ..... kiṃśuk
butter ..... kewiye
butter, clarified.....peṣke
'buttterfly' document (?)..... yauyek
buy.....käry-
buying.....karyor, kärnālñe

• C •

Caesalpina sappan ..... pattaṅk
cakra, possessing a .....cakkartse
cakra, sign of the . ..... cākkär-lakṣāṃ .....cākkär-ṣotri
cakra, wheel as mystical symbol ..... cākkär
Calamus rotang, fruit of ..... niculaphal
calculation ..... gaṇit, ṣaṃṣäl
calf (of leg).....ckācko
calf (young cow).....paitar
call out ..... śauk-
call out to .....kwā-
call up ..... er-
called, be..... klāw-, we-
calling to mind an oblation (?) .....yāgānusmṛti
calm (adj.)..... snai-rmamo, sänmetste
calm (vb.).....tsārw-
calmness .....āñu
caltrop (a plant) ..... klyoto
calumny ..... abhyākhyāṃ, waṣe-reki
calves (of the leg) ..... tskertkane
camel (?) ..... koro
camel, prtng to (?) .....partāktaññe
camels, file of (?)..... muśnāśi
camp .....wṣeññä, śaiyāsaṃ
can .....cämp-
canal..... newiya, ārtte (?)
cancer..... karkar
candy.....ṣaḍap
canine.....kuñiye
capability ..... śakti
capable.....-yātalñeststse, cämpalle .....cämpamo, epastye
capable of, be..... yāt-
caravan-leader ..... sārthavāhe
caraway, common.....ajamot
carbuncle (?)..... pilkwer
cardamon ..... sukṣmel
Cardiospermum halicacabum .....jyotiṣpati
care .....senik, snauki
care of, put under the.....senik kälp-
care of, take .....särk-
carefree ..... empalkaitte, snai-meṃtsi
careful..... snai-ykorñetstse
carefully..... anaiśai
carefulness.....snai-ykorñe
careless about, be.....yäk-
carelessly ..... enersaṅk
carpenter ..... tarkāntsa, ost-yāmṣeñca
Carpopogon pruriens.....räṣabhakä
carry (off) ..... pär-
carry ..... täl-
carry a burden..... talle täl-

cart .....kokale, kokalyiśke
carter ..... kokaletstse
case-form .....vibhakti
cash, string of .....meskeṣṣi cāni
cashew, oriental..... tecapati
Cassia esculenta, flower of
..... kanakapuṣpä
Cassia fistula ..... rājavärkṣä
cassia plant, bark of .....varangatvacä
cast in a mold .....kutk-
castoff..... kutsāre
cast out .....wik-
castor-oil plant ..... hirant, irand
castor-oil plant, prtng. to ..... eraṇḍaṣṣe
cat .....mārjāre
cataract (of the eye)..... surme
catch sight of .....läk-
catechumen..... vaineye
category .....padārth, ṣaṃsäl
cattail, narrowleaf (?)..... śar
cauldron.....aise
cause (n.) ..... ṣarm
cause and effect..... ṣarm oko
cause (vb.) .....er-
cause to go.....iyā-
causing pain..... upatāpi
cautious .....imassu
cave .....troṅk
cave (as residence of monk) ..... gu
cavity .....troṅk
cease .....ār-
celery ..... ajamot
celestial ..... ñäkciye
celestial beings, a class of..... tuṣit
celestial musician ..... kinnare
cell, monastic ..... leṃ
cemetery ..... erkau
cemeteries, one who frequents
..... śmaśānike
center ..... kele
Centratherum anthelminticum.....
.....ksumarāś
certainly.....
..... auspa, nemce(k), ṣñike(k), taka
certainly not ..... mā ... nta
cessation ..... āralñe
chaff..... pīsäl
chain ..... meske, śerk(w)
chair ..... pir
challenge (?) ..... krāt-
chameleon..... parre
chancellor ..... purohite
change..... klutk-
change one's mind.....
.....pratiṃmeṃ klautk-
changelessness, prtng to... -ṣekaññeṣṣe
chance .....sak(w)
chant ..... cchando
chapter .....-vārg, sargga
character, true .....ṣañäññe
characteristic..... lakṣāṃ, nmit, ṣañ
characteristic of a condition
..... avasthālakṣaṃ
characterize.....tskäññ-
chariot .....kokale
charioteer .....kokaletstse
charming..... cäñcare
chase (vb.) ..... mäk-
chase (n.) .....werke
chase (away).....wik- [K]
chay root .....mañcaṣta
cheap.....olaṅk
check.....krämp-, tänk-, pät- (?)
cheek.....wicūko
cheer up .....tsārw-
cheese ..... ṣarwiye
cheetah (?) .....yerkwantalo
chest..... caṅke
chew..... tresk-, tsālt-
chicken..... kraṅko
chicken, levantine (?) .....payasya
child (esp. in plural) ..... śamaśke
chir pine (?) .....vräka
cholera .....wīcuṣik, viṣucikänta (pl.)
.....iweru
chop up .....tāks-
chop up/down ..... kaut-
chop (something) fine .....kärst-
chorus, sing in .....ysomo we-
Chrysopogon zizanioides ....uśir, nalat
circle ....maṇḍāl, serke, wrene (wrete?)
circlet ..... serke

circuit.....paryāṃ, kaunär
Cissampelos pareira ..... pāt
citizen, ordinary ..... ypoye
citron .....mātulunk
city.....rīye
city-dweller. .....riññe
city-simile..... nagaropam
clamber .....pätt-
clan .....kottär
clarity.....takarṣkäññe
class .....prakār
clay, prtng to ..... kwraiññe
clean (adj.).....astare
clean (vb.)..... li-
cleanse oneself ..... li-
clear .....pākri
clear .....takarṣke
clear, be ..... pākri nes-
clear ..... snai-märkär, snai-märkartstse
clear, become ..... pärk-[2]
clearly .....anaiśai
cleft..... tsrorye, leṅke
Clerodendrum indicum .....bhārk
Clerodendrum phlomoides.....tilāk
clever .....
.....maimantstse, yulyke (??), aiśamo
climb.....räṅk-, pätt-
cling..... treṅk-, tsu-
clinging.....treṅkäl, treṅke, upādāṃ
clinging to existence ..... tṛṣṇopādāṃ
cloak ..... kampāl
cloister..... saṅkrām
close (door, gate)..... [2]putk-
close (?) ..... wipe
close.....ysape
close the eyes ..... mik-
closely .....spe
close to .....ispek
closure .....prautke
clothes/clothing ..... wastsi
clothing..... wästsitse
clothing of rags ..... pāṃsukūl
cloud .....tarkär
cloudburst.....praściye
cloudiness (?) .....tärkarñe
clown .....viduṣäke
club ..... śakāto
cluster fig .....udumbara
coarse.....trekte, aśāwe
Cocculus cordifolia ..... jīvanti
cocklebur .....mahāmet
cohere .....tsu-
coin and a measure of weight.... k_uśāne
cold ..... krośce, krostañaṣṣe
cold(ness)..... kroścaññe, krostaññe
Coleus aromaticus..... pāṣāṇabhit
collapse .....nitt-
collapsing..... nitmo
collectively .....ysomo
collyrium ..... sauvirājan
collyrium in paste ..... kälkañc
color..... yok[1]
color (of complexion).....ere
-colored .....-yokäññe
comb (?).....seriñ
comb, rooster's ..... ṣim(?)
comb (vb.) (?)..... [2]päk-
combination .....raitwe
come ..... käm-
come down ..... kārp-
come to an end..... ār-
come together ..... aiksnar mäsk-
come to pass (of a wish).....kän-
come up (of celestial bodies) ..... pärk-[2]
comfort (vb.)..... tsārw-, [1]tär- (?)
comfort (n.)..... tsārwäṣṣälyñe
coming ..... śmalñe
command (n.) .....reki, wätkāṣṣälyñe
command (vb.) .....wätk-
commander ..... tāś
commander-of-the-center.....ywārt-taś
commandment ..... śāsaṃ, yaitkor
commend ..... päl-
commendation .....pālalñe
commentary, prtng to ..... vibhankäṣṣe
commentator.....ṭikkakāre
commerce ..... karyor
Commiphora roxburghii (?).....akaru
commissioner, vice..... hwuṣṣi
commit..... yām-
commit (sin, deed)..... kätk-[1]
commit (sin/crime) ..... trańko kälp-,

..... trańko kätk-, trańko tsäńk-
common, in..... aṅkāmnitstse
commonainake, kärpiye, kärpye-yakne
community ..... miṣṣi, säṅk
compact, become (?) ..... stu-
companion ..... aulāre, sahāye,
.....ompostäṃ ynūca, plataṃ-kama (?)
companionability, prtng to (?)
..... aulārñeṣṣe
companionship of a woman during
travel ..... strisahagamaṃ
company .....wertsiya, eṣe śmalyñe
company, keep [company] with..... lāre
yām-
comparable (?) ..... menākätstse
comparable manner, in a
.....tesa warñāi ce-ra-tsa
compare ..... rām-
compared with .....N-mpa tasemane
comparison ..... menāk
compassion..... karuṃ, añmālaṣlñe
compassion for, have .....täṅkwaññ-
compassion, great and general
..... mahākaruṃ
compassionate .... karuṇīke, aräñcatstse
complain (to) ..... pälw-
complaint ..... pälwālñe, pepälywor
complete ..... po
complete(ly) .....
..... solme, attsaik, snai-lyipär
comportment ..... spārttalyñe
compress..... tsatsāpar
conceal..... wāl-
conceit ..... śāmpa, śarwarñe
conceited, be..... śāmp-
concentration..... samādhi, atkwal (?)
conception (false)..... wāsaṃ
conception of thought (?)
.....cittābhisaṃskār
concern ..... senik, snauki
..... ersäṅk, ersaṅkäññe, sklok
concerned to, be ..... kurp-
concerned with, be ..... kurp-, särk-
concerning..... ispek
concerning..... ompostäṃ, āśrai
conclude ..... eṅk-, stā-
concupiscence.... ykāssälñe, ykāssäññe
condemn .....nāk-
condense .....wälts-
condition..... avasth, wṣeññа
conditioned states (of being).....skeye
conduct .....tarkāñe
conduct oneself..... spārtt-
conduct, having indifferent
..... ārtte tarkañetstse
conduct-*sūtra*.....nette-sūtär
confess .....wināsk-
confess (sins) ..... teśit yām-, deśaṃ ai-
confession.....teśit, deśaṃ
confidence ..... päkwalñe
confidence (?)..... späntālñe
confidence, induce .....spänt-
confident..... späntāläññetstse
confidently..... spantai
confine .....prutk-
confined, be .....prutk-
confinement ..... prutkālñe
conflict, in..... eweta
conformation, mental ..... saṃskār
confuse (the mind).....käsk-
confuse .....trik-
confused, be.....trik-
confusion ..... traike, trikalyñe
congeal (?) .....stu-
conjecture ..... vitark
conjunction of epithets
.....adhivacanasaṃsparś
connect .....ritt-
connected.....ritt-
conquer ..... yuk-
conquest..... yūkalñe
conscience, without (?) .....senik-śawa
consciousness .....īme
consciousness of pleasure, touch of
the . ..... sukhavedanīyasparś
consent ..... wärp-
consequence.....ompostäṃ-wṣīlñe, oko
consequently..... temeñ, temeñce, twār
consider..... keś tā-, pälsk-
consideration .....
.....vicār, ompostäṃ-palkalyñe
consolation..... tsārwäṣṣälyñe

console ..... tsārw-
constant ..... ṣekaññe
consume ..... śu-/ś(ā)wā-
consume by fire ..... tsäk-
contact ..... takälñe
contact of sense organs with objects ..... sparśakāy
contain ..... tsu-
contained, be ..... wlāw-
contemplation ..... ompalskoññe
contemplative ..... ompalskoññeṣṣe
continually ..... ṣek
continuation ..... stamalñe
continuity ..... santāṃ
contradictor ..... vipratyanīke
contrary ..... vilom
contributor ..... tanāpate
control (vb.) ..... wlāw-, yāt-
control (n.) ..... wlāwalñe, wawlāwar
controlled ..... sañāt
convent ..... tsāro
conversation, in ..... aplāc
conversion ..... pratiṃ
converted ..... vaineye
converted by relics, one to be ..... dhātuvaineye
convince ..... spänt-
convincingly ..... spantai
convoked ..... samanit
convoy (?) ..... yāywyeṃ
cook ..... päk-[1], särk-
cooking ..... pkelñe
cooking pot ..... aise
copper ..... pilke
copyist ..... lekhāke
cord ..... śerkw, oppīloñ (?)
corporeal ..... kāyike, rūpi, kektseñaṣṣe
corral ..... wepe
correct expression ..... śapt
cost ..... pīto, wyai
costus (?) ..... kaṣṣu, kuṣṭa
Costus speciosus (?) ..... kaṣṣu, kuṣṭa
cotton ..... kampās
cotton cloth ..... kenek
couch ..... mañcāk
cough ..... kosi
council ..... wertsiya
count ..... keś yām-
count (as) ..... ṣäṃs-
countenance ..... särwāna
count-palatine ..... yapko
countless ..... snai-keś
country ..... yapoy
country, of a ..... keñiye
country, prtng to a (certain) ..... -ypoyṣe
country, prtng to (one's own) ..... ypoye
country, living in the ..... akañcar-weṣeññai
courageous ..... arāñcatstse
courant ..... tseñe
course ..... yoñiya
course of difficult tasks, prtng to ..... duṣkaracārāṣṣe
cover ..... aip-, wāl-, wänt-
covered up, be ..... wäm-
covering ..... raktsi, wālalñe, aiporñe, wente
cow ..... ke_u, okso
cowhage ..... ātmagupti, räṣapak
cow-herder's wife ..... govika
cow-tree ..... kṣirakākoṭi
crack in ground/wall ..... tsrorye
crafty (??) ..... yulyke
crape jasmine (?) ..... takaru
craving ..... añmassu
cream (upper part) (?) ..... śar
create ..... ritt-
creation ..... saṃskār
creature ..... onolme
credible ..... perāk
creeper ..... śkwarya, laitke, wāli
cremation grounds ..... śmaśānike
crested ..... tsänkarwaṣṣe
crevice ..... koto, lyauto
criminal ..... yolo-yamortstse
crop (?) ..... ṣito
cross (?) ..... [2]tär-, lut-
crossing (of a stream) ..... kätkālñe
crosswise, something put ..... pkante
crow ..... dhvaje, skren
crowd ..... prutk-
crown flower ..... ārk

crown of the head ..... tarne
crown prince ? ..... asānṣṣe mcuṣke
crude ..... scire
crush ..... kaut-, mäll-,
..... mely-, nitt-, tsāp-, wālts-, mlutk-[2]
crushing ..... mällalñe
crutch ..... ṣpikiye
cry (n.) (?) ..... auso
cry out ..... nu-, ausw-
cry for help (?) ..... ausw-
crystal ..... spharir
crystalline ..... svārirṣṣe
cub, animal ..... säsuwiśke
cuckoo ..... kokīl
cuirass (?) ..... samākane
culpable ..... nakṣalle
cultivate (plants) ..... sār(y)-
cumin ..... ayājñi
cunning (??) ..... yulyke
cup ..... cf. karute-ṣirye
Curcuma longa ..... haridär
Curcuma, a kind of (?) ..... turya
curing ..... pkelñe
curl ..... wäl-
curse ..... śāp
curve ..... wäl-
cuss-cuss grass ..... uśir
cuss-grass ..... nalat
custom ..... yakne
cut down ..... kärst-
cut off ..... kärst-, lātk-, prutk-
cutting off ..... kärstālyñe
cutting weapon ..... yepe
cycle ..... serke
Cyperus rotundus ..... must, parivelak

• D •

daily ..... komt
dairy (??) ..... mañi
Dalbergia sissoo .. karuṇasāri, śāñcapo
dam ..... pät-
damage (n.) ..... karep, miyäṣṣälñe
damage (vb.) ..... mil-
damage, suffer ..... milar kälp-
dance (vb.) ..... tsip-
dance (n.) ..... tsaipe
danger ..... ñyātse, proskiye, sanu
dangerous .....
..... ñyatseṣṣe, ñyatsassu, proskaitstse
dangle ..... länk-
dangle (intr.) ..... suk-
darbha-grass ..... ask(w)ace
dark ..... orkamotstse, orkmo, erkent-
dark grey ..... kwele
dark phase of the moon . . erkent-pākṣe
darken ..... wärs-[2]
darkness .... orkamñe, orkmo, ñakre (?)
daughter ..... tkācer
day ..... kauṃ
day and a night, [for] a ..... kaun-yaṣi
day and night ..... kaun-yaṣi
day, by ..... iṅkauṃ
day, during the ..... iṅkauṃ
day, this very ..... komtak
daybreak, at ..... tsoṅkaik
dawn (vb.) ..... luk- yṣiye
dear ..... lāre, laraṣke, lare-yok, lareṣṣe
..... tänkwassu
dear one ..... larekke, lāre
dearly ..... kwāts (or kwats?)
death ..... jarāmaraṃ, srukalle, srukalñe
..... srukelle, srukor
debt ..... peri
debts, pay ..... peri lutäsk-
decay (?) ..... kärtk-
deceit ..... tserekwa
deceitful ..... tserekwatstste
deceive ..... tsereññ-, [2]mi-
deception ..... kuhākäññe, tārśi
deceptions ..... tserekwa, tsärtsäkwa (?)
deceptive ..... tārśītstse, tserekwatstse
decide ..... wätk-
decide to ..... palsko näm-
decision ..... pratim
decisively ..... wätkāl
declaration ..... weweñor, prajñapti
decoction ..... kaṣāy, niryuhaṃ
decorate ..... yät-, wämp- (?)
decoration ..... yetwe
decrease ..... parihāni

decrepit ..... ylāre
deed ..... kārm, yāmor, yamalläññe
deem worthy ..... ynāñm yām-
deep ..... kätkare
deep meaning, of ..... kätkr-ārth
deeply ..... enkätkre
deer ..... karse
defecate (?) ..... kärtk-
deferential, be ..... yärs-
defective ..... meṅkitstse
defective senses, of ..... meṅk=indrinta
defective vision, of ..... meṅki-pilko
deficiency ..... parihāni, meṅkitsñe
deficient ..... meṅkitstse
deficit ..... meṅki
defile ..... lup-
defile oneself (?) ..... kärtk-
defile oneself (?) ..... tin-
deign to ..... ārc-
delay ..... nerke
delete ..... mänt-
delight ..... modit, plānto, yāso
delightful ..... cäñcare
delightful thing ..... ecce ritau
delimited (?) ..... parinermita
delineate ..... pik-
delirious ..... yoṅkomane
deliver (?) ..... suk-
deliverance ..... mokṣ
deliverance, way of ..... anantaryavimuktimārg
delude ..... yänk-
delusion ..... traike, tsätkwantsñe
demand ..... ñäsk-
demand (something of someone) .... rit-
demon ..... asūre
demon (malevolent) ..... rākṣatse
demon, female (malevolent) ... rakṣatsa
demon, a kind of ..... kaṭapūtane, ... kaṭapūtanäññä, pūtane
demoniacal possession . ..... graheṃ
demons, member of a particular class of ..... kumbhāṃṇḍe
denarius (gold monetary unit) ..... tināŕ
dentition ..... keme
deny ..... mäll-
deodar ..... devadāru
depart ..... lait-
departure ..... lalñe, ykuwer
dependent on ..... ekalymi
deposit (?) ..... nocot
depress ..... nusk-, si-n-, āś pyāk-
depressed, be ..... si-n-
depression ..... silñe, kukäṣṣälyñe (?)
deprivation ..... mäṅkorñe
deprivation ..... vyavaropaṃ
deprive ..... sämp-
deprived of, be ..... mänk-
depth ..... kätkarñe
descend ..... kärp-
descent ..... kärpalñe
desert (n.) ..... pälkiye
desert (vb.) ..... ri-n-
deserve ..... ārc-
design (?) ..... sarrīwenta
desirableness ..... tänkwäññaññe
desire (vb.) ..... aṅmaññ-, käp-, kulyp-
desire (n.). kāwalyñe, kāwo, kulypelñe ..... āñme[1], mañu, ñyās, tr̥ṣṇ, yokiye
desire, fierce ..... rätkwre-eṅkäl
desire, state of existence of ..... tr̥ṣṇabhavānk
desirous .aṅmassu, kawātstse, ñyasassu
desist ..... mauk-, tärk-[1], wän- (?)
Desmodium gangeticum .... aśamati, sālaparṇi
despair ..... si-n-, ru-[3] (?), sklokaññ-
despicable (?) ..... appamatiśśa
despondency ..... silñe, amiśkäññe
despondent ..... amiśke
detail, in ..... aurtsesa
destiny (?) ..... kan, k·nmaṣñe
destitute .... snai-cek-wärñatstse, snaitstse
destroy kau-, mänt-, näk-, spärk-, naut-
destroy utterly ..... kärst-
destroyed (?) ..... keto
destroyed, be ..... näk-, naut-
destroyer ..... -nakṣi, näkṣeñca
destroying ..... -nakṣi
destroying ..... näkṣeñca
destruction .... nautalñe, nkelñe, nenkor

destruction, utter .....kärstor
determine (rules) .....ś(c)ämn-
Devadatta, prtng to school of
..... devadattapakṣe
develop ..... plätk-, ecce spārt-
deviate .....lait-
devoted service..... krtitāṃ
devoted to ..... krätanīke
devour..... śu-/ś(ā)wā-
devout .....kärtse-ṣälype
dew, prtng to ..... wriyeṣṣe
diadem ..... mahūr, mukur
diagonally .....akṣnai
diamond..... wājrä, waśīr
diamond seat .....wajrasaṃ
die ..... sruk-, mante i-
difference ..... wāki
difference of opinion .....tsrorye
different ..... wätkāltstse
differentiation.....waiptārtstsäññe
differently..... āläṃ
difficult..... amāsko, waimene,
.....waimenetstse, amāskaitstse
difficult task ..... duṣkär
difficult to traverse .....maskwatstse
difficulty.....kramartsäññe, māskw
difficulty, with.....amāskai
dig.....rāp-
digestion ..... pkelñe, pūwar
digestion, absence of..... acirne
dignity .....kare, perne, käre-perne
diligent..... (-)ykorñetstse, koylle (?)
dill .....pissau
diminish (?) ..... spāw-
din .....newe
direct.....śä-, rāk-
direct (someone)..... rit-
directed in a single direction alokälymi
directed to(wards) ..... aiwolätstse
.....aittanka, wräntsaitse
directed towards, be .....aiw-
directed towards a single object
.....somo-kälymi
direction .....kälymiye, ekalymiññe
.....ekalymiññetsäññe
directly.....tswaiñña, snay-emprukṣai
director. anuśāsake, prāśnike, yotkolau
directorship.....yotkolatñe
dirt.....krāke, kariṣ, [2]ñatke
dirty..... kraketstse, sal, eñatketstse
dirty, be.....tin-, krāk-
disagreeable ..... eñcare
disappear.....musk-, näk-, naut-, spärk-
disappear into .....wäm-
disappear, decrease and..... wik-
disappear, cause to .....spärk-
disappear, make.....musk-
disappearance .....
..... kselñe, nautalñe, spärkālñe
disappearing, not ..... aikatte
disapprove .....kärr-
disassociated, be ..... pätk-
disassociation .....pätkārñe
disavow..... mäll-
disburse.....parra spāw-
disc .....yerpe
discourse..... welñe
disciple.....śaikṣe, akalṣalle
discipline ..... spārtto, saṃvar
discontent ..... amarṣ
discord ..... ysalye
discreet ..... imassu
disdain..... mäll-
disdainful ..... appamatiśśa
disease.....teki, tekiññe
disease, complicated ..... saṃnipātik
disease, skin.....kuṣṭh
disengage oneself .....mlutk-[1]
disgust, show .....ykāṃṣañ-
disheveled, be .....wäl-
disintegrate .....spärk-
desirous..... ritau
dispatched.....makamo
disperse.....täṃts-
disperser.....ṣparkäṣṣuki
displeasure .erkattäññe, erkattäññetstse
disposition .....adhyāśai
dispute (?)..... mäl-[2]
dispute ..... moli(ye), śalna
dissipate.....musk-
dissolution ..... ṣparkäṣṣälñe
distant .....akañc, akañcar

distinction ..... tsrorye, wāki
..... vaiśaṣike, wakītsñe
distinctive ..... wakītstse, wakissu
distinguish ..... wätk-
distinguished .....
..... ṣotarye, wakītstse, wakissu
distinguished man ..... śreṣṭhi
distracted ..... allek-pälsko
distraction ..... wyakṣep
distress ..... āś pyāk-, kleś, ñyātse, lakle
distributer (?) ..... cayane
disturb ..... krämp-, mänt-
disturbance ..... krämpālñe
disturbed, be ..... krämp-,kau-
ditch ..... tsrerme
ditch, irrigation ..... murye
divide ..... putk-
divided (in mind) ..... ywārc
divine ..... ñäkciye, ñäkteññe
division (of a book) ..... sargga
division (of a science) ..... āṅk
division of verse ..... patāk
do ..... yām-
doctor ..... saṃtkīnau
doctrinal ..... enäṣṣälñeṣṣe
doctrine ..... āgam, kārik, enäṣṣälñe
document ..... papaikar
doer ..... yāmätstse, yāmṣeñca, -yāmi
dog ..... ku
doing ill (to someone) (?) ..... elyeñcai
doll ..... soye
domain ..... yoñiya
dome (?) ..... pāre
dominion (?) ..... tant
done on ..... atit
donkey ..... kercapo, khare
donor at a ceremony honoring
deceased relative ..... śraddhatāk
door ..... twere
door-keeper ..... plaktukäññña
doubled ..... wasto, wästār
doubly ..... wasto, wästār
doubt ..... klänk-, sklok, klankälyñe
doubtful ..... klänkarṣke, sklokatstse
doubtful, be ..... sklokañ-
doubting ..... sklokatstse
dove, prtng to ..... ekṣinekäññe
down ..... ette, ñor, sorromp
downcast eyes/face, with.. ette särwāna
downstream ..... ñoru-wär
drachma (unit of weight) ..... trākäm
drag along (with violence). . ..... yärtt-
dragon ..... nāk(e)
drain ..... [1]si-, tälp-
dram ..... trākäm
drama ..... nāṭak
draw (of horses pulling a wagon) ... āk-
dread ..... empelñe
dressed in, be ..... wäs-[1]
dressing ..... śwele
drink (vb.) ..... yok-
drink (n.) ..... yokasto, yoktsi
drink, give to ..... [2]auk-
drinker ..... yokänta
drinking ..... wkanmo
drip ..... pält-
drive ..... āk-, kälts-
drive (away/off) ..... wik-
drive out ..... lut-
drop (n.) ..... pältakw
drop (vb.) ..... säl-[3], sum-
dropsy ..... war-katsa, iweru (?)
drum ..... kerū, paṭak
drumstick tree ..... kwrarāk
drunkenness (?) ..... mālatsa
dry ..... asāre
dry excrement (a disease) ..... udāvart
dry out ..... ās-[1]
dry, run (?) ..... spāw-
dry up ..... ās-[1]
duke ..... yapko
dull (of senses) ..... yuṣe, mālle
dull-witted ..... yäkte-aiśamñetse
dullness of senses ..... yuṣauññe
dung ..... melte, weṃts
dung, prtng to (?) ..... kekärtkorṣṣe
duration ..... stamalñe
dust ..... āre, spaitu, taur, tweye
duty ..... aikne
dwell ..... wäs-[2], walāk-
dwelling ..... ṣim, wṣiye
dwelling, rude (??) ..... ep

dwelling place .. oskiye, wṣeññä, ep (?)

• E •

each ..... artsa
each other ..... ālyauce
each to his own ..... ṣñār
eager ..... ārwer, spelkkessu
ear ..... klautso
earlier ..... nauṣ, pärweṣṣe, parwe
earring ..... klautsaiñe
ears attent, with ..... klau(t)sa-pilṣi
ears of grain (?) ..... traksiñ
earth ..... keṃ, bhūmi, iṣcake
earth, loose ..... āre
earth-injuring ..... bhūmyupaghātaṃ
earthen ..... iścemaṣṣṣe
earthly ..... kenätstse
east..... kauṃ-pirko, kauṃ-pirkoṣṣa
easy..... olaṅk, laṅk$_u$tse
eat (at)..... śu-/ś(ā)wā-
eat, those eager to ..... śawośañ
eaten, not having ..... eśuwatte
eating..... śawāñca
ecstasy/trance, stage of ..... āyataṃ
edge ..... aśakula
effect (vb.)..... yām-
effectively (?) ..... snāñcau
effort..... skeye, pradhāṃ (?)
..... lalyiye, spelkke, lāṃs
eight ..... okt
eight parts, having ..... oktatstse
eight thousand ..... okt-yaltse
eighteen ..... śak-okt
eightfold ..... oktäññe
eighth..... oktante
eighties, by ..... oktankar
eights, by ..... oktār
eighty..... oktamka
elder ..... tsaṣke, moko
elder [a monastic official] . ..... stere
electuary ..... klyauccasi
element ..... āntse
element ..... dhātu, bhūmi
element of practical knowledge
..... vijñānabhavānk
elementary substance ..... avyākṛt
elephant..... gaje, oṅkolmo
eleven ..... śak-ṣe
eleventh month, prtng to ..... wärsaññe
eliminate ..... litk-
eloquent ..... kärtse-weśeññai
..... kärtse-weṣṣeñca
elsewhere ..... *ynallek
emancipation of the soul, final wimokṣ
embarrass ..... antarāy yām-
embarrassment ..... antarāy
Embelia ribes, fruit of ..... viḍangä
Emblica officinalis ..... amalāk
embody ..... kutk-
embrace ..... yäks-
embrocate ..... sanāp-
embrocation ..... sanāpalle
emerge ..... länt-
emergence ..... lalñe
emit ..... tärk-[1]
employment ..... prayok
emptied, be ..... tälp-
emptiness ..... aikaräññe
empty (adj.) ..... aikare
empty (vb.) (a container)..... mutk-
empty place ..... śunyāṃ
empty space ..... akāśe
empty space, element of .... akāśadhātu
enable (?) ..... kälm-
enabled, be ..... yät-
enclose ..... wäl-
encourage ṣärtt-, tsārw-, utsahām yām-
encouragement (?) .ṣārtto, ṣarttaṣṣiñe
end ..... āke, [1]āre (?)
end, at the ..... akessu
end, come to an/be at an..... päst nes-
end, ultimate ..... sparkālye āke
endeavor ..... sarrīwenta
endowed with ..... N-sa arwāre
endurance ..... kälṣamñe
endure ..... käl-[1]
enduring..... kälṣamo
enemy ..... sāṃ
energetic ..... spelkkessu, tsirauñeṣṣe

energy .....tsirauñe, warkṣäl
engender .....täm-
engenderer ..... tanmäṣuki
enjoy .....wärp-, pläkk- (?)
enjoying.....warpamo
enjoyment .....paribhog
..... warplane, winälñe
enjoyment, perfect ..... kāmagun
enlighten .....luk-
enlightenment, element of. .. bodhyānk
enlightenment, prtng to ....bodhapakṣik
enmity..... śconiye, sanuññe
enough ..... olank
entangle ..... yäks-
entanglement .....krānt
enter .....yäp-
entire.....snai-lyipär
entirely..... po-yknesa
entrust.....senik kälpäsk-
entry(way) ..... yenme
enumeration .....ṣaṃṣäl
envelope .....wänt-
envious entseṣṣe, entsesse, entsesñeṣṣe
envy .....entse
eon ..... kālp
epilepsy .....apasmār
epoch .....ekṣalye
equally (?) ..... ankanmi
equanimity.....maimatsäññe
equipment .....pariṣkār, ekaññe
erroneous ..... tsatku
erroneous (?) ..... tsätkwantse
erroneously .....tsätkwaṃ
error ..... nāki, triśalñe
.....tsätkwantsñe, trikṣo
error/delusion, prtng to ....viparyāsäṣṣe
eruption, skin.....kāswo, platkāre
eruption of pustules.....praśśānkaṃ
Ervatamia coronaria.....takaru
erysipelas..... vaisarp
escape .....mlutk-[1]
eschew .....wik-
essence..... ñem, sār
essential part (?) .....pradhāṃ
establish .....ś(c)änm-, käly-, pyutk-
established by fruition of deeds
.....vipākak
establishment .....
..... stamāṣṣälñe, pyutkaṣṣälñe
esteem .....ynāñm yām-, ārtt-
et cetera .....warñai
eternal ..onuwaññe, ṣekatsäññe, śāśvat
eternal(ly) .....ṣekaññe
ether .....akāśe
eulogy (?)..... stāp
eunuch.....kañcuki
evacuation.....kwaräṣ(e)
evaluated .....ynāñm
evaporate .....spärk-
even.....tänktsi
even (adv.) .....ykāk, spek (?)
even (adj.) (?) ..... wipe, ṣmare
even more ..... ololyesa
even now .....ykāk
even though .....rano
evening, in the ..... paintsa
event (?) .....gat
eventually ..... postaññe, ṣekaññe
everlasting .....śāśvat
every .....po
every way, in ..... poyknesa
everything.....po
everywhere .....kälymi-kälymi,
..... po kälymintsa, kälymiṃ
evident ..... pākri
evil .....kaṣṭa, mäntarṣke, pakwāre
.....yolaiññe, yolo
evil one .....mār, pakwāre
evil-rumor.....neṣamye
evil-smelling .....päp, päpä-were
evil-minded.....mamanto-pälsko
evil-mindedness.....mantālo
eviscerate .....troṅk trus-
evoke ..... er-
evolution.....ecce spārttalñe
ewe.....$ā_u$
exact distinction .....paricchet
exaltation, prtng to (?) ..... murtaṣṣe
example ..... menāk, dräṣṭāntā
excellence ..... śpālmäññe
.....pruccamñe (?), wakītsñe

excellence, sign of.....lakṣāṃ
excellent śpālmeṃ, śpālu, śpalmeṃtse
..... maimantstse, pruccamo (?)
.....wakītstse, prākarṣik
excellent (of water) .....aṣṭāṅgopet
except ..... parna
exception .....atirek
exception of, with the
.....päst śceścamormeṃ
excess .....aise
excessive .....rätkware
exchange.....mäsk-[2]
exchanging ..... misko*
excite sexually ..... yäs-
excitement .....yāso
excrement ..... weṃṣiye, weṃts
excuse.....ṣewi, leśamāträr
executioner's block .....lastānk
exercise (magical) control over
.....adhiṣṭhit yām-
exert oneself .....lāl-
exerting (?).....-ñäṣṣe
exertion..... laliye, skeye, wratstsoñña
exhalation..... satāṣlñe
exhale .....satāsk-
exhaling..... satāṣlñe
exhaust (?) ..... [2]kuk-
exhilarate.....parāk-
exist ..... nes-
existence ..... nesalñe, sattä, tatākar
existence of formlessness . .
.....ārūpyadhātu
existence, element of ..... bhavānk
existence, form of .....särwece
existence, state of..... bhap
exit..... lalñe
expansively .....emparkre
expect .....päkw-
expectation .....päkwalñe
expel ..... lut-
expense ..... wyai
experience ..... epastyaññe, tikṣṇauñe
experienced .....epastye
expert in (monastic) discipline
.....winasāre
expert in (monastic) discipline
..... winayadhare
explain ..... vyākhyāṃ yām-
explain to .....ṣärp-
explanation ..... parkāsaṃ, vyākhyāṃ
explanation/commentary..... vibhāṣ
exposed, be .....pāk-
exposition .....vyākhyāṃ
expression.....vyañjaṃ
extend (over) ..... räk-
extent, to that ..... totsa warñai
extent ..... yarm
external .....pärnāññe
extinction..... kselñe
extinction, come to .....käs-
extinguish .....käs-
extinguished, be.....käs-
extinguishing ..... kekesor
extirpation ..... wikṣälñe
extract ..... niryuhaṃ, tsarātre
extraordinary alokälymi, kwärkwäññe
extreme ..... prāntakoṭi
extremely .....auṣaine
extremities, bodily .....pokaine
exuberant .....airṣaitstse
exude .....wlāsk-
eye .....ek
eyelash (?) .....pittsau
eyes, darkness of the .....tīmīr

• F •

face ..... rup, särwāna
Fagonica cretica .....taram
fail.....kwäl-
faint .....trik-
fainting..... murc, pit-maiwalñe
fair..... takarṣkaññetstse
faith.....śraddhauñña, perākäññe
.....prasāt, takarṣkäññe
faithful .....
.....perāk, takarṣkäññetstse, takarṣke
fall..... klāy-
fall down/off.....lit-
fall into misfortune..... mänt-

falling ..... klāyalñe
falling/moving away ..... laitalñe
false ..... aṅkaiṃ, tsätkwantse
false doctrine .....mithyadṛṣṭi
false or groundless accusation
..... abhyākhyāṃ
falseness ..... tsätkwantsñe
fame..... klāwi, ñem-kälywe, pālalñe
family ..... gottär, kottär
family relationship, prtng to .....cmelṣe
far ..... lau
far (of height) ..... kätkare
far (off) .....(e)lauke
far, so.....tot
farmer .....kārṣake
fashion.....nermit yām-, tsik-
fast ..... anahār
fasting.....posat
fat..... tapre
father ..... āppo, pācer
father (dear).....appakke
fathom .....keṣe
fattiness ..... ṣmarñe
fauces.....ṣankw
fault ..... nāki
favorite .....täṅkwaññe
fear.....proskiye, parskalñe,
.....parskalyiye, proskaitsñe
fear, feel.....pärsk-
fearless..... snai-proskaitstse
fearsome .....proskaitstse
feathers ..... parwa
feeble .....yäkt-āñm, ylāre
feebleness/thinness (?) . . ..yäkt-āñm
feel..... ykāṃṣaññ-
feel an aversion to the world...mrausk-
feel with the hand.....täk-
feeling.....eṅkäl, vedaṃ, warpalñe
feign.....yakne yām-
felloe.....yerter
fellow..... aulāre
female .....klaiññe
female lay-disciple ..... upāsakāñca
female organ..... strīndri
female sage.....rṣakāñca
fence (?)..... lyake
fenugreek ..... wetene, sprik
Ferula foetida .....ankwaṣ
fervor ..... spelkke
festival, kind of..... oktaśke
festival-gathering, Buddhist .....
..... pañcwarṣik
fetch ..... ās-[2], täk-
fetter..... śanmau, yāntär
fetters .....kerketstse
fever..... kapille, sälpalle
..... tskalñe, aumiye
fever, without a.....ajvare
few .....totka
fickle ..... slakkare
fickleness .....anityāt
Ficus bengalensis ..... nigrot
Ficus indicus ..... vaiśramañña
Ficus racemosa supratiṣṭhit, udumbara
field.....mīṣe, keta, ṣito (?)
fifteen..... śak-piś
fifth .....piṅkte
fifth ..... pañcama
fifty ..... piśāka
fifties, by..... piśākar
fight (vb.).....wät-
fight (n.)..... śalna
file .....kānts-
filament (of the lotus)..... kesār
filament (?) .....pittsau
fill..... ite yām-
fill up .....prutk-
filled, be (to overflowing) . . ..prutk-
filth (e.g., semen).....krāke
filth ..... tetinor, akappi
filthy .....kraketstse
final.....akessu
final end.....mäktauñe
finally.....
..... akek, laukar, postäṃ, postanmeṃ
find..... kälp-
find oneself..... mäsk-[1], spārtt-
find pleasure in .....swār-
fine..... lykaśke
fine (monetary penalty)..... ailye-sem
finger..... prāri
fire.....pūwar

firebrand ..... antāpce, parśiye
firefly ..... khadyot
firm ..... kwäntsaññe, kwants,
..... prākre, ṣlyaṣṣe (?)
firm ..... prakrauñetstse
firm, youthfully ..... malyak(k)e
firmament ..... eprer
firmly (?) ..... ptako
firmness ..... prakrauñe, wratstsoñña
first (adj.) ..... pärweṣṣe
first (adv.) ..... yparwe, nauṣameṃ
first, from the ..... pärweṣṣemeṃ
fish ..... laks
fish-emblazoned ..... mīnadhvaje
fissure (?) ..... knerwanta
fist ..... maśce
fistula of anus or vulva . .... bhagaṇḍāla
fit ..... epastye
fitting (?) ..... arkiye
fitting, what is (?) ..... [2]ārk
five ..... piś
fivefold ..... piś-yäkne(sa)
fix (in place) ..... käly-
fixed ..... prākre
fixed course ..... niyam
fixedly ..... śāśwat
fix firmly ..... prāk-
fixity ..... popok
fixity of purpose ..... epretäññe
flaccid ..... ylāre
Flacourtia jangomas ..... tālis
flag ..... waipe
flame ..... sleme
flaming ..... slemeṣṣe
flame of the forest ..... palāś
flat ..... lyāk
flatter ..... paut-
flattering ..... pautarṣke
flattery ..... pauto, peti
flay ..... tsänk-[2]
fleabane, purple ..... sumarāś
fleeting(ly) ..... pälyca-pälyc
flesh ..... mīsa
flesh, (raw) ..... āmiṣ
flexible ..... mällarṣke
flexibility ..... mällarṣkäññe
float ..... plus-
flood ..... kerekauna, lāñe, āp
flour ..... yäkṣiye
flow (together) ..... resk-
flow out, let ..... tälp-
flower ..... pyāpyo
flower, prtng to a ..... puṣpaṣṣe
flower, a kind of (?) ..... tuñe
flower, prtng to a species of mäsakäṣṣe
flowering plant, a kind of . ..... morośk
flowing ..... tsnamo
fluctuating ..... snai-śmalñe
fly (vb.) ..... plus-, [3]säl-
fly (n.) ..... tanaulyko
fly up ..... plu-
fly, let ..... plu-
flying ..... ṣlyamo, salamo
foam ..... leśp
fodder ..... śintso
-fold ..... -yakne
follicle ..... klokaśce
follow ..... kalāk-
follower ..... ṣañ-śaumo, sahāye
follower of the Vibhāṣā (?)
..... mahāvaibhāṣike
following ..... postanmeṃ
following behind, immediately
..... ike-postäṃ
food ..... āhār, śwātsi, śwāl (?)
food obtained by begging ..... yāṣṣu
food, provided with ..... śwatsitstse
foodstuff (?) ..... naiṣṣi
foodstuff, a kind of ..... elya-
foodstuff, a kind of ..... kakwār
foodstuff, a kind of ..... kontac(e)
foodstuff, a kind of ..... klese
foodstuff, a kind of ..... yakso
foodstuff, a kind of ..... ynaiktentāñe
foodstuff, a kind of ..... steṃ
foodstuff, a kind of ..... śeme
foodstuff, a kind of (?) ..... wākte
foodstuff, a kind of (fat?) ..... op
foodstuff, containing some .....
..... plyeṅkwātstse
fool ..... aknātsa, trikau
foolish ..... aknātsa

foot ..... paiyye
foot, animal's (?) ..... kolyi
foot (as unit of measure) ..... cak
footbells, adorned with ..... nipūrtse
-footed ..... -pew
footprint ..... ṣiko
footstool ..... wi-paine-wṣeññа
for ..... katu
force ..... tsirauñe
forceful ..... wätkāltstse, tsirauñeṣṣe
forehead ..... ānte
foreign ..... aletstse, alyek-ypoyṣṣe
..... kälymiññe (?)
foreignness ..... alletsñe
foreman ..... yotkolau
foremost ..... nauṣameṃ
foremost law ..... agradharma
forest ..... wartto
forfeiture (of a monk's rights) .....
..... n(a)isargi
forget ..... märs-
forgiveness ..... kṣānti, kṣantiññe
form (n.) ..... erepate, ersna, rup
..... saṃsthānarūp, tsātsaikar
form (vb.) ..... nermit yām-, wrāt-
form, world of ..... rūpadhātu
former ..... nauṣ
former existence .....
..... pūrvakālāntarābhaw, pūrvayok
forsake ..... ār-, or-
forth ..... aittäṃ
forthwith ..... ṣeme kāparsa
fortunate, be ..... skwañ-
fortunate ..... skwassu
fortune and joy, indication of (?)
..... sukhasaumanasyendri
fortune, (good) ..... sakw
fortune-teller ..... pälkaucäkka
forty ..... śtwārka
forwards ..... yauṣmauṣ
fosterage ..... tsukälle
foul ..... päp
foundation ..... ścmoñña
foundation (of a building) ..... ränkāñi
four ..... śtwer
four-footed ..... śtwer-pew
fourfold ..... śtwarā-yakne, śtwarātse
fours, by ..... śtwerār
fourteen ..... śak-śtwer
fourth ..... śtarte
frail ..... ylāre
free from influence of *upadhi*
..... nirupadhiśeṣ
free of suffering ..... vitarāg
free [from] ..... tsälp-
free [of], be ..... tsälp-
free of ..... snai
freedom from sinful influences anāsrap
freedom (from) ..... tsälpālñe
friction ..... kāntalñe
friend ..... waṣamo
friendliness ..... yṣuwar
friendly ..... yṣuwar
friendly fashion, in a ..... yṣwarka
friendship ..... maitär, waṣamñe
fright ..... wiyo (?), wiyälyñe
frighten ..... wi-, pärsk-
fringe ..... ñare
from wherever ..... alanmeṃ
from whomever ..... alanmeṃ
front (of an army) ..... ānte
frostbite (?) ..... arkwiññe krośśaññe
froth ..... leśp
fruit ..... oko, kariśke (?)
fruit, an oil-bearing (?) ..... paṣkārro
fruit, ripe ..... taiwe
fruition (of action), coming to ..... vipāk
fulfill ..... lāṃs-
fulfill (a wish) ..... kän-
fulfillment ..... knelñe
full ..... īte, ṣlyaṣṣe, tańki
full-moon ..... meñe-pällent, pälle$_u$
fullness ..... itauñe
fully ..... aurtstsesa, tańki
function ..... yamalläññe, spertte
fur ..... aṣitañ
furthermore ..... yaka
future ..... ekamätte

• G •

gain ..... kallau, källālñe
gall ..... pit
game ..... kāñme
Ganges ..... kank
Ganges-sand, like ..... gangavāluk
gape ..... kāy-
Garcinia xanthochymus ..... tamāl
Garcinia xanthochymus, leaf of ..... tamālapaträ
garden ..... werpiśke, werwiye, wīnāmāññe
garden of variegated flowers ..... vicitrapuṣp-werpiśke
gardener ..... werpiśkatstse
gardener, monastic head .. pañcwarike
garland ..... carke, pässäkw, warke
garland of lamps ..... dipamāl
garment ..... wastsi, yesti
garment (monk's overgarment) ..... uttarāsāṅkä
garment (upper) ..... aṃśūk
garment, inner/under ..... antarvās
garment, edge of ..... kepec(e)
gate ..... ?kāy
gate (city) ..... yenme
gate-keeper ..... yenmeu
gather ..... kār-, kraup-
gather up ..... pär-
gathering ..... kraupalñe, saṃnipāt
Gautama Buddha, prtng to ... gautamñe
Gautama, related to (?) ..... gautamī
gaze ..... lkālläññe
gazelle ..... yal
gazelle, young ..... ylaṃśke
general (?) ..... tsyāṅkune
generous ..... rilynetstse
genitals exposed ..... apākśai
genitals hidden ..... kośagat
gentian, Indian ..... kiratikta
gentle ..... lalaṃṣke
gesture ..... lek, pikār
get ..... kälp-
get away from ..... pruk-
get dressed (in) ..... wäs-[1]
ghee ..... peṣke
ghost ..... prete, yākṣe
giddiness ..... waipalau
gift ..... āyor, ailñe
gift-giving ..... ailñe
gift-perfection ..... dānapāramit
ginger ..... tvānkaro
ginger, crepe (?) ..... kaṣṣu, kuṣṭa
ginseng, Indian ..... aśvakānt
girdle (?) ..... kleṅkaryo
girl ..... śamñāṃśka
girl ..... tkācer
girl, young ..... māṇavi
give ..... ai-, truk-
give approbation to ..... anumodit yām-
give off ..... wlāsk-
give pleasure to ..... plānt-
give substance to ..... kutk-
give to drink ..... yok-
give up ..... ār-, ārsk-, ri-n-, tärk-[1]
giving ..... āyor
giving ..... aiṣṣeñcaññe
giving up ..... rilyñetstse
giving, form of unrecognized ..... avijñaptirūp
glad, be ..... parāk-, plānt-
gladden ..... parāk-, plānt-, kātk-
gladness/cheerfulness, causing ..... saumanasye
glance ..... pilko
gleam ..... ruk-[1]
gloom ..... orkamñe
gloomy ..... orkamo
glorious ..... perneu
Glorious Mendicant ..... mahāśramañe
glory ..... perne, pernerñe
glow ..... sälp-, [1]tsāk-
glowing ..... sälpamo
Glycyrrhiza glabra ... matuk, matuyaṣṭi
Gmelina arborea, fruit of ..... kaśmaryaphal
go ..... i-, iyā-, mäs-, mit-
go beyond ..... lut-, ṣärk-
go out ..... käs-, länt-
goad ..... kälts-[2]
goal or direction, having a single

.....somo-kälymi
goat..... śaiyye, ās
goat, prtng to a .....aṣiye
god..... ñakte
god-like .....ñäkte-yok
god of love ..... kāmñäkte
goddess..... ñäkteñña
gods, a class of..... nirmāṇarati
gods, a class of.....tilādevi
gods, one of the (?) ..... sahadeve
going (n.).....mitalñe
going (adj.)..... ynūca
going out ..... lalñe
going, prtng to..... ykweṣṣe
goitre .....piśtär
gold.....yasa
golden.....kañcāṃ-ysāṣṣe, ysā-yok
..... ysāññe, ysañiye
golden shower tree ..... rājavärkṣä
good.....kärtseṣṣe, kartse
good (interjection).....bho-bho
good deed .....yarpo
good fortune ..... mankāl
good omen..... mankāl
good will .....maitär
good work .....kärtsauñe
good works, the way of ..... karmapath
good reputation, having
.....ñem-kälyweteste
goodness.....kärtsauñe
gooseberry, Indian .....amalāk(ā)
gossip..... käskor
governance ..... nay
gracious ..... takarṣkäññetstse, takarṣke
graciousness .....takarṣkäññe
grain.....
..... śātre, tāno, tanākko, ysāre, proksa
grain, ear of (?).....āk[2]
grain, with the ..... pratilom
grain-alcohol .....tanā-mot
gram, black.....turani
grammar ..... vyākaraṃ
grandfather .....āwe, orotstse-pācer
grant.....kälp-
grasping..... upādāṃ
grasping at existence..... enkalñe
grass.....atiyo
grass-mower ..... atiyai-kärstauca
grasshopper..... śalāp
grave matter.....mahārtte
grave offence ..... sthulāñca, duṣṭhul
gravel .....yare
graveyard .....erkau
greasiness..... ṣmarñe
greasy..... ṣmare
great .....orotstse, trekte
great element .....mahābhūt
great or noble essence .....mahāsatve
great-hearted..... eprete, aräñcatstse
great-seer .....maharṣi
greed .....entse, entsesñe
greedy . entseṣṣe, entsesse, entsesñeṣṣe
green .....motartstse
green gram..... māśak
greet.....ecce ñäsk-
grief ..... mentsi, lakle
grief-room..... śokagār
grind.....wallts-
grind up (?).....täks-
grip.....enk-
groin .....yoñiye
groin-object (?).....kakse
gross .....aśāwe
ground.....ālambaṃ, keṃ, ṣarm, sāle
ground-down ..... .mālle
gound, on the.....ykeṃ
group .....kraupe, -aiwenta
grove (religious)..... tapovaṃ-wartto
grove of trees..... warśiye
grow.....auk-
grow lean (with hunger) .....ruk-[2]
grow..... upauks-
grow (in size or number) .....tsäm-
growing.....tsmotstse
growth.....
.....tsamo[1], tsmālñe, tsmoññe, vṛddhi
guard.....pāsk-
guardianship ..... parihār
guess ..... vitark
guest..... laukito
guidance..... ṣärpalñe
guide (vb.) ..... ṣärp-, āk-

guide (n.) ..... ṣarpṣūkiññe, sārathi
guide (female) ..... ṣarpsemaneñña
guilt ..... peri
guiltless ..... snai-nāki
guilty ..... träṅkossu
guise ..... weṣ
gush (?) ..... kus-
gutters ..... wrantse stmānma
Gymnema aurantiacum ..... met
Gymnena balsanicum ..... kākoṭi
Gymnena lactiferum ..... kṣirakākoṭi

• H •

habit ..... yakne
hack up ..... kärk-[4]
hair ..... yok[2]
hair of head ..... matsi
hair, matted ..... matsi tswau
hair, circles of white, prtng to .. urṇaṣṣe
hair, human body/pubic . ..... to
hair, animal ..... aṣitañ
half ..... ywārc, ywārtsa
halfa-grass ..... ask(w)ace
-hall ..... -māṇṇe
hand ..... ṣar
hand over ..... suk-
hand, palm of the ..... alyiye
handle ..... aiśai yām-, yām-
handsome ..... ersnāssu
hang ..... länk-
hang down ..... suk-
hanging ..... länkamo
happening ..... wäntare
happiness ..... sakw, yṣwarkaññe
happy ..... sākre, skwassu
happy, be ..... skwaññ-
hard ..... ścīre, prākre
hare ..... paṣe
hare-speck (very small unit of measure) ..... śaśaraji
harem ..... antiṣpūr
harem-woman ..... antiṣpurṣṣa
harm ..... karep, miyäṣṣälñe
harm (grievously) ..... mi-
harmed ..... keto
harmful ..... milarṣe
harmless ..... snai-miyäṣṣälñetstse
harmonious ..... samāgrä
harness ..... truskäññna
harsh ..... rukṣ
harsh (of words) ..... ścīre
harvest ..... ñemek, kariśke (?)
hate ..... rser, wer
hateful ..... rsertstse, werasse
hatred ..... wer
haughtiness ..... śāmpa
haughty ..... śarware
haughty, be ..... śāmp-
have motion ..... wāsk-/wäsk-
having anger ..... erkattäññetstse
having many feet ..... makā-pew
he ..... su
head ..... āśce
head, top of ..... mrāce
headache (?) ..... pärsare
head-dress ..... mahūr
head-hair ..... matsi
heal ..... rätk-
health ..... mankāl
healthy ..... kuśal
healthy/disease-free ..... nirjvare
hear ..... klyaus-
hearing ..... klyauṣalñe
heart ..... arañce
hearth ..... śoliye
heat ..... emalle, emalya
heat (vb.) ..... tsärk-, tsäk-
heating ..... upatāpi
heaven ..... iprer
heaven, vault of ..... ānte iprentse
heavenly ..... ñäkciye
heavenly being ..... gandharve
heaviness ..... krāmär, kramartsäññe
heaviness of heart ..... māntsalñe
heed of, take ..... [1]pälk-
heart [as seat of wisdom] ..... pastäṃ (s.v. paśce)
heartwood ..... sār
heavy ..... kramartstse
heel (?) ..... kuke

heels (?) ..... sprāne
heedlessness ..... empälkattäññe
he-goat ..... āl
height ..... täprauñe
heir ..... śawāñc-ailñe
hell ..... nrai, patāl, pattāl (?)
Helleborus niger ..... kaṭukarohiṇi
hello ..... bho-bho
help (n.) ekito, ersaṅkñe, pānto, upacai
help (vb.) ..... upacai yām-
helper ..... ekītatstse
helpful ..... ekītatstse
helpfulness ..... ekītatsñe
helplessly ..... enersaṅk
hem ..... kepec(e)
hem in ..... wāl-
Hemidesmus indicus ..... śārip
herd ..... kraup-
here ..... tane, tene
here, in this place ..... omte
hereby ..... tanneṃ
herein ..... eneṃ
herein ..... eneṅka
heresy ..... mithyadṛṣṭi
heretic ..... bāhye, tīrthe
heretic, one outside ..... pärnāññe
heretical ..... tsätkwantse
heretical monk ..... nigranthe
hermitage ..... araṇyāyataṃ
hero ..... etre
heroic ..... etrauñe
hesitant ..... enerke
hesitating ..... enerke
hesitation ..... nerke
hidden, be ..... tuk-
hide (n.) ..... ewe
hide (vb.) ..... tuk-
high ..... kauc, tapre
high ground ..... petwe
high number (?) ..... apramaṇi
high, on ..... kaucaṣṣe
highlight ..... kauc pälk-
highlighted, be ..... [2]pälk-
highly ..... auṣaine
highwayman ..... yoñiyai-ṣpärkäṣṣuki
hill ..... ṣale
hill, prtng to ..... ṣlyiye
hina plant ..... hribera
hinder ..... täṅk-
hindering (adj.) ..... pkänte-yami
hindrance ..... pkante, wyakṣep
hindrance (to religious life) .....
..... walāntsa, nivāräṃ
hip ..... oñi
his ..... cwiññe
hit ..... kärn-
hit glancingly ..... ālp-
hitched ..... ritt-
hither ..... ecce
hither (directional adverb) [?] ..... śka
hitting ..... kekkarnor
hoarse (?) ..... srankantse
hog ..... suwo
hogweed ..... wärścik, eśpeṣṣe
Holarrhena antidysenterica ..... vatsak
hold back ..... prām-
hole ..... lyauto
hole in the ground ..... koto
holiness ..... viśuddhi
hollow (n.) ..... troṅk
hollow (adj.) ..... troṅktse
hollow (of eyes) ..... kätkare
holy man (?) ..... sādhuke
homage ..... wināṣṣälñe
home, at (?) ..... oṣle
homeless ..... snai-wäste, snai-saim
..... snai-saimatstse
honey ..... cautāṃ, mīt
honeycomb (?) ..... śeriye
honor (vb.) ..... paut-, winā-sk-
honor (n.) . pauto, wināṣṣälñe, yärṣalñe
..... yarke, ynāñmäññe, yaśe, pattit (?)
honorable ..... yärkkessu, pernetstse
honorable ones, prtng to way of
..... aryamarkṣe
honorable *maitreya* (?) ... aryamaitreye
honoring ..... pautarṣke
hoof (?) ..... kolyi
hope ..... pärmank
hope for ..... añmañ-
hopeful ..... pärmankätstse
hopeful, be ..... pärmaṅk nes-

horn ..... krorīya
horoscope ..... saṃvatsarajñāṃ
horrible ..... empelye
horror ..... empelñe
horse ..... haye, yakwe
horseradish ..... patsaṃ (?)
hostile ..... erkatte
hostility ..... sanuññe
hot ..... emalle
house ..... ost, oskiye
house-builder ..... ost-yāmṣeñca
household official, a ..... pale
householder ..... kattāke, osta-ṣmeñca
..... ostaññe
householder from a prominent family
..... agrakulike
householder, female ..... ostañña
house-priest ..... purohite
how ..... mäkte
how long ..... kos
how much ..... kos
however ..... no, noṅk, rano
howl (of the wind) ..... käln-
human (as opposed to divine) .... śāmñe
humanity (i.e., being human) .....
..... śāmñāññe ~ śāmñe
hundred ..... kante
hundred quarts (dry measure) ..... cāk
hundred thousand ..... śak-tmane
hunger ..... kest
hungry ..... keścye
hungry, having gone ..... eśuwatte
hunt (vb.) ..... śer-, mäk-
hunt (n.) ..... werke
hunter ..... śerwe
hunting ..... werke
hurl ..... [3]säl-
hurl down ..... yäst-
hurricane ..... nirghāt
hurt (vb.) ..... mi-
hurt (n.) ..... miyäṣṣälñe
hurting ..... kekkarnor, upatāpi
husband ..... pets
husbandman ..... kārṣake
husk ..... pīsäl
hut ..... koṣkīye, oskiye
hygrophila ..... aruṇariju
hymn ..... ślok

• I •

I ..... ñaś
ice (?) ..... krośce
ice-house ..... krośśe-maññe
idea ..... palskalñe
ideal personage of Hinayana
Buddhism ..... ar(a)hānte
idle ..... yuṣe
idle talk ..... käskor
idleness ..... alāsäññe
if ..... ente, inte, kwri
ignite ..... tu-
ignore ..... pruk-
ignorance ..... aknātsaññe, avidyä
ill, be ..... alāsk-
ill-treatment ..... appamātäññe
illness ..... kapille, teki
illness, an ..... upadrap
illness, an ..... śo(-)ñe
illuminate ..... luk-, pälk-[2], tsāk-[1]
illuminated, be ..... luk-
illumination ..... parkāsaṃ
illusion ..... tserekwa
image ..... yerpe
image, mirror ..... tapakiṣṣe yerpe
imagine ..... pälsk-
imagination ..... palskalyñe
imbue ..... snätk-
immeasurable ..... aparimāṃ
immediately .... śka,teteka, snai epiṅkte
..... eṃṣke tot
immediately following behind
..... ike-postäṃ
immoral ..... duśśīle
immorality ..... duśśīlñe, aṅkāre (?)
immortal ..... amārraṣṣe, oṅkrotte
..... (or oṅkrotstse?), onuwaññe
immortality ..... onuwaññe
immovable ..... awāskatte
impatience ..... amarṣ
impediment ..... calle

impelled ..... makamo
imperceptible ..... mā-yśelme
imperfection (?) ..... nakiññe
imperishable ..muskalñetstse, anautatte
impermanence ..... anityāt
impetuosity ..... airṣaitsñe
impetuous ....airṣaitsñetstse, airṣaitstse
implore (?) ..... tär-
important ..... gaurap, kramartse
important matter ..... tsamo
imprecation ..... śāp
impulse ..... kaume
impurity .....
.....akappi, mā-astaräññe, kaṣāy (?)
in ..... y(n)-
in addition ..... rano
in front of ..... enepre
in it ..... tune
in just this way ..... tusāk
in no way ..... mā-wko
in order that ..... mäkte
in the midst ..... ywārc
in the power of ..... ekalymi
in this manner ..... te-mant
in two ways ..... wasto
in whatever way ..... $k_u$ce-yäknesa
in- ..... e(n)-[2]
inaccessible ..... ma-yalle
inaccessible to water .....
..... ma-wär-tärkālle
inactivity ..... alāsäññe
inauspicious ..... akuśal
incarnate ..... kutk-
incite ..... ṣärtt-
incitement ..... ṣertwe
inclination ..... kaume
incline ..... näm-
incline to ..... aiw-
including ..... tänktsi
incomparable ..... snai olyapo
..... snai-mäktauñe
.....snai-ypärwe, snai-ypärwaññe
incompatibility ..... wirot
inconstancy ..... mā-ṣekaṃñe
increase (vb.) ..... auk-
increase (n.) ..... tsmoññe, auki
increase (??) ..... räsk-
increasing ..... tsmotstse
indeed .....mapi, nai, ṣñike(k), wkä
..... ats, pi, śka (?), attsaik
indefatigable ..... alālätte, ekwallate
independent ..... snai-treṅkäl
indestructible ..... aikatte, akautatte
indestructibility ..... aikatñe
Indian ..... yentuke
indifference ..... upekṣ
indifferent ..... etrītrwaitstse
indifferent sense ..... upekṣindri
indignation ..... amarṣ
indigo/turquoise-like ..... rājawat-yok
individual ..... pudgalyik, ṣe
individual being ..... nāmarup
indolence ..... alāsäññe
indomitable ..... ayātaitstse
Indra ..... Ylaiñäkte
inertia ..... alāsäññe
infallible ..... nemcekaññe
infection ..... ampoño
infinite ..... aparimāṃ
infinitude ..... apramaṇi
inflaming ..... upatāpi
inflammation ..... pälśalñe, rätrauñe
inflammation of the skin ..... kāswo
inflammation of the throat..... rohinike
inflict pain ..... kärn-
influx (of the outer world) ..... tsnamñe
inform ..... ṣärp-
informer ..... aksaṣṣki
infusion ..... kaṣāy
ingredient of a great element
.....mahābhūtadravyi
inhabited area ..... ostaṣṣa wṣeñña
inhabiting a city ..... riṣṣe
inhalation ..... anāṣṣälñe
inhale ..... anāsk-
inheritance ..... ñasso
inimical ..... sanassu
initiative ..... auñento
injure ..... mänt-
injury ..... karep
injurious ..... milarṣe
inner being ..... āñme[2]

inopportune .....snai preke
inorganic..... snai-onolmeṃtse
insatiability..... ontsoytñe
insatiable ..... ontsoytte
insect .....peṣele
inside .....eneṃ, eneṅka
inside (a dwelling) (?).....oṣle
insight.....lkālläññe, pilko
inspector.....yirpṣuki
instant .....kṣāṃ, prentse, laute
instantaneous..... snai ptsak
instigate .....ṣärtt-
instigation.....ṣertwe
instinct ..... kaume
instruct.....āks-[1], en-
instruction..... akṣalñe, enäṣṣälñe
..... keklyauṣor, ṣärpalñe, upadeś
instructor ..... aksaṣṣuki, anuśāsake
instructs in .....ākṣi
instrument..... upāy
instrument, musical..... ploriyo
intelligent .....aiśamo
intend..... päk-[2], yätk-
intending ..... päknāmo
intensify..... klutk-
intensifying particle .....pest, ke, nta
intensifying prefix..... e(n)-[1]
intention ..... abhiprāy, päknālñe
intentional ..... päknāmo
intercourse with, have ..... yäs-
intercourse, sexual
..... ykässäññeṣṣe prayok
(interjection)..... hai
interlude (of a play).....praveśakk
intermediate age . ..... abhyantarakālp
intermediate eon..... antarakalp
intermediate state of existence
..... antarābhav
internal.....enenkāññe
internal subdivision of an eon
..... antarakalp
interpret (a sign) ..... āks-
interrupted ..... kärstautstse
interruption.....-kärstau
intolerable ..... ekaltte
intoxicating drink, a kind of ..... māla
introduction (to a work) . .... praveśakk
investigate..... klep-, yel-
invisible ..... antartiṣ, naṣṭa
invitation..... kāko, kākalñe
invite ..... kwā-, käly-
inwards .....eneṅkaś
Ipomea paniculata..... pitari
Ipomoea turpethum ..... tärvärta
ipse.....makte
irksome ..... anaiwatstse
iron..... eñcuwo
iron-rust .....loharaje
irreproachable..... anākätte
irrigation ..... yośiye
irritated, be..... mänt-
irritation (mental) .....māntalyñe
island..... dvīp, prenke
issue (a proclamation) .....āks-[1]
it .....te, tu
itch .....saiwe
itching .....saiwe
ivory..... kemeṣṣe

• J •

jab .....tsop-
jackal..... niśācare
Jainist religious mendicant . .....ājivīke
jasmine, great flowering..... sumāṃ
jasmine, prtng to . .....kuntāṣṣe
jasmine, species of (?) . ....mākaranda
jaundice.....
.....kamāl, paṇḍarauñe, paṇḍurok
jaw .....wicūko
jealousy (?) ..... ṣesa kāntalñe
jester ..... vidūṣake
jewel .....ketwe, naumiye, prāp
..... wamer, yetwe
jewel (golden)..... niṣke
jewel that yields desires . ....cintāmaṇi
jewel, a kind of.....jyotiraso
jewel-like .....naumikke
joint..... meske
jointly (?) .....ywārppai
journey-taker (?).....yalñetstse

joy ..... katkauña, mudit, plānto
..... kaccalya, wratstsoññña
joy, extreme ..... tsārwo
joyous ..... katkauñaṣṣe
judge (vb.) ..... keś tā-
judge (n.) ..... prekṣenta
judged ..... ynāñm
judgment ..... keś tättālñe
judicious ..... imassu
juice ..... śūke
junior (?) ..... kaccināk
juniper ..... yāstaci
just ..... ka
just (now) ..... tswaiññe
just as much as ..... mi
just so ..... mäntak, mäntrākka, mant-ra
..... taiknesak, taisāk

• K •

Kali-age, the ..... kaliyuk
karma ..... kārm
karmavācanā, one who speaks the
..... karmapāy-weṣṣeñca
Kashgarian ..... kaṣake
keep away ..... āl-, närk-, präṅk-
keep company with ..... lāre yām-
kettle ..... aise
kid (goat) ..... śari
kill ..... kau-
killing ..... kāwälñe, kekkarnor
kin ..... gottär
kind ..... täṅkwaññe
kind of, a/what ..... $k_u$cañe
kind, after its ..... prakārsa
kind of dwelling, a ..... peṣṭi
kind treatment ..... ynāñmäññe
kindle ..... tu-
king ..... walo
kinsman ..... jñātike
kiss ..... skāw-
knead ..... klāw-[2]
knees ..... keni
knife ..... kṣur, yepe
knife-like ..... kṣur-yakne

know ..... aik-, kärs-
knowing ..... aiśi, aikemanetse
knowledge ..... karsalñe, wic, kärsor, jñāṃ
knowledge gained by sight
..... cakṣurvijñāṃ
knowledge in great amount
..... jñānasaṃbhār
knowledge of another's thoughts
..... paracittajñāṃ
knowledge, higher ..... abhijñä
knowledge, practical or applied vijñāṃ
knowledge, special ..... pratisaṃvit
knowledge, way of ..... darśanamārk
Kṛtajña, prtng to . . .. krätājñeṣṣe
kṛtayuga-time ..... krätayuk
Kuchean ..... k_uśiññe
kuśa-grass ..... wasso, ask(w)ace
kuśalamūla, prtng to ..... kuśalamūläṣṣe
*k_uśane*s, by ..... k_uśanār

• L •

laborer ..... kapyāre
lac ..... lākṣ
lacerate ..... trus-
lack (vb.) ..... mänk-
lack ..... mänkorñe, menki, menkītsñe
lack on intention ..... anabhiprāy
lacking ..... menkītstse
lad ..... kiśore
ladle (?) ..... seme
lady ..... śana
lair, den ..... lesto
laity ..... upāsakñe[1]
lake ..... lyam
lamb ..... yrīye
lame ..... panku
lament ..... kwäs-, mänts-, träṅk-
lamentation ..... kwasalñe
lamp ..... cok
land (adj.) ..... keñiye
land (n.) ..... yapoy
language ..... kantwo
languish ..... klaiks-

lap .....canke
large..... orotstse
lassitude ..... laiwo
last .....aketstse, postanu
last (vb.) .....kälylast (thing) .....ustama
last in time/place ..... akessu
last month of the year, prtng torapaññe
last and highest existence..... bhavākär
lasting .....eṃṣketstse, stamalñetstse
lasting only an instant
.....(ṣeme) kṣaṃne yayaukka-
late, past due.....nauṣameṃ
later..... postaññe, postanu
latter.....postaññe
latter..... postanu
laugh .....ker(y)-
law .....jñāpake, pelaikne, pele
lawless .....snai-pele, snai-peleśśañ
laws, collection ..... dharmaskant
lay to rest (of the dead) ..... säl-[2]
lay waste.....melylay-disciple..... upāsakāñca
lay-disciple, female..... upāsake
laziness ..... alāsäññe
lazy .....yuṣe
lead .....āk-, iyā-, käl-[2]
leaden ..... läntaṣṣe
lead astray .....tsereññ-, trik-
lead wort, white.....citrāk
leader .....wayauca
leaf.....pilta
league ..... kwärsar
lean (?).....el-
lean (on) .....sai-n-
leanness .....rūki
leap, make a..... pruk-
learn.....ākl-
learnèd ..... bahuśrut, maimantstse, ūwe
learning..... āklyilñe, akalye
leather.....ewe
leave ..... lut-
leave behind .....ār-
leave openly ..... apākärtse yām-
led astray ..... oś-kakāmau
leech (?)..... śätkari
left..... saiwai
left over, be..... lip-
leg ..... ckācko
leg, upper ..... märkwace
lemon grass..... sugant
length .....pärkarñe
leopard (?) .....yerkwantalo
leprosy ..... koṣṭ, kuṣṭh
leprosy, white .....świtär
lest.....mapi
let .....tärk-[1]
let alone .....k$_u$ce ṣäp (no)
let fall.....säl-[3]
let go .....tärk-[1]
let hang ..... länk-
lethargy .....alāsäññe
letter.....parso
leucas (a plant) ..... kutumñcik
Leucas lavandulaefolia ..... kutumñcik
Leucas linifolia..... kutumñcik
liana ..... śkwarya, laitke, wāli
libation .....kekuwer, kwalñe, sumo (?)
lie ..... lyäk-
lie (n.) .....waike, waike-reki, waṣe
lie (on) .....wäs-[2]
lie down ..... lyäk-
lie with (in sexual sense) (?) ..... -mpa
[2]kätk-
life..... śaul
life-long .....śaulu-wärñai
lift..... mus-, täl-
lifting ..... ceccalor
light (n.).....
.. läk$_u$tsauñe, lalaukar, lyūke, lyoko (?)
light (vb.) ..... tu-
light (up) ..... luk-
light up with torchlight (?) pārśai tärk-
light (i.e., not heavy) .....lank$_u$tse
lightning bolt (?).....parśiye
like .....eneśle, menāk
.....ra, ram(t) /rām(tä), ram-no
like (amount) ..... sām
likewise.....sale, ślek, taisa, taisaktuka
.....ram(t) /rām(tä), somotkäññe
..... mi (?), tu-menāksa
lily, white water..... kmut

limb ..... āmpär[1]
limb ..... poko
limbs ..... wrenta
limit, utmost ..... totte
limitless ..... aparimāṃ
limp ..... ylāre
limpid ..... aṣṭāṅgopet
line ..... pāli*
line ..... sälyiye
lineage ..... ~~gottär~~ serke
linger ..... suk-
link ..... meske
linked to ..... ritt-
lion ..... ṣecake, siṃhe
lips ..... lymine
liquid ..... śūke
liquid of some sort ..... panāk
liquorice ..... matuk
listen to ..... klyaus-
listen attentively ..... pil-
listless ..... kuro
liter ..... mutkāntse, ṣaṅk
little ..... totka, yäkte-, yekte
little effort, with ..... yäkte-skeyeṃ
little face ..... rupaśke
little horse ..... yäkwaṣke
little merely, a ..... yäkte-yarm
little pot ..... kuntiśke
little worker ..... kapyāriśke
little worth, of ..... kṣudrä, yäkte-perne
little, a ..... totkā-yärm
live ..... śäw-
liver ..... wästarye
living ..... śāmane
living being ..... jīvake
load ..... calle (?), perpette, talle
loathing ..... ykāṃṣañ-
loathsomeness ..... ykāṃṣe
local ..... entwecce
location ..... īke
lock (of hair) ..... letse
locust ..... śalāp
lodh tree ..... loträ
long ..... emparkre, pärkare
long (of time) ..... walkeññe
long (to do something) ..... rit-
long (for something/someone) ..... rit-
long time ..... walke
long time, after a ..... laukar
long time, for a ..... laukaññe, laukar
long-lived ..... pärkre-śaul
longing (for) ... ritalñe, ñyās, wäntreśśe
look ..... pilko, lkālläññe
look around/up (?) ..... saup-
look at ..... läk-, pälk-[1]
look forward to ..... läk-
look more closely at ..... spe läk-
looking askance ..... pkänte-pilko
looking at ..... -lyāka
look, insatiable ..... asecanadarśaṃ
loose (?) ..... wipe
lord ..... saswe
lose ..... näk-
loss ..... parihāni
lost, be ..... näk-
lotion (?) ..... laiko
lotus, blue or sacred ..... padmak, padum, uppāl
lotus, red ..... sumagandh
lotus, root of white ..... prapuntarik
loud ..... wektse
louse (?) ..... pärśeri
love (n.) .... larauñe, täṅkwalyñe, taṅkw ..... ārtalñe, täṅkwtsäññe
love (vb.) ..... ārtt-, lareññ-, täṅkw-añ-
love-in-a-puff ..... jyotispati
loveliness .... täṅwalyñe, täṅkwañññäññe
lovely ..... cäñcare, tänkwaññe
loving ..... täṅkwaññe
low ..... paścimike
lower (vb.) ..... kārp-, kätk-[2]
lower the price ..... pito kārp- (K)
lower ..... ñorīye, ñormye
lower/nether (?) ..... kaccināk
lower being ..... apāy
lowness ..... ainakñe
luck ..... sak(w)
luckless ..... snaitstse
lucky ..... skwassu
lucky, be ..... skwañ-
luminous ..... pälkamo
lump ..... krepaste

lunar fortnight, fourteenth day of .....caturdāś
lunar mansion.....näkṣātär
lunar mansion, a.....phalgoṇi
lunar mansion, a.....punarwasu
lunar mansion, a.....puṣ-näkṣātär
lunar month, half a.....pākṣ
lute, body of a (?).....kaice
lying (not telling the truth).... waikesse

• M •

madder, Indian ..... bhant
magic (supernatural) .... raddhi, yātalñe
magic, prtng to .....ṛddhiṣṣe
magical formula, part of a (?) ..... mrik
magical skill ..... wic
maid-servant..... mañiya
mainland..... petwe
maitreya ..... maitrāk, maitreye
majesty ..... yātalñe
make ..... klutk-, yām-
make breathe .....anāsk-
make cohere ..... tsu-
make descend .....kārp-
make evident ..... reme
make glad, gladden .....kātk-
make grow.....auk-
make increase.....auk-
make pour (?) .....ku-
make see .....läk-
male .....eṅkwaññe
male (of sheep or goat) ..... āl
male lay-disciple ..... upāsake
malice ..... māntalyñe, mantālo
malice, feel .....mänt-
malicious .....wṣetstse
mallow, country .....bal(ā)
man (= person) .....śaumo
man (= male human) .....enkwe
manage (to do something) .....kälp-
manifest..... apākärtse yām-
manifest, become .....pyutk-
mangle .....trus-
mango .....āmpär[2], cut
mango, species of (?).....mākaranda
mangosteem.....tamāl
manifest ..... apākärtse
manifest(ly) .....yneś(ne)
manifestation .....lakäṣñe
manifold.....makā-ykne
manner .....klautke, teri, yakne
manner, in this ..... tu-yknesa
manner, after its ..... prakārsa
mantle .....kampāl
many ..... māka
many, so..... tot
margin .....aśakula, uwaṃt (?)
mark .....ṣotri
mark .....tskäññ-
market(day) ..... krai
market-place ..... orpoṅk
marking nut.....bhallātak
marrow.....mrestīwe
marsh .....kärkkālle
mash.....tsāp-
massage..... [2]klāw-
master ..... käṣṣī, upādhyāye
master of horses (?) .....tarme
mastery ..... pāramit, kamartaññe
mastery over, have .....wlāw-
mat ..... raktsi, wente (?)
matchless .....snai wace
maternal .....matarye
maternal example (?) ..... māträdṛṣṭānt
mating (?) .....saṃvās
mathematical calculation.....gaṇit
matted hair ..... matsi tswau
matter ..... wäntare, wāstu
matter of importance ..... tsamo
maturation.....vipāk
maturation (?) ..... yuwalyñe
mature ..... yu-
matured (?) ..... auśiye
meal ..... yäkṣiye
meal, coarse, (?) ..... klese
mean (of people)..... ainake
meaning .....ārth, weweñor
means .....raitwe, upāy
measure..... yarm, pramāṃ
measure of a fathom, the ..... keṣe-yärm

measure of capacity, a.....trau
measurement, a distributive unit of
..... tranmār
measure of capacity, a (4.0 - 4.5 liters)
.....ṣank
meat ..... mīsa
meat-eating.....misāśañ
meddle with.....mänt-
medical ingredient..... āśmagupti
medical ingredient.....caprāṣṭo
medical ingredient.....leyīk
medical ingredient..... manotaci
medical ingredient.....mäśśakene
medical ingredient.....motarne
medical ingredient.....rānme
medical ingredient.....rimmākka
medical ingredient.....rsīl
medical ingredient.....rutelle
medical ingredient..... sakāpce
medical ingredient..... śar
medical ingredient.....śärtākru
medical ingredient.....smāś
medical ingredient.....smur
medical ingredient.....takur
medical ingredient..... taluñca
medical ingredient.....weñe
medical ingredient.....wipitāk
medical ingredient.....erkās
medical ingredient (salep?).....erkantse
medical remedy, a ..... samasattu
medicinal earth.....virank
medicinal plant, a .....kayast
medicinal plant, a .....vayastä
medicinal plant, a .....ṛṣapak
medicinal plant, a ..... sāpās
medicine .....sāṃtke
medicine applied via the nose
..... mastukārm
meditation.....dhyāṃ
.....ompalskoññe, ompalsko
meditation-heart ..... dhyānāntar
meditative ..... omplaksoññeṣṣe
meeting.....wertsiya, sañket
Melia azadirachta ..... picumaṇḍa
melody ..... mek (?), kene (?)
melt.....mäl-
melting..... mlamo
member..... pakeññe
member (of body)... āmpär[1], āṅk, lyiyo
member of a particular profession
..... uwatake
members, the twelve . . ....dvādaśānke
memento .....epyacäññe
memorize .....sarit
memory ..... epiyac
memory .....ime
men, adult (?).....śrāy
mental .....caitasike
mental reservations..... tarstwa
mental sphere (?) ..... manāyataṃ
merchant .....käryorttau, sārthavāhe
merchant, chief ..... śreṣṭhi
merciful .....aräñcatstse, karuṇaṣṣe
mercy täṅkwalyñe, añmālaṣlñe, karuṃ
mercy, have .....karuṃ er-
merge .....resk-
merit (vb.)..... ārc-
merit (n.).....yarpo
meritorious..... yärpossu
merry, be (?) ..... kāñm-
metaphor.....menāk
metaphysics, Buddhist..... abhidārm
method .....upacār
metrical formula ..... cchando
Michelia campaka, prtg to campākäṣṣe
mid air, in .....ywārc
middle ..... ywārśkāññe
middle of, in the ..... ywārśka
mid-summer..... ywārc-ṣmaññe
might.....maiyyo
mile .....kwārsar
miles, two .....kroś ~~kroç~~
milk.....malkwer, payä
milk curds, coagulated (?). .....payasya
millet.....āka(-lyekṣiye)
millionaire .....koṭiśvare
mind..... cetaṃ, palsko
mind, change one's.....
.....pratiṃmeṃ klautk-
mind, prtng to the .....caitasike
mind-reading ..... palsko-ṣärpalñe
mindful ..... imassu

mindfulness of breathing ānāpānasmṛti
minds, be of two..... ywārc mäsk-
mine..... taupe
mingle..... triw-
minister..... amāc, spaktānīke
miracle.... āktekaññe, paryari, pratihari
miraculous .....paryariṣṣe
mirror..... tapākye
mirror, little .....tapākiśka
misconduct ..... amarṣṣe
misbehavior..... duścarit
misdemeanor ..... duṣkär
miserable ..... anās, anāsäññe
.....tallāñciśke, tallāw
misery ..... tallārñe, aume
misfortune .....kaṣṭa
mistake .....triśalñe, trikṣo
mistakenly .....tsätkwaṃ
mix..... triw-
mixed, be..... triw-
mixing .....triwäṣṣälñe
mixture ..... traiwo, triwālñe, raitwe
moat .....tsrerme
mobile.....waskāmo
mobility (?).....waskamñe
moderate.....yärmaṃssu
moderation .....maimatsñe
modest .....kwipassu
modest person .....avatrāpi
modesty .....kwīpe, kwipassorñe
moist, be ..... waiw-
moisten ..... waiw-
moisture, excessive .....waiwalñe
molasses ..... panit
mole..... ākhu
moment..... laute, prentse
moment, a single .....ṣekkāka
momentary .....kṣaṇik
monastery .....sāṅk, saṅkrām, tsāro
monastery, belonging to a . .....saṅkik
monastic .....ṣamāññe
monastic code of conduct, . .prātimokṣ
monastic land (?).....sankakeṃ
monastic official..... praskāre
monastic overseer..... sankästere
monastic servant..... awāsīke
money, a unit of..... cāne
money, a unit of..... k_uśāne
money, for much. ....kwāts (or kwats?)
mongoose.....nakūle
monk .....ṣamāne, ārśe (?)
monk's garb, saffron-colored..... kaṣār
monk, prtng to a .....ṣamāññe
monk, senior .....tsaṣke
monk, state of being a .....ṣamāññe
monk's overgarment..... uttarāsāṅkä
monkey .....mokoṃśke
monkish .....ṣamāññe
monster .....mātar
month.....meñe
month, twelfth .....rāp
monthly (?) .....meñye
moon .....meñe
moon, new ..... pratiwat
moonseed, heartleaf..... kuruci
moonseed, heartleaf, leaf of
.....amprätapātär
moral behavior, extolling . . śilavānde[1]
moral behavior, mode of ..... vṛtti
moral precept.....śikṣapāt
more.... olpo, olya, olyapo, olyapotstse
..... oṃṣap, ṣap, ṣpak
moreover.....oṃṣap, ṣpak, spek, yaka
Moringa oleifera ..... kwrarāk
Moringa pterygosperma..... kwrarāk
morning glory, finger-leaf..... pitari
morning, in the .....tsonkaik
morning twilight, in the ..... ksartse
morsel .....kāpar
mother.....ammakki, mācer
motion.....carit
motion (?) .....gat
motion, set (something/someone) inśä-
motionless .....awāskatte
motionlessness.....popok
motive .....ṣarm
mount..... rānk-
mountain..... ṣale
mountain, prtng to .....ṣlyiye
mountain-precipice.....ṣäle-yäst
molder (?) ..... kärtk-
mourn..... kwäs-

mournful ..... pälwālñeṣṣe
mourning ..... kwasalñe, mentsi
mouse ..... ākhu, maścītse
mouth..... koyn
move ..... lit-, rutk-, wāsk-/wäsk-
move (aside)..... mus-
move forcefully ..... spālk-
move from its place..... mänt-
moveable chattel (?)..... koro
movement..... lek, wāsko
moving..... waskāmo
much ..... māka
much, so ..... tot
Mucuna prurita ..... ātmagupti
Mucuna prurita, fruit of the ..... ātmaguptaphal
Mucuna pruriens..... ātmagupti
mucus, collection of ..... kraupalñentse
mud..... ṣpel, karkalla, [1]naitwe
mugwort ..... nāgapaträ
mung bean ..... māśak
munj (a grass)..... kuntark
murderer ..... kauṣenta
muscles..... passoñ
mush ..... onkarño
music ..... śarko?
musical instrument ..... ploriyo
musician ..... plorīyatstse
muskroot..... putaniakeśi
mute..... muka
my ..... ñśaṣṣe, ñiñño
myna (?) ..... wrauña
myriad, a..... $t_{(u)}$māne
myrobalan, black..... arirāk
myrobalans, the three ..... träphāl
myrrh ..... suras
myrrh-leaf..... suraspaträ
mystic diagram, designation of a ..... nandikāwart

• N •

nāga ..... nāge
nails of fingers/toes ..... mekwa
name ..... ñem
name and form..... nāmarup
name of a work ..... rahasyālankār
name, having (such-and-such) ..... -ñematstse
name-basis ..... nāmalaṃba[ṃ]
named ..... klāw-
namely ..... katu
nard ..... putanakeśi
Nardostachys jatamansi, prtng to ..... peparṣṣe
nasal medicament ..... nastukārm
nature ....prakār, ṣañ, ṣañäññe, svabhāp
navel ..... kele
near ..... akart(t)e
near by .... spe, ysapar(sa), ysape, ispek
near to ..... etsuwai
necessary, be..... klin-
neck..... kor
neck, nape of the..... krāñi
nectar ..... sutämär, yokasto
need, having great . .. māka-ñatstetstse
needle ..... yaṣe
needle-case ..... sucīkar
neem tree ..... picumaṇḍa
neglect..... ārtte tärk-, pruk-, yäk-
negligence..... ykorñe
negligence..... snai-meṃtsñe
negligent ..... (-)ykorñetstse
neighborhood..... yoñiya
neighborhood of odor and taste ..... gandharasopavicār
neighborhood of the law ..... dharmopavicār
neighboring..... kälymiññe
neither enjoying nor suffering ..... ubhayaviparīti
Nelumbium speciosum, filament of ..... kiñcelle
Nelumbo nucifera ..... uppāl
nest..... lesto, [2]ypiye
nestling (?)..... wañce
nestling, prtng to..... wiñcaññe
net ..... sopi(ye)
never ..... manta/mā … nta, mantanta
nevertheless ..... wa, yaka
new ..... ñuwe, ñwetstse, ñwetsäññeṣṣe

new moon, day of the..... ñuwe
newness ..... ñwetstsäññe
New Year's Eve (?)..... rapatstsa yṣiye
night.....yṣīye
night, at.....kästwer, nekcīye
night, by ..... kästwer
night, last..... nekcīye
nightshade, Indian.....prahati
nightshade, yellow-berried .. kaṇḍakāri
nine.....ñu
nine thousand ..... ñultse
nines, by ..... ñu-ñu, ñuwār
ninety.....ñumka
ninth.....ñunte
nipple (?) ..... piśpik
nirvana.....nervāṃ, kselñe
nirvana, entering river to.....srotāpanne
nirvana, prtng. to the entrance into
..... srotāpattiññe
nirvedha-bhāgīya, first stage of
.....uṣmakatäṣṣe
nirvana-seeking.....nervaṃ-ñaṣṣe
no..... mā
no one..... mā su ksa
no (one) at all .....mantanta ksa
no offence..... anāpatti
nobility .....klyomñe
noble.....klyomo
noble birth, of..... ajānai
noble-like ..... klyomo-yok
noble family/stock/race .....āryavaṃś
noise .....wek, klena, weśeññña
noise, with little . .....yäkte-weśeññai
noisy .....klene$_u$
non faciendus ..... ayāmätte
non-attainment .....anāgat
non-destroying ..... aikatte
non-existence (?)..... śunyāṃ
non-vessel ..... abhājaṃ
north ..... oṣṣale
north, northern, northerly. .... oṣṣaleṣṣe
nose .....meli
not ..... mā
not at all..... manta/mā … nta
not cast down ..... amāllatte
not crossing ..... ekätkātte
not depressed .....amāllatte
not evil-minded .....amāntatte
not passing..... ekätkātte
not returning to this world .... anāgāme
not sticking to .....etrenkätte
nourishment .....śwātsi
novice ..... nawāke, ñwetstse
novice (monk) .....ṣanmire
novice (nun)..... ṣanmirāñca
novice, state of being.....ṣanmīrñe
novice, young ..... ṣarmir(i)śke
novitiate .....ṣanmīrñe
now .....ñake, tompok
now on, from .....ñakesa wärñai
noxious .....we(ṃ)ṣyetstse
nudge ..... nätk-
nugatory ..... nutstse
number.....keś(e), ṣaṃṣäl
number, a very large..... tattari
numbers, in great..... masār
numbness .....kläntsauñe, klantsalñe
nun ..... aśiya
nut (??)..... kontac(e)
nutsedge, purple .....parivelak, must
Nymphaea stellata..... nilutpāl

• O •

O (interjection) ..... yśe
O woe (interjection) .....hā
o(h) .....arai
obese.....kraupalñetstse
obey [rules] .....pāsk-
object ..... vāstu, wreme, wäntare
object of discussion, prtng to (?)
.....vādasthānäṣṣe
object of the āyatana (?)āyatanadravye
object of the senses.....ālambaṃ
object to .....räs-
objector (in disputations) ..... codake
objects of the sense-organs .....
..... āśrayāśrite
obeisance to, make ..... yarke yām-
oblation..... hom, cāl (?)
obscure (vb.).....wāl-

obscure (n.).....orkamo
obscurity .....orkamñe
observation.....lyelyakor, pälkālñe
.....etswai-palkalñe
observation-posts (?) .....yärparwa
observe .....yärp-, anaiśai läk-
obstacle..... antarāy, pkante
obtain..... kälp-, yäm-
obtained, one who has not .....ainmitte
obtaining.....källālñe, saṃgrah (?)
obtaining sustenance .....āhārakr̥tyiññe
obvious .....pākri, pakartse, pakrişşe
obvious, be .....pākri nes-
obvious(ly) ..... yneś(ne)
obvious, make ..... pākri-yām-
obviousness ..... pākri-nesalyñe
occasion..... lyakur, preśc(i)ya
occasion, appropriate ..... preke
occasion, on this ..... tanneṃ
occur .....kän-
occurrence .....prāpti
ocean ..... samudtär
Ocimum sanctum (?) .....yärper
offense ..... duḥ
offensive thing .....aśubh
offer a libation.....ku-
offering, religious.....telki
official, government (?) ..... wäntareśce
officer, passport control (?)
.....yuretstsaññe
offspring (?).....ṣaiyyiśke
oh (interjection)..... au
oil..... ṣmare
oil, sesame .....ṣalype, tail
oil-producing fruit (?) .....miyaśke
oil-producing fruit (?) ..... miye
oil-bearing plant, prtng to a kind of
..... sunniyerkarñaññe
oiliness..... ṣmarñe
ointment .....ṣalype
old (of age)...ktsaitstse, moko, śrāñ (?)
old, grow .....kwär-
old-age....jar, jarāmaraṃ, ktsaitstsāññe
oleander, prtng to .....karavīräṣṣe
olibanum (?)..... sugandhik
olive (?) ..... miye, miyaśke
omens, acquainted with ..... nimittājñe
once upon a time ..... nauṣ
once only .....ṣe-keś
one after the other.....yke-postäṃ
one another ..... ālyauce
oneself.....ṣañ-ñem, ṣañ āñm
one by one .....ṣe-ṣe, somo-somo
one each .....somār
one who knows.....kärsauca
one who takes (away).....sampauca
one (numeral) ..... ṣe
only .....attsaik, ka, ṣemeske
onwards.....yauṣmauṣ
open .....ru-[1]
open, in the (?)..... pākre
open space ..... apākärtse ike
open wide .....kāy-
opening .....lyauto
Operculina turpethum ..... tärvärta
opinion (??)..... sok(t)
opinionated (?).....soktatstse
opportunity .....laute
opposite .....wrantsai
opposite direction, in the..... aṣkār
oppress.....mäl-[1], nusk-, [1]käl(t)s-
oppression..... nauske
oppression (?) .....ñuṣṣalñe
or.....epe, wat[1]
orb.....yerpe
orbit (?).....kaunär
orchard (?) ..... warśiye
orchid, Rinco .....kleṅkarya
order.....wätk-
ordinance .....śāstär
ordinary .....kärpiye
ordination..... wasaṃpāt, abhişek
ordination, place of.wasaṃnpāt-maññe
ordure, prtng to (?). .....kaṣāntaṣṣe
organic .....onolmeṃtse
organs and objects of the senses
..... āyataṃ
origin..... pärkālñe, ṣarm, utpatti
origin by dependence pratītyasamutpat
original (?).....ṣärmassu
ornament.....ketwe, yetwe, tsaiññe
ornament, golden..... nişke

ornament, a kind of ..... kalapak
orpiment, bright yellow . ..... korośāna
orthodoxy ..... empreṃ pilko
osprey ..... kurār-lūwo
other..... allek, wate
otherness, having..... alyiyatstse
otherwise ..... āläṃ, ālo, epe
otherwise than before ..... allek tesa
ounce ..... satera
out of the way..... ytārimeṃ
out from underneath ..... ñorameṃ
outcast ..... caṇḍāle
outcome, prtng to ..... naiṣyandik
outlay..... wyai
outside ..... parna, parra
outside (a dwelling) (?)..... pākre
outside, when seen from the .....
..... pärnā-pälskemane
outward appearance ..... rup
outwardly ..... parnaś
over (all)..... śār
over- ..... śariye
over and above ..... oṃṣap
overarching..... śār
overcome..... mänk-, yuk-
overcoming..... yūkalñe
(over-)excite someone..... yäs-
overflow ..... plätk-
overgarment ..... śarāk
overgarment, monk's ..... uttarāsāṅkä
overlook ..... ārtte tärk-, pruk-
oversee..... yärp-
ovicaprid..... śaiyye
owing..... peri
owl..... uluke
own ..... ṣäññäññeṣṣe, ṣañ, ṣañäññe
ox..... okso
oxalis monadelpha ..... ampraṣṭo
oyster-shell..... wrāko

• P •

pātayanika-sin, the..... pāyti
paddock ..... wepe
pain..... kleś, lakle, pälśalñe, tsärśalñe
painful.....
..... läkleṣṣe, laklesse, waimenetstse
painfully..... erkatse (?)
paint ..... pik-
palace ..... kerccī, stāṅk
palace, divine, movable ..... wimāṃ
pale ..... yolyiye
palm (of the hand) ..... aliye
palm-tree..... tāl
panegyric (?)..... stāp
panic (?)..... wiyo
pañcagavya (a medical ointment)
..... pañcakavvi
paṇḍit ..... aiśaumye
pantomime ..... abhinai
parable ..... menāk
parch ..... ās-[1]
pardon ..... kṣānti
parliamentarian (?). ... karamavācaṃke
parousia..... ekṣalye
part ..... āṅk, mārgāṅk, pāke
partake ..... wärp-
partaker..... wärpauca
participant..... yamaṣṣuki
patient (medical) ..... tekīta
pass ..... ṣärk-
pass away..... lait-
pass on ..... kätk-[1], lit-
pass through..... kätk-[1]
pass (of time)..... kätk-[1]
passable..... aiñye
passage ..... kätkālñe
passage of time ..... kätkor
passion ..... eṅkäl, kāmagun
passionate ..... eṅnkalsu
passionless ..... airpätte
past..... kätkor
past (of time) ..... pūrvāntik
past ..... atit
paste..... klyauccasi
paste deposited by oily substances
..... kālk(o)
paste derived by grinding .. mlyokotau
pastille..... ṣpakīye
paternal ..... patarye
path ..... ymīye, yoñiya, ytārye

patron.....tanāpate
pause.....mauki
Pavonia odorata.....hrībera
Pavonia odorata, prtng to..... palāṣṣe
pay attention to..... keç āk-
pay (out).....ai-
pay debts .....peri lutäsk-
peace..... āñu
peak (of a mountain) .....tarne
pearl.....hār, naumiye
pearl necklace..... muktihār
peasant.....kārṣake
peculiarity.....svabhāp
peek .....perk-
peep .....perk-
peer .....perk-
pelage .....aṣitañ
penance..... pilycalñe
pendulous .....länkamo
pen/fold ..... teṅke
penetrate (from downward blow)pyāk-
penis .....indri, eṅkwaññe ṣotri
penitence .....onmiṃ
penreed grass..... muñcatak
pensive ..... ompalskoññeṣṣe
Pentaptera tomentosa ..... cipak
people ..... śaiṣṣe, yśāmna
pepper.....[see Piper]
pepper..... cāvvi
pepper, black (?).....mrañco
pepper, Indian long .....pippāl
peppercorn (?) .....mrañco
pepper-tree, orange .....hareṇu
perceiving.....warpamo
perception.....
..... anubhāp, lyelyakor, warpalñe
perception of (magical) knowledge
..... vidyāsaṃsparś
perception of the mind . . .manovijñāṃ
perchance .....mai
perfect.....snai-lyipär
perfect(ed) ..... saṃskṛt
perfect-sign..... saṃskṛtalakṣaṃ
perfection, sign of (?). saṃskṛtalakṣaṃ
perfume ..... gandha
perineal raphe, prtng to the ...sivenäṣṣe
perish ..... musk-, näk-, spärk-
perishability, knowledge of .
.....kṣayajñānaṃ
perishing ..... muskalñe
permanently .....śāśwat
permeate .....snätk-
permissible, render ..... kalpit yām-
permission .....plāki
permission, without ..... amplākätte
permit..... kälm-
perpetually ..... ṣek
persist in .....ritt-
persistence ..... stamalñe
persistent (?) .....soktatstse
persistent..... rittaṣṣeñca, stamalñeststse
person .....śaumo, onolme
personal.....añmaṣṣe, pudgalyik
personal belongings.....pariṣkār
perverse.....tsatku
petal ..... pilta, welke (?)
peter out .....spāw-
pfui (interjection).....hišt
Phaseolus mungo..... turani
Phaseolus trilobus ..... mutkavarṇi
philosopher .....pälskauca
phlegm ..... leśp
physical element.....rupaskant
physician..... saṃtkīnau
pick (of flowers or fruit)..... räss-
piece.....ṣat, peṅke, pāke
pierce .....tsāk-[2], tsāp-
piety ..... takarṣkäññe
pig ..... suwo
pill..... ṣpakīye
pine, chir.....vräka
Pinus longifolia, resin of ? .....vräka
pious ..... kärtse-ṣälype, pilycalñetstse
.....takarṣke, takarṣkäññetstse, śrāddhe
Piper aurantiacum .....hareṇu
Piper chava.....cāvvi
Piper longum .....pippāl
Piper longum, root of..... pippalimula
Piper nigrum (?).....mrañco
pipes..... stmānma
pistache morrone ..... māṣavarṇi
pit.....koto, kāre

pity (n.) ..... karuṃ, añmālaṣle, añmalaṣkañ̃ñe
pity (vb.) ..... wärs-[1], karuṃ er-
pitying ..... añmālaṣke
place (n.) ..... ścmoñ̃ña, īke, sthāṃ
..... vāstu, wṣeñ̃ña, keṃ
place, take one's ..... nesalñe yām-
place (vb.) ..... tā-, li(n)- (?)
place by place ..... yke-postäṃ
place of most senior in rank ..... putanti
place of one most junior in rank
..... nawanti
plague ..... ñyātse
plan ..... sāñ
planets ..... grahanma
plant (vb.) ..... sāry-
plant part, a ..... kremīya
plant part, a ..... läṣṭanta
plant part, a ..... tsänkwale
plant part, a ..... welki
plant species ..... tsapāñce
plant species ..... vräka
plant species ..... enmelya
plant species, prtng to a ..... kätarñe
plant species, prtng to a ..... saccaṣṣe
platform (?) ..... ränkāñi
play (vb.) (?) ..... kāñm-
play (a musical instrument) ..... yām-
play (n.) ..... kāñme
play (n.) ..... nāṭak
plea ..... leśamāträr
plead ..... tär-
pleasant ..... ayāto, nekarṣke
please ..... cäṅnk-, swār-, ārtt-
please then ..... mapi
pleasing ..... ersnāssu, täṅnkwañ̃ñe
pleasure ..... katkauña, wināñ̃ñe
pleasurable ..... yśelmetstse
pleasure .... cäñcarñe, modit, swāralyñe
..... wīna, yāso, ārtalñe, larauñe
pleasure, find ..... wināñ̃ñ-
pleasure-hall ..... ?wīna-māñ̃ñe
pleasure (sexual) ..... yśelme
pledge (?) ..... nip-
plenty ..... itauñe
pliable ..... wlaṃśke
pliant (?) ..... mällarṣke
plow (n.) ..... ?pāto
plowing ..... rapālñe
plowshare (?) ..... keme
pluck ..... mlut-
pluck (fruit) ..... sälk-
plucking ..... mlutālle
plum, Indian ..... tālis
plumage ..... pār
Plumbago zeylanica ..... citrāk
pockmarks (?) ..... sänkīñ
poem ..... kāvvi
pointed ..... tsänkarwaṣṣe
poison ..... wase
poisonous ..... wsetstse
poke ..... tsop-
polish by rubbing ..... kānt-
political affairs ..... nay
politics ..... nay
pollen ..... spaitu
pollution ..... akappi
pond ..... kaumiye
pond, (large, deep) ..... yolme
Pongamia glabra ..... karañcapijä
Pongamia pinnata, seed of karañcapijä
pool ..... kaumiye, yolme
poor ..... snaitstse
populous ..... māka-onolmeṣṣe
pore ..... klokaśce
porridge ..... ṣwīye, oṅkarño
portal ..... yenme
portion ..... meske, ñasso, pāke, mrakwe
position ..... īke
possessed of emptiness ..... aikäruṣa
possession ..... ekañ̃ñe, ekañ̃ñi
possession-seeking ..... ṣ̃nassu
possession(s) ..... waipecce
possessions, one who has many
..... artkaretstse
possible ..... ayāto
post (n.) ..... esale
post (vb) ..... putk-
pot ..... bhājaṃ, lwāke, sapule
..... kunti, kuntipāśaṃ
pot, cooking ..... aise
pot (a type of) (?) ..... watsālo

potent (of a man) ..... preṃtsa
Pothos officinalis ..... tecapati
potsherd (?) ..... tarśka
potter ..... lwaksātsaika
potter's clay, prtng to ..... kwraiññe
poultice ..... ṣpakīye, tsatsāpar, ṣpel
pour ..... ku-, [1]kälts-
pour out ..... mutk-
poverty ..... snaitsñe
powder ..... cūrṇ, pāwe
power ..... śakti, maiyyo, warkṣäl
..... yātalñe, cämpamñe, nete, tant
power (supernatural) ..... cämpamñe
power (supernatural) ..... raddhi, bāl
power over, have ..... yāt-
powerful ..... -yātalñetstse, maiyyātstse
... maiyyā$_u$, wärkṣaltstse, tsirauññetstse
powerless ..... avaṣi
practice (n.) upacār, waräṣṣälñe, akalye
practice (vb.) ..... wär-
practice (moral behavior) ..... pāsk-
practicing yoga ..... yogācāre
praise (n.) ..... pālalñe, palauna, papālar
praise, act of ..... ārtar[1]
praise (vb.) ..... päl-, ārtt-
praiseworthy ..... pälalye, pällarṣke
praising ..... ārtar
pravārana-rite, prtng to ..... pravaritṣe
pravārana-rite, a monk about to do the
..... prawarik
prayer ..... ślok
precious substance ..... ratāṃ
precipice ..... yast
predisposition ..... skeye
pregnant ..... preṃtsa
pregnant (of animals?) ..... itomtsa
preparation (medical) ..... raitwe
prepare ..... wänk-
prepare carefully ..... särk-
prepared with ..... N-sa arwāre
presence of, in the ..... enepre
present (vb.) ..... sälk-
present (adj.) ..... mäskeñca, nesamane
present (n.) ..... pratyutpaṃ, yneśaññe
present, be ..... ṣäm- läm-
presentation ..... prayok
press ..... kälts-, närs-, [1]kälts-
press together ..... wälts-
pressing (?) ..... mällarṣke
pressure ..... netke
pretend ..... yakne yām-
pretense (?) ..... nāne
pretense ..... leśamāträr
pretext ..... ṣewi
pretext ..... leśamāträr
previous ..... nauṣaññe, nauṣu
price ..... pīto
price, lower the ..... pito kārp- (K)
prick up (the ear) ..... pil-
pride ..... amāṃ, śarwarñe, śāmpa
prince ..... mäñcuṣke
princess ..... mäñcuṣka
principle ..... padārth
prior ..... nauṣ, nauṣaññe, nauṣu
prison ..... pele, prautke
private ..... ṣemeske
private parts concealed ..... kośagat
private parts revealed ..... apākśai
procedure ..... vicār, upacār
proceed ..... kätk-[1]
process (n.) ..... vicār
proclaim ..... āks-[1], ś(c)änm-, pākri yām-
..... täp-, parna we-
proclamation ..... pākri-yāmor
procure ..... täk-
prod ..... wārw-
produce ..... er-, täm-
produce (metaphorically) ..... sälk-
produce (of fruit) ..... ś(c)änm-
production ..... utpatti, utpat, lyucalyñe
profit ..... kallau
profitable ..... pärkāwṣe, pärkāwtse
profligacy ..... aṅkāre
profound ..... kätkare
profuse ..... ite
progress (vb.) ..... ecce spārtt-
promenaded; one who walked about
..... cańkramit
prominent family, one from a very
..... agrakulike
promise (n.) ..... plāki
promote (vb.) ..... tsäm-

prompt ..... [2]räs-
prompting ..... netke
pronounce (solemnly) ..... parna we-
proof ..... lakäṣñe
propel, i.e. shoot ..... kärsk-
proper ..... ayāto, mäskelle
proper observance ..... carit
prophecy ..... vyākarit
prophesy ..... vyākarit kälp-
property ..... ekaññe, waipecce
propitious ..... emprentse
proportionally ..... somotkñe
proportionate (?) ..... meskeṣṣe
propriety ..... acār
prosper ..... parāk-
prosperity .....
..... yṣwarkaññe, phalasaṃpat (?)
prosperous ..... kuśal, śāte
protagonist (in a play) ..... nāyake
protect ..... rāk-, pāsk-
protection ..... paṣṣalñe, saim
protector ..... saim-wäste
protocol (?) ..... yärṣiye
proud ..... śarware
prove (?) ..... läkäsk-
provisions ..... trokol
provocateur ..... erṣuki
prudence ..... aiśai-yamalñe
prudent ..... imassu
pubis ..... yoñiye
public, make ..... pākri yām-
publication ..... pākri-yāmor
publicly ..... enkaucar
publish ..... pākri yām-
pudendum muliebre ..... strīndri
puerile ..... malyak(k)e
pull ..... yärtt-
pull down ..... nitt-
pull out ..... ru-[2], pänn-
pull over ..... aip-
pull up ..... pänn-
pull/draw (out/away) ..... sälk-
pulmonary consumption ..... śoṣ
puncture vine ..... klyoto
punish ..... en-
pupil ..... akalṣälle
purchase-price ..... kärnātsi
pure ..... astare
pure (of water) ..... aṣṭāṅgopet
purgative ..... śodhäṃ, tälpālle
purged, be ..... tälp-
purification, complete ..... viśuddhi
purify ..... rin-
purity ..... astaräññe, kappi, viśuddhi
purpose ..... sarrīwenta
purulent ..... sekwetstse
pus ..... sekwe
push ..... nätk-
pustule ..... yoro
put ..... tā-
put on ..... wäs-[1]
put together ..... wälts-
put up an obstacle ..... antaräy yām-
put (something) under control
..... sañāt yām-

• Q •

quake ..... miw-
quarrel ..... śalna
quarrelsome ..... śalnāu
quart ..... mutkāntse, ṣaṅk
quarts (dry measure), ten ..... tau
quarter (of the world) ..... kälymiye
quarters, temporary ..... śaiyāsaṃ
queen ..... lāntsa
quench ..... käs-
question ..... pärk-[1], prāśśäṃ
questioned, to be ..... prekṣalle
questioner ..... prekṣātstse
quickly ..... ramer, ñatke (?)
quiet (?) ..... stitstse
quietly ..... ām

• R •

race (of people) ..... gottär
radiate (?) ..... [2]tär-
radiance ..... läk$_u$tsauñe
radiant ..... swañcaiṣṣe

radish ..... ?patsaṃ
raft ..... plewe
rafter ..... kleñca
rag ..... kretswe
rag ..... kutsāre
rags (?) ..... sakna
rain (vb.) ..... su-
rain (n.) ..... swese
rain- (adj.) ..... ylaiñeṣṣe
raining ..... swāsalle
rainstorm ..... praściye
raise ..... täl-
raise oneself up ..... tsänk-[1]
raised, keep ..... täl-
raising ..... ceccalor
raktagulma (?) ..... yasar-tsamo
ram ..... ariwe, āl
range ..... presno
rank ..... kare, perne
rare ..... yulyaiññe*
rash (?) ..... platkāre
rat ..... ākhu, maścītse
rather than ..... olyapo, wat[1]
ratification on a piece of wood ..... or-śacākare
rational person ..... śle-palsko
ravish ..... yäs-
raw ..... kärpiye, māme
rawness ..... mamauñe
ray (of light) ..... swāñco
razor ..... kṣur
razor-like ..... kṣur-yakne
ṛddhipāda ..... rätipat
reach ..... yäm-
ready ..... ārwer, arwāre
ready, become ..... päst pyutk-
real(ly) ..... yneś(ne)
realized, be ..... kän-
really ..... pi
reason ..... ālambaṃ
rebel against ..... wrantsi tsäṅk-
rebirth ..... camel
rebirths, cycle of ..... saṃsār
recall ..... epiyac käl-
recall (to someone) ..... epiyac yām-
recede ..... kwäl-
receipt ..... utpāt, ṣau
receive ..... wärp-
receptacle ..... tāsi
reception ..... saṃgrah
recite ..... [1]klāw-
recite in order ..... keś we-
recipient ..... wärpauca
reckoning ..... gaṇit
recognition sign .... prativijñaptilakṣaṃ
recognize ..... aik-, kärs-
recollection ..... ime
recompense ..... pkelñe
red ..... ratre
red lotus ..... sumagandh
redden (?) ..... cf. rutelle
redeem ..... tsälp-
redeemer (?) ..... tsalpäṣṣeñca
redemption ..... tsälpālñe, tsälpelñe
redirected toward ..... wräntsaitstse
redness ..... rätrauñe
reduce (a price) ..... kärp-
reeds ..... karwa
reflected, be ..... ālp-
refresh ..... parāk-
refreshed, be ..... parāk-
refreshment .. parākalñe, tsārwäṣṣälyñe
refuge ..... śarāṃ, śrāṃ, śrigupti ..... saim, waste, niśrai
region or part of the world ... lokadhātu
region ..... yoñiya, kälymiye
regional (?) ..... kälymiññe
regnal year ..... kṣuṃ
regret ..... onmiṃ
regulation ..... śāstär
reign ..... kṣuṃ
reimbursement ..... aṣkār
reject ..... pränk-
rejoice ..... plänt-
rejoice, be glad ..... kātk-
rejoice in ... ecce ñäsk-, ompostäṃ ärtt-
related/belonging to family of ..... cmel(ä)tstse
related to in the third degree (?) traiṣṣe
related in the second degree (?) wteṣṣe
relating to ..... milkautstse
relative ..... jñātike, ṣañ-śaumo, ṣñaṣṣe

release (?) ..... śnāsk-
relinquish ..... lau tärk-
release (n.) ... tarkalñe, tarkatsi, prahāṃ
release from existence ..... wimūkti
release from existence, way toward
..... vimuktimārg
relic ..... dhātu
relics (bodily) ..... śarīr
relinquish ..... lau tärk-
relinquishment ..... wikālñe
rely on ..... päkw-
remain ..... lip-, ṣäm- / läm-, wäs-[2]
remain (behind) ..... sāk-
remainder ..... lipär
remarkable ..... ṣotarye
remedy ..... āgat, sāṃtke, prayok
remember ..... epiyac käl-
remembering, the manner of
..... epiyac kalalñeṣṣe
remembers, one who .....
..... epiyac källāṣṣuki
remind ..... epiyac yām-, räs- (?)
remnant ..... lipär
remorse ..... onmiṃ
remorseful ..... onmiṃṣe
remote ..... akañc, akañcar, lauke
removal ..... rutkalyñe
remove ..... litk-, rutk-
remove (utterly) from its place ... mänt-
renege ..... kaut-
renew (?) ..... rätk-
renewal ..... ñwetstsäññe
renounce ..... ār-, ri-n-, ārsk-
renouncer ..... rīnätstse
renouncing ..... rilyñetstse
renown ..... ñem-kälywe
renunciation .. rilläññe, paucciṃ, ārälñe
repeat ..... smāṃ yām-
repent ..... onmiṃ yām-
repentance ..... onmiṃ
repentant ..... onmiṃṣe
repetition ..... smāṃ
reply ..... plāce
reprehensible .....
..... nakṣalle, nakanmatstse (?)
represent dramatically ..... abhinai yām-
repress ..... mäl-[1]
reproach (vb.) ..... nāk-, skär-
reproach (n.) ..... nākälñe
reprove ..... nāk-
repulsion ..... ykāṃṣe
require ..... ñäsk-
requirement ..... ritalñe
requital ..... pkelñe
resemblance ..... sādr̥śyäññe
resembling ..... tasemanetstse
residence ..... niśrai
resident of a monastery (?) . ... awāsīke
residue ..... lipär
resolute ..... wätkāltse
resolution ..... epretäññe, pratiṃ
resolve ..... pratiṃ
resolution ..... wätkau āñme
resound ..... käln-
resounding ..... klene$_u$, newe$_u$, ṣuṣye
respect ..... pauto
respectful ..... yärs-
respectful behavior (?) ..... yärṣiye
respect, show ..... yärs-
respective ..... ṣñār
respectively (?) ..... ṣñār ṣñār
resplendent ..... pärsāntse
rest ..... āñu, leki
rest from travel during monsoon
..... pakaccāṃ
resting place ..... leke, leki, leṃ
restrain ..... sāk-, prām-
restrain oneself ..... präṅk-, wlāw-
restraint ..... yāntär
result ..... oko
result, prtng to ..... naiṣyandik
resuscitate ..... anāsk-
retainer ..... ṣañ-śaumo
retinue ..... wertsiya
return ..... aṣkār länt-, klautk-
return trip (?) ..... wräntsaitstse
returning ..... klautkalñe
retribution (?) ..... toromñe
returning only once again .....
..... sakr̥dāgamiṃ, sakr̥tākāme
reveal (oneself) ..... apākärtse yām-

revelation of Indra, prtng. to ..... indravyākaranäṣṣe
reverence .....yarke, yärṣalñe, ...yärṣiye (?), rmamñe
reverend.....śaulassu
reverse ..... aṅkaiṃ
revile.....kuts-, nāk-
reward (?) .....toromñe
rhetorical device.....padakaikāvali
rib (?).....pauṣke
rice.....klu
rice gruel .....oṅkarño
rice-vinegar ..... kāñci
rich.....śāte
riches, prtng to .....śatomñeṣṣe
ride.....klāṅk-
rift .....lyauto
right, be ..... ārtt-
right (as opposed to 'left') .....śwālyai
right away .....tompok
right effect (?) .....saṃvṛtti
right there ..... ompek
right word.....śapt
righteousness..... pelaikne
ring .....pekwe
rip off.....pāss-
ripen..... päk-[1], yu-
ripening ..... pkelñe
rise ..... pärk-[2], tsäṅk-[1]
rise above .....räṅk-
rising.....tsaṅkalñe
rising (of the sun)..... ..... udai, pärkālñe, parkor
rite for averting (an) evil..... śānti
rite or act ..... nitya
ritual bathing .....abhīṣek
river .....āp, cake, makalñe, tseñe
rhinoceros..... khaḍgaviṣāne
road.....ytārye
roar .....newe, nūwalñe
roar a roar .....nu-
rob.....cowai tärk-, kärk-[1]
robber kälpaṣṣuki, wārṣ(ṣ)e, cowaitstse
robe, a monk's.....sanghāṭi
rock..... kärweñe
rock-salt..... sintāp
roof .....raktsi, ṣim
rooster's comb ..... ṣim(?)
root.....makūl, witsako
root of merit..... kuśalamūl
root, grammatical .....dhātu
root-bark (?)..... lasto
rope (?)..... wente
rose, Christmas ..... katukarohiṇi
rosewood, Indian ..śāñcapo, karuṇasāri
rot..... āmp-
rottenness.....ampoño
rough.....kärpiye, rukṣ, aśāwe ..... räskare, scire
row .....bhakti
royal.....lantuññe[1]
royal dignity .....lantuññe[2]
royal *ṛṣi*/saint.....rājarṣi
royalty.....lantuññe[2]
rub.....lyu-, kānt-
rubbish-heap ..... taur
rub away ..... kānt-
rub in/on ..... sanāp-
rub lightly with a liquid..... lup-
rubbing..... kāntalñe
Rubia cordifolia.....bhant
rule .....acār, jñāpake, sälyiye
ruler.....kamartīke
rulership.....kamartāññe
rulership of the world, prtng. to ..... cakravārtti
rules of discipline for monks.....winai
run ..... mäk-
running.....makalñetstse
rupture of the body ..... ātmapāvabhet
ruru-deer.....ruru
rust ..... loharaje, kentse

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sāṃkhyā doctrine, adherent of the ..... sāṃkhye
"sabbath," Buddhist..... posat
Saccharum munja..... kuntark
Saccharum sara, the grass . .muñcatak
sack (?)..... ṣorpor

sacred text ..... pravacaṃ
sacrifice ..... telki-yāmor, telki
saffron ..... rutir
saffron, prtng to ..... kurkamäṣṣe
sage ..... rṣāke
sake of, for the..... pakāna, pelkiñ
sal ammoniac (?) ..... cātir
sal tree ..... śāl, sarja
sale ..... peplyaṅkor
sale, come up for ..... plänk-
sale, for ..... pläṅkṣalle
salep (?) ..... erkantse
salt ..... salyiye
salt encrusted ground (?) . ..... salañce
salt used medicinally, fetid. . ..wiralom
salt-flat ..... salañce
salty ..... salyitstse
salty, make (?) ..... räsk-
salvation ..... kartse
salve ..... laupe, ṣalype
salve, a ..... acalasuttär
salve, a ..... mahāvaidyehik
salve, a ..... tätik
salve, apply ..... laupe yām-
salve, prtng to a ..... alepāṃṣṣe
samāpatti, a kind of..... vyutkrāntik
same (in singular) ..... ṣe
sanctuary ..... yärkemaññe
sand ..... warañce
sandal..... pannāk
sandalwood (tree)..... cantāṃ
Sansevieria zeylanica. ..... murvva
sap..... śūke, yasoññа (?)
sapphire ..... indranīl
sarsaparilla, Indian ..... śārip
satiation ..... soylñe
satiety ..... soylñe
satisfied, be..... soy-
satisfy ..... soy-
satisfy oneself..... soy-
Saussurea lappa (?) ..... kaṣṣu
savage ..... col
savory ..... śuketstse
say..... we-
scale/fish-scale ..... pintsamo
scarcely..... ka
scare ..... pärsk-
scatter..... täṃts-, käsk-
scattered..... waiptār, waiptāyar, waipte
schism ..... saṅghabhed, tsrorye
science of the year ..... hor
Scindapsus officinalis..... tecapati
scholar ..... aklaṣṣälye
scold..... näk-
scorn ..... maṣṣāt
scornful..... appamatiśśa, erkatte
scrape off (?) ..... märtk-
scribe..... lekhāke
sea ..... samudtär
search for ..... rit-, ñäsk-
sea-salt ..... viśīr
season ..... preśc(i)ya
season (fit) ..... ekṣalye
seat ..... asāṃ
seat of desire..... kāmadhātu
seated, be ..... äsk-
second ..... wate, wteṣṣe
secret, in/secretly ..... enestai
sectarian mark on the forehead, a (?)
..... kalapak
section..... kraupe
section (of a work) ..... -vārg
sediment (?) ..... ṣaiweññа
see ..... läk-, pälk-[1]
seed ..... śäktālye, sārm, tāno
seeing..... -lyāka
seeing, way of..... darśanamārk
seek ..... ñäsk-, rit-, [2]yu-, yätk-
seeker..... -rita
-seeking..... -ñäṣṣe
seer (inspired)..... rṣāke
seer..... pälkauca*
seeress..... rṣakāñca, pälkaucäkka
seize ..... eṅk-
self ..... āñme[2]
self or soul, precede from.. ādhyātmike
self ..... ṣañ-añm
-self..... makte
self-insight ..... ātmadṛṣṭi
selfish (?) ..... añmatstse
selfishness..... entse
self-reproach..... āñm-näkälñe

sell ..... pläṅk-
seller ..... -pläṅkṣiñña, -plaṅkṣi
selling ..... plyañcälñe
Semecarpus anacardium ..... bhallātak
semen ..... śukkär
senator (?) ..... ypoy-moko
senior (?) ..... ortonāk
send ..... lu-
sensation ..... vedaṃ, warpalñe
sensation-body ..... vedanākāy(i)
sense ..... ārth
sense(-organ) ..... indri
sense-functions ..... yälloñ
senses, having sharp ..... tīkṣnendri
senses, object of the ..... wiṣai
senses, possessing ..... sendri
senses, range of the ..... wiṣai
senses, seats of the six organs or ..... ṣaḍāyataṃ
senses, three ranges of the ..... taryopavicār
sensual ..... yśelmeṣṣe, yśelmetstse
separate (vb.) ..... putk-, wätk-, wāk-
separate (adj.) ..... waiptār
separate (entirely) ..... tsär-
separated (fr. external influence) ..... pätk-
separated, be ..... tsär-
separately .. waiptār, waiptāyar, waipte
separation ..... putkalñe, tsrālñe, tsrelñe ..... tsror, patko
separation, prtng to ..... tsrelleṣṣe
sequence ..... serke
serene, become ..... takarṣke mäsk-
serpent ..... auk[1]
serpent demon ..... nāge
servant ..... viṣe, imāne, spaktānike
service ..... kärtsauñe, spaktāṃ
service, devoted ..... kritāṃ
service (religious) ..... yarpo
servitude ..... mañiññe
sesame ..... kuñcit
set ..... ṣäm-/läm-, tā-
set (down) ..... kätk-[2]
set (of the sun) ..... yäp-
set foot ..... sik-
set off (?) ..... parinermita
set out ..... mit-
set upon ..... tän-
setamoli ..... pṛśnaparṇi
setting (as of the sun) . . .... kläskālyñe
seven ..... ṣukt
sevenfold ..... ṣuk-yäkne
seventeen ..... śak-ṣukt
seventh ..... ṣuktante
seventies, by ..... ṣuktaṅkar
seventy ..... ṣuktaṅka
severe ..... rätkware
sexual excitement (?) ..... ṣesa kāntalñe
sexual intercourse ..... ykāssäññeṣṣe prayok
shabby ..... klestetstse
shackles (?) ..... eñcil
shade ..... skiyo
shadow ..... skiyo
shake .. miw-, triw-, wip-, wāsk-/wäsk-
shaking ..... mamaiwar
shallowness ..... tparṣkäññe
shallow ..... tparṣke
shame ..... kwīpe, yase, marki (?)
shame-place (i.e. penis) ..... kwipe-ike
shameless ..... oṅkipṣe
shape (n.) ..... rup, saṃsthānarūp, ... tsātsaikar, ersna
shape (vb.) ..... tsik-, wrāt-
shape, having ..... rūpi
shapely ..... ersnāssu
shaper/former ..... -tsaika
share (n.) ..... ñāsso, pāke, pautke
share (vb.) ..... putk-, ñāss- (/)
shared ..... aṅkāmnitstse
sharp ..... akwatse
sharp(-tasting) ..... mātre
sharpen ..... kānts-
sharpness ..... akwatsäññe
shave ..... märtk-, [2]nu- (??)
shaving ..... martkalñe
she ..... $sā_u$
shear ..... wārk-
sheath ..... aiyyer, oṅkor
shed blood ..... yasar lut-
sheep ..... śaiyye, eye
sheep (female) ..... $ā_u$
sheep, prtng to ..... aiyye

sheepfold ..... teṅke
sheep-speck (a small measure) . aviraje
she-goat ..... ās
shell ..... wrāko
shell (turtle's) ..... lyñā-
shelter ..... niśrai, waste
shepherd (?) ..... muśnāśi
shin ..... ckācko
shine ..... pälk-[2], tu-, ruk-[1]
shining läk$_u$tsetstse, lak($_u$)tse, lyukemo ...naumikke, lyakwañ̃ñe, pälkañ̃ñetstse
shiver/shatter (?) ..... śäp-
shoe ..... pannāk
shoot ..... kärsk-
shoot upward (?) ..... kus-
shoot (fresh) ..... kaume
shoots (of plants) (?) ..... tsäṅkana
shore (other) ..... totte
Shorea robusta ..... sarja, śāl
Shorea robusta, sap of ..... sarjaras
short ..... totka
short (of time) ..... yäkte-yarm
short, in ..... aultsorsa
shortage ..... meṅki
shoulder ..... āntse
shout (vb.) ..... śauk-
shout (n.) ..... nūwalñe
shout a shout ..... nu-
shove ..... nätk-
show ..... läk-, nān-, sälk-, nāṭak
shrine ..... pat, yärkemañ̃ñe
shrine, prtng to (?) ..... cetiṣṣe
shrivel ..... klaiks-
shun ..... wik-
shut up ..... prutk-
sick ..... alāṣmo, tekiñ̃ñe
sick, be ..... alāsk-
sickness ..... alaṣṣälle
sida, arrow-leaf ..... pratipal
Sida cordifolia ..... bal(ā)
Sida rhombifolia ..... atibala, pratipal
side ..... poṣiya, pākṣ
sight (n.) ..... lkāllāñ̃ñe
sight (vb.) ..... läk-
sign ..... nmit, ṣotri
sign of result ..... phalalakṣaṃ
signal ..... ṣotarye
silence ..... ām
silence (vb.)/silent, be ..... stin-
silk, bolt of white ..... kaum*
silver (adj.) ..... ñ(i)kañce
silver (n.) ..... ñkante
similar (amount) ..... sām
similarly ..... somotkāñ̃ñe
simultaneously ..... śle̱k
sin ..... tranko
sin against someone (?) ..... trik-
sin punished with temporary excommunication, a ..... saṃghāvaśeṣ
sin whose penalty is death ..... anantārś
sin, besetting ..... walāntsa
since ..... k$_u$ce
sincere (person) ..... emprentse
sinew ..... ṣñor
sinful ..... tränkossu
sing ..... pi-
sing a song ..... śarka yām-
singing ..... pāyalñe, śarka
single person ..... ṣe
singularity ..... ṣetstsāñ̃ñe
sink ..... släpp-
sinner ..... yolo-yamortstse
sister ..... ṣer
sister (little) ..... ṣerśka
sisters, related as ..... eṣerñe
sit ..... āsk-, ṣäm-/läm-
sitting-mat ..... niṣīdaṃ
situated, be ..... ṣäm-
situation ..... nesalñe
six ..... ṣkas
sixes, by ..... ṣkäsār
sixfold ..... ṣkas-yäkne
sixteen ..... śa(k)-ṣkäs
sixteenth ..... śak-ṣkaste
sixth ..... ṣkaste
sixty ..... ṣkaska
size ..... orotstsäñ̃ñe, yarm
skeleton ..... kwrāṣe
skill ..... epastyañ̃ñe, sāñ, amok ..... tikṣṇauñe, saṃjñä
skilled ..... tikṣṇe
skillful ..... epastye, maimantstse, uwe

skin, inner ..... ewe
skin, outer skin ..... yetse
skin disease ..... kuṣṭh
skirts (??) ..... keñinta
skull ..... kaccāp
sky ..... akāśe, eprer, iprer
sky-element ..... ākāśadhātu
slave ..... käryau
slave/servant, female ..... mañiya
slave/servant, male ..... mañiye
slavery ..... mañiññe
sleep (vb.) ..... kläntsleep (n.) ..... ṣpane
sleepiness ..... klantsalñe, kläntsauñe
slender ..... sesinoslippery ..... ṣmare
sliver ..... ṣat
sloth ..... alāsäññe
slow (?) ..... raiwe
small ..... kṣudrä, lykaśke, totka, yäktesmall measure, of ..... totkā-yärm
small unit of measure ..... aviraje
smear ..... lupsmell (vb.) ..... wär-sksmell (n.) ..... were
smile ..... smismooth ..... ṣmare, laṃse
smudge ..... märksnake ..... auk[1], sarpe
snake venom (?) ..... casi
snake (calendrical cycle of years) .. auk
snake (poisonous) ..... arṣāklo
snake, a kind of ..... cat
snake, a kind of (?) ..... terwe
snorting/snorting (?) ..... sroṅkiṃ
snake plant ..... murvva
snowy ..... śiñcatstse
so ..... mäkte, mant, taisa, taise, taisu
soar ..... plu-, plussoft ..... wlaṃśke
soft (of hair) ..... lalaṃṣke
soil ..... kariṣ yämsojourn ..... sāk
Solanum indicum ..... bṛhati, prahati
Solanum xanthocarpum ..... gandhakāri ..... kaṇḍāri, kaṇḍakāri
sold, be ..... pläṅksole ..... ṣemeske, ṣeske
solid ..... prākre, kwants
solstice (?) ..... śopiye
some ..... kca, ksa
some (in plural) ..... ṣemi
something unwanted ..... anaiwatsñe
something/someone prtng to buddha ..... bauddhe
somewhere else(, from) ..... alanmeṃ
son ..... soy
son, prtng to ..... säsūwerṣṣe
son (dear) ..... soṃśke, säsuśkañ
sons, the two young ..... saiwiśkane
song ..... śarka
soothed ..... sänmetstse
sorrow ..... māntsalñe, mentsi, lakle
sorrowful ..... mentsissu
sorrowful, be ..... mäntssort ..... prakār
soothe (?) ..... [1]tärsoul ..... āñme[2], cetaṃ
sound ..... weśeñña, klene
sound (i.e., free from disease) ..... nirjvare
soundless ..... snai-weśeñña
soup ..... yuṣ
sour gruel ..... käñci
south ..... omotruñña
southern ..... omotruññaiṣṣe, dakṣiṇāpat
souvenir ..... epyacäññe
sovereignty ..... kamartäññe
sow (seeds) ..... kät-, sär(y)sower ..... särantsa
span ..... raso
sparrow-hawk (?) ..... ṣparā-yäkre
spatter ..... prämtsspeak ..... wespeak/utter (?) ..... pässpeak hostilely ..... skärspeaker ..... weñenta
speaking, manner of ..... upacār
special ..... tu-yknesa
special ground marked for ceremony ..... maṇḍāl
specialist ..... śāstrajñe

species, the three ..... tärkaṭuka
speculation ..... vitark
speech ..... plāce, welñe
speech, bad or vulgar (?) ..... apaśabdh
spell (as in cast a spell) ..... nässait
spend [time] ..... spārtt-
Sphaeranthus hirtus ..... nicitakāmp
sphere of indifference . .upekṣopavicār
sphere of religion ..... dharmadhātu
sphere or object of the mind
..... dharmāyataṃ
spheres of desire, prtng to .....
..... kāmāvacaräṣṣe
spider ..... yape
spiderling, red ..... punarnap
spike ..... laur
spiked ..... tsänkarwaṣṣe
spikenard ..... putnakeśi
spin ..... [2]näsk-
spirit..... citt, palsko
spirit (benevolent) ..... yākṣe
spirit (malevolent)..... prete
spiritual..... palskoṣṣe, caitasike
spiritual knowledge..... bra(h)m
spiritual knowledge.....paramārth
spiritual powers, poss. the five highest
..... pañcābhijñe
spiritual (those who are) .... pälskotstse
spittle ..... pitke
splendid ..... peñyatstse
splendid ..... pärsantaṃṣṣe
splendor ..... lyūke, peñiyo, pernerñe
split ..... wāk-
split (?) ..... śäp-
split apart..... wāk-
split off ..... kaut-
spoke ..... puwe
spontaneously..... snai pārna
sport (?) ..... kritāṃ
spot (come to see) ..... läk-
spot ..... tanākko, ruwe
spots (?) ..... pikṣanma
spread ..... sätkor
spread (by throwing)..... kärsk-
spread (out) ..... sätk-
spread out/apart (?) ..... [2]tär-
spring (of water) ..... ālme
sprinkle ..... pärs-
sprout ..... kärk-[3], auks-
sprout and stalk..... akwam-pere
sprouts (of plants) ..... tsäṅkana
spur (on) ..... wārw-
spurring..... wārwäṣṣeñca
spy..... pälkostau
squatting position ..... parlyānk(a)
squeeze ..... mely-, nusk-, klup-
squinting ..... yuṣe
stability (?)..... stemye
stag ..... karse
stagnant ..... klyemo
stain (?) ..... ruwe
stalk ..... -pere
stamen..... kesār
stammering ..... kärstautstse
stanch..... sai-n-
stand (intr.) ..... käly-
stand still..... käly-
standing ..... klyemo
star ..... śćirye
starve..... mätsts-
state..... avasth, bhūmi
state..... we-
state of neither consciousness or
unconsciousness ..... aivasaṃjñāṃ
statement ..... prajñapti
station in life..... ymīye
station in life fixed by birth ..... yoni
stationary ..... awāskatte
stay (vb.)..... käly-, ṣäm-, walāk-
stay (n.)..... sāk
stay away ..... präṅk-
steadfast .....
..... prakrauñetstse, eprete, kwants
steadfastness ..... epretāññe
steadiness..... popok
steady ..... ṣekaññe, śćeśćämo-
steal..... kälyp-, kärk-[1]
stealer ..... kälpaṣṣuki, kärkauca
steer..... vṛṣe
step forward/forth..... tep-
step down..... kārp-
step on..... täsk-

step (footstep)..... ṣiko
step- (?)..... wteṣṣe
steward (?)..... ṣṭalāṣṭe
stick (n.) .....śakāto
stick (vb.) ..... treṅk-, tsu-
stiff ..... panku
stigma (plant) .....patso
still (adj.) ..... ām
still (adv.) .....yak, yaka, ykāk, nänok
stir (up) (?) ..... kuk-[1]
stir .....mänt-
stir(ring) .....wāsko
stomach ..... kātso, tso (?)
stone ..... kärweñe
stool .....kwaräṣ(e)
stop .....mauki
stop .....täṅk-
stop ..... tärk-[1]
stop (intr.).....spārtt-
stop to, put a ..... krämp-
stopped up, be ..... prutk-
story of a buddha's previous incarnation..... jātak
story (sacred).....śruti
strain (the ears)..... pil-
strange ..... aleteste
strangeness .....aletsñe
stranger.....laukito
stratagem ..... upāy
streak ..... sälyiye, bhakti
stream .....tseñe
-stream (in up-stream, down-stream) .....-wär
street .....naunto
strength.....maiyyo, prakrauñe .....warkṣäl, tsirauñe
strengthening (?) ..... auksent-
strengthening particle..... k(ä), rai
stretch ..... pänn-, pil-
stretcher.....pännauca
strew (to some purpose).....kät-
strife.....śalna
strife (with), in .....eweta
strike..... aun-, tsop-, kärn-
strike (downwards) .....pyāk-
strike (apart) ..... käsk-
strike down .....kau-
striking.....pyākälyñe, kekkarnor
string .....śerkw
strive .....skai-
strive (sexually) for .....yäs-
strive for .....lāl-, yätk-
strive forcefully .....spālk-
striving.....laliye
strong ..... rätkware, prakrauñetstse ..... maiyyātstse, maiyyā$_u$, kwäntsaññe
strophe .....ślok
struggle (n.) ..... weta
struggle (vb.) .....wät-
study ..... āklyilñe, akalye, aklyilñe
stumble .....trāpp-
stūpa .....pat, yärkemaññe
stūpa, prtng to.....ptamaṣṣe
stupid .....aknātsa
subject .....padārth
subjected to.....ekalymi
subjection.....eklaymiññe
subjects of knowledge, prtng. to ..... vidyāsthāntaṣṣe
subjugate..... lāl-
subsection of the way .....mārgānk
subsequently .....temeṃ
subside ..... ṣäm-/läm-, spāw- (?)
subside, make .....musk-
subsidence (?).....muṣṣalñe
subsidiary characteristic (?) ..... anulakṣaṃ
substance ..... dravyi
substitute.....ādeś
succeed ..... yāt-
success ..... phalasaṃpat, sātäṃ
suckle.....tsuk-
suddenly.....istak, ramer, teteka
suffer..... wärp-, lakle läk-
suffer the loss of..... mänk-
suffering (adj.).....läklessu
suffering (n.).....lakle
suffuse.....snätk-
sugar ..... śakkār
sugar-cane ..... ikṣṣu
suit (?).....tep
suitable.....ayāto

suitable, be ..... ritt-
sully ..... lup-, yäsk-?, wämp-
sum ..... utpat
sum up ..... wälts-
summit ..... mrāce, tarne, tsaṅkär
summer ..... ṣmīye
summer-time ..... ṣmāyana preściyañ
sun ..... kauṃ, kauṃ-ñäkte, mittär
sun-crystal, prtng to ..... sūryakāṃtṣe
sunrise ..... kauṃ-parki
(sun-)rise ..... pirko
sunset ..... kauṃ-yaptsi
superintendent (monastic school) ..... māṭhare
superior ..... śpālmeṃ, śpālu, olyartse
superiority ..... pruccamñe, wāki
..... oṃṣap=tatākar
supernatural being, kind of ..... vidyādhare
support ..... niśrai, pānto, saim
support and refuge ..... saim-wäste
support oneself ..... sai-n-
supposition ..... vitark
suppository (?) ..... ṣpakīye
suppression ..... kselñe
suppression (of pain) ..... nirodha, prutkālñe
suppression of consideration ..... pratisaṃkhyānirot
supremacy ..... pāramit
surely ..... nai, nemce, nemcek
surety (?) ..... weretemaṣṣe
surface ..... ānte
surpass ..... ṣärk-, yuk-
surplus ..... atirek
surrender ..... prahāṃ, rilläññe
surround ..... wāl-, wārp-
suspicion ..... ersankäññe
sustenance ..... āhār
sustenance-*sūtra* ..... āhārasūtar
sūtra ..... sūtär
swallow ..... nuk-
swamp ..... kärkkālle
swastika (denoting good luck) .. svastik
swearing (?) ..... ṣāro
sweat (vb.) ..... [2]si-
sweat (n.) ..... syelme
sweat(ing) ..... syālñe
sweep ..... li-
sweet ..... swāre
sweet flag ..... okaro (?), vaca
sweetness ..... swaraññe
swell ..... plätk-, staukk-
swelling ..... yweru, iweru, pittāk
swelling at the temple . . tranto-naitwe
swift-moving ..... slakkare
swim ..... nāsk-[1]
swimming ..... eplyuwai
swollen ..... träntātstse
swooning ..... murc
sword ..... apsāl, kertte
syllable ..... akṣār
sympathetic ..... añmālaṣke
..... añmālaṣlñeṣṣe, karuṇīke
sympathy ..... añmalāṣṣälñe, añmālaṣle
..... añmalaṣkaññe, karuṃ
Symplocos racemosa, a kind of ..... śabaralodär
Symplocos racemosa ..... loträ

• Ś •

śāstra, one learned in the ..... śāstrajñe
śarabha (a mythical animal) ... śarabhe
śastra-age, prtng to the .. śastrakālpaṣṣe
śloka ..... krānt

• T •

take ..... enk-
take (away) ..... sāmp-
take by the hand ..... ṣarsa eṅk-
take care ..... aiśai yām-
take care of ..... aiśai yām-, yärp-
take control of ..... adhiṣṭhit yām-
take control of ..... räṅk-
take courage ..... tsārw-
take for oneself ..... ai- [MP]
take heart ..... tsārw-
take notice of ..... aiśaisa mäsk-

take off ..... rutk-, [1]mlutk-
take pity on ..... wärs-[1]
take up ..... pär-
taken (from this world), be ..... tsälp-
talk ..... plāce, welñe, weñiye
talker ..... weṣṣuki
tame ..... yāt-
tamer ..... yātäṣṣeñca
tarkhan (Turkish title) ..... tārhkaṇe
tarry ..... suk-, walāk-
taste ..... śūke
tasty ..... śuketstse
tasty, not very ..... yakte-swāralñe
tathāgata ..... tu-yknesāk-kekamu
taut ..... prākre
tautological speaker (?) ..... ekārthavācake
tax-grains ..... śwelyāṅk
tax(es) ..... pauśye
teach ..... ākl-, ṣärp-, en-, kärs-
teacher ..... aśari, käṣṣī, upādhyāve
teaching ..... enäṣṣälñe, aklaṣṣälñe, akalye
teaching (authoritative) ..... śāsaṃ
tear ..... kärst-
tear down ..... nitt-
tear (out) [normally toward the agent] ..... sälk-
tear out (flesh, etc.) ..... pāss-
tear out/off ..... räss-
tear to pieces ..... trus-
tears ..... akrūna
tears, wipe away ..... li-
technique (?) ..... spārtto
tell ..... we-, [1]āks-
temple ..... devakul
temple (of the head) ..... naitwe
temptation ..... skeye
ten million ..... koṭ
ten thousand ..... t(u)māne
ten (pl. decades) ..... śak
ten, by ..... śkār
tend (naturally) to ..... yu-
tendency ..... rmamñe
tender ..... lalaṃṣke, cäñcare
tenderness ..... cäñcarñe
tendril (creeping) ..... śkwarya
tenth ..... śkante
Teramnus labialis ..... māṣavarṇi
Terminalia arjuna ..... arjuṃ-stām
Terminalia chebula ..... arirāk
terminate ..... kärst-
terrestrial ..... kenätstse
terrible ..... empelye
terror ..... iwate
test ..... klep-
testicle ..... *erk
text ..... krānt
that (one) ..... samp
that is to say ..... $k_u$ce tu
that (so) ..... $k_u$ce
the ..... su
theater ..... rānk
theft ..... lykuññe[2], atāttadāṃ
then ..... entwe, ṅke, nai, no, ... taka, temeñce, tumeṃ
then (temporal and final) ..... ot
theological position, person of a ..... agamadhare
there ..... ompe, tane
thereby ..... tanneṃ
there, at that place ..... omp
there, in that place ..... omte
thereafter ..... tu-postäṃ, postanmeṃ
thereby ..... tusa
there-concerning ..... tanneṃ
therefore ..... tesa, wa, taise(ṃ), taisu
therefrom ..... tumeṃ
therein ..... tune
thereof ..... tentse
thereover ..... tesa
thereto ..... tanneṃ
thereupon .... entwe, tumeṃ, tu-yparwe ..... tw-auñentai, tw-ompostäṃ
therewith ..... tempa, tumpa
thick ..... ātstse
thick, become (?) ..... stu-
thickness of wits ..... ātstse
thief ..... lyak
thigh ..... märkwace, mlyuwe
thing ..... wäntare, wāstu
thing produced ..... utpat
think about ..... pälsk-
thinker ..... pälskauca

thinking .....maim, palskalñe
third .....trite
third time, for the ..... tritesa
thirst.....tṛṣṇ, yokiye
thirsty.....yokaitse, keścye
thirsty for alcohol..... motä-yokaiṃ
thirty ..... täryāka
thirty-three gods, the ..... tapatriś
this .....se, sek, seṃ
this one .....teṃ, tu
thistle, East Indian globe.... nicitakāmp
thong..... yatwe
thorn-apple fruit ..... madanaphal
thorny ground.....tsakātstse
thorough .....snai-lyipär
those to be (religiously) trained.....
..... vaineye
thou..... tuwe
though.....no
thought.....
.....citt, īme, maim, palskalñe, palsko
thoughtful ..... palskossu
thousand .....yaltse
thrash about..... spālk-
thread.....ñare, oppīloñ
threat (?) .....kastuna
threaten.....nu-, skär-
three .....trai
three thousand . . .. taryyältse
three-fold.....täryā-yäkne
three-hour time-period.....prahar
thrill of delight ..... tsārwo
thrive .....parāk-
throat (internal) .....ṣaṅkw
throat (both internal and external) ..kor
throne..... asāṃ, siṃhāsaṃ
throw .....kärsk-, säl-^{2}, ^{2}lup-
throw away .....aul-
throw down .....säl-^{2}
throw forward .....aul-
throw off.....säl-^{2}
throwing away ..... aulñe
thrust forward .....aul-
thrust/push (away).....nätk-
thullaccaya-offence . ....stulāṃ-träṅko
thumb (?).....mokoc(e)
thumb-print, as mark of authentication
.....kapci
thunderbolt.....wājrä, waśīr
thus ..... mant, taiknesāk, taisa, te-mant
.....tesa, tu-yknesa, tusa, tusāk, te-ramt
thy .....ciṣṣe, taññe
tie (something) into a bundle ś(c)änm-
tiger, male.....mewiyo
tiger, female.....mewiya
tile ..... iścem
till .....täṅktsi
time .....
.....lyakur, preśc(i)ya, preke, presto (?)
time for action (of a buddha) ...ekṣalye
time, an incalculably long .. asaṃkhyai
time, period of .....preke
timely (?) .....prekeṣṣe
Tinospora cordifolia..... kuruci
Tinospora cordifolia, leaf of
.....amprätapātär
tire.....lāl-, ^{2}kuk- (?)
tireless.....alālatte
to and fro ..... orkäntai
today .....komtak, ñerwe
together (with)..... ṣesa, eṣe, ślek
together, all.....eṣemeṃ, aiksnar
together, as preposition/adverb ..... ṣe
toll..... waṣik
tongue .....kantwo
tongue, little.....käntwāśke
tool.....yāntär, upāy
tooth.....keme
top .....tsaṅkär
top of head .....mrāce
top-knot .....uṣṇīr
torch (?) .....parśiye
torment (vb.).....krās-
torment (n.).....krāso
tortoise .....kaccāp
torture (n.)..... pälśalñe
torture (vb.).....pälk-^{3}, tsärk-
totally..... ysamo, ysomo
touch ..... sparś
touch (vb.) ..... täk-
touch (with the hands) (vb.) ..... klep-
touch (n.) .....takälñe, tetekor

touch-food ..... sparśāhār
towards . aiwol, etsuwai, tsuwai, mante
tower..... kucatāk
town ..... rīye
town-dweller ..... apṣatrike
trace ..... weswe
trade ..... karyor
trader ..... käryorttau, sārthavāhe
trading ..... misko
training, no longer in need of .. aśaikṣe
trance ..... samādhi
trance, kind of ..... vajropame
tranquil ..... sänmetstse
tranquility ..... maimatsäññe, prasāt
tranquility, prtng to (?)..... śamaṣṣe
transgress..... kätk-[1]
transgressor ..... kätkemane
transient ..... anityä, kṣaṇik
transitoriness ..... mā-ṣekaññe
translate ..... ritt-
transversely ..... akṣnai
travel (n.)..... ytārye
travel (vb.)..... i-, iyā-
traveler ..... ynūca, ytaritstse
traverse ..... kätk-[1]
traversable ..... aiñye
traversable only one at a time .....
..... somw-aiñye
tread on ..... tāsk-
treasurer ..... yirmakka
treat as ..... yām-
treat (of)..... aiśai yām-
treat (medically)..... yām-
treat badly..... .appamāt yām-
treasury..... yasna
tree..... stām
tree, a kind of ..... ampalakkesar
trefoil, thorny ..... taram
tremble..... wāsk-/wäsk-
trial (?)..... prekṣale
Tribulus terrestris ..... klyoto
tribute ..... neske, pautke, waṣik
trick ..... tsereñ-
trickery ..... kuhākäññe
trickle (?)..... sum-, käls-
trifle (?)..... pits
Trigonella corniculata ..... corak, sprīk
Trigonella foenum-graecum..... śaḍi
trip (n.)..... mitalñe
trip (vb.)..... trāpp-
trouble (n.)..... tsärśalñe
trouble (vb.)..... wālts-
trough ..... kaice
true..... empreṃ, emprentse
truly..... auspa
trunk (of an elephant)..... śuṇḍ/śuñc
trust (vb.) ..... päkw-, spänt-
trust (n.) ..... päkwalñe, perākäññe
trust in..... spänt-
trustful..... späntaitse
trustfulness..... späntaitsñe
trusting..... perāk, perāktse
trustingly..... spantai
trustworthy..... śraddhiye
truth..... empreṃ, emprentsäññe
truth, highest..... paramārth
truth, one who sees highest
..... paramārthadarśī
tub ..... kaice
tube ..... lyitkw
tuberculosis..... śoṣ
tubeflower..... bhārk
tubes..... stmānma
tumor..... kwarm
tune ..... kene
turban (?) ..... cāro-korśo
turmeric..... haridär
turn..... klautk-, klutk-, wärt-, spārtt-
turn to/towards ..... aiw-
turn, take a ..... lyakur yām-
turn up the soil..... rāp-
turn (someone/something) into .. klutk-
turned toward, be..... aiw-
turning..... klautkäṣlyñe, klautkalñe
..... spārtṣlñe, wrene (wrete?)
turpeth..... tärvärta
turtle..... kaccāp
*tuṣita*s, prtng to . ..... toṣitäṣṣe
tusk ..... āṅkär
twelve ..... śak-wi
twentieth ..... ikante
twenty ..... ikäṃ

twilight ..... sānti
twist around ..... tärk-[2]
twisted ..... tarkänt-
two ..... wi
two, by ..... wyār
two (parts) each ..... ywarcār
two-footed ..... wi-pewaṃ
two miles ..... kroś
towards ..... wrantsai
Typha augustifolia (?) ..... śar

• U •

ugly ..... yolai-erepate, yolo
ugly, make (?) ..... wämp-
ulcer ..... dvivräṇi
ulcers or wounds, technique for ..... dvivräṇikalp
ulterior motives ..... tarstwa
ultimate ..... akessu
ultimate end ..... sparkālye āke
umbrella ..... kṣatre
un- ..... e(n)-[2]
unachieving ..... enkälpatte
unagitated ..... akṣobhe
unassembled ..... akraupatte
unbearable ..... ekaltte
unbelief ..... aprasāt
unbeliever ..... aśrāddhe
unchangeable ..... anklautkatte
unchangeableness ..... niyam
unchanging ..... ṣekaññe
unchecked ..... etankätte
uncleanliness ..... akappi
uncombined ..... akraupatte
unconcern ..... empälkattäññe
unconcern ..... snai-meṃtsñe
unconcerned ..... empalkaitte
unconcernedly (?) ..... sreppe
uncontrolled ..... awlāwätte
uncuttable ..... enkärstātte
undecaying ..... akṣai, muskalñetstse
under ..... ettesa, ñor
under or lower (of garments) .. antariye
under(neath) ..... maṃtstsaś
undergo ..... wärp-
understand ..... kärs-, eṅk-
understanding ..... kärsor, plāksar, abhisamai
undrainable ..... amaukatte
undying ..... amārraṣṣe
unenlightened state ..... präthagjaññe
unfathomed ..... snai-ptsa
unfit to be touched or handled ..... duralaṃba
unfortunate ..... läklessu, tallāw
unfounded ..... atākatte
unfriendly eñcare, erkatte, erkatñetstse
unfruitful ground ..... atāmo
ungiven ..... anāyätte
ungovernable ..... awlāwätte
ungrateful ..... akṛtajñe
unguent ..... laupalñe, laupe
unhappy ..... läklessu, tallāw
unheard ..... enklyauṣätte
unheeding ..... empalkaitte
unhindered ..... etaṅkätte
unification ..... ṣemetsñe
uninvited ..... akākatte, amplākätte
unity ..... ṣemetsñe
unjust ..... snai-pele
unknown ..... anaikte
unlawful ..... snai-pele
unmoved (?) ..... akṣobhe
unnoticed ..... anaikätte
unobserved annihilation ..... apratisaṃkhyānirot
unordained ..... anupasaṃpanne
unordered (?) ..... aitkatte
unpleasant ..... anaiwatstse, ... eñcare, mā-ayāto
unpleasantness ..... anaiwatsñe
unprecedented ..... kwärkwäññe
unpunishability ..... anāpatti
unrelated ..... aletstse
unrelatedness ..... alletsñe
unreliability ..... ompakwättäññe
unreliable ..... empakwatte
unrestrained ..... awlāwätte
unripe ..... māme
unripeness ..... mamauñe

unruly .....awlāwätte
unsatisfied ..... ontsoytte
unsplittable..... akautatte
unsubdued ..... ayātaitstse
unsullied.....takarṣke, aiskatte (?)
untamable..... ayātaitstse
until .....eṃṣke
unto.....tsuwai
untrue..... atākatte
untrustworthiness . ... ompakwättäññe
untrustworthy ..... empakwatte
untruth .....waṣe
unturned ..... eṣpirtatte
unwanted ..... anaiwatstse
unwelcome .....eñcare
unwise .....śle-aiśamñetstse
unworked..... ayāmätte
unworried ..... empalkaitte
unworthy ..... mā-aṣāṃ
up..... kauc
up to..... eṃṣke, täṅktsi, tsuwai
uphold.....täl-
upper..... auṣämiye, śariye
upper (dwelling at a higher altitude)
(?) .....ortonāk
upper room .....kwrakar
upset, be .....krās-
upstream .....kaucū-wär
upwards ..... mante
Uraria lagopoides.....pṛśnaparṇi
urge..... närs-, nätk-, wārw-
urged..... makamo
urgently ..... ñatke
urging ..... netke
urging .....wārwäṣṣeñca
urging, by .....eñatketste
urinary disease .....pramek
urination (?)..... śontsauñe
urine..... miśo
use (n.)..... paribhog, prayok
use (vb.).....yaukk-
use of, by ..... eraitwe
useful (?) ..... pruccamo
using the same seat . ..... ekāsanikäññe
utensils..... pariṣkār
utmost (thing) (?) .....ustama
utter.....tärk-[1]
utterance, solemn but joyous
.....pelke, udāṃ

• V •

vacillation .....anityāt
vaibhāṣika-sect, member of the
..... vaibhāṣike
vaiśya (a caste division) ..... vaiśye
vajropama-trance
.....vajropämo-samādhiṣṣe
valerian, Indian (?) .....takaru
Valeriana wallichii (?) .....takaru
valley .....leṅke
Vanda roxburghii ..... kleṅkarya, rāsnā
vanity (?)..... aikäruṣa
vanquish ..... yuk-
variegated ..... viciträ
vault of heaven ..... ānte iprentse
veda.....ved
vegetable (??) .....kontace(e)
vehemence ..... airṣaitsñe
vehement .....airṣaitstse
vehicle (of arriving at knowledge)
.....kleṅke
veil .....wāl-
veins and arteries .....marmanma
velvet bean.....ātmaguptaphal
venerable (man)..... sthavire
venerate.....yärs-
veneration .....yarke
verdigris..... pilkeṣṣe kentse
verification..... satyakār
Vernonia anthelminthica..... sumarāś
vertigo..... waipalau
very ..... śatkai/śitkai, lau, olyapotstse
..... tańki, tsamo[2], eśatkai
very (with adverbs of motion).....ka
very much .....māka
vessel .....bhājaṃ, bhrāṅkār, lwāke
.....kunti, kuntipāśaṃ
vessels (of the body).....marmanma
vestments of a Buddhist monk trīcīwār
vetiver .....uśir, nalat

Vetiveria zizanioides ..... nalat
Vetiveria zizanoides, root of ..... wśīrä
vex ..... krās-
vexation ..... erkattäññe, krāso
vicinity (??) ..... aśäkwa
victory ..... yukalñe
view ..... pilko
viewing ..... ompostäṃ-palkalyñe
Vigna mungo ..... turani
vigorous ..... maiyyātstse
vileness ..... ainakñe
village ..... kwaṣo
vine ..... laitke, śkwarya
vinegar ..... cukr
vinegar, distilled ..... cukkrikäṣṣu
vintner ..... mallāntsa
violence ..... akwatsäññe, warkṣäl
violent(ly) ..... räskare
virtue ..... kärtsauñe
virtue, the side of ..... kuśalapākṣ
virtues ..... krentauna
virtuous krentaunatstse, krent-pelaikne
visible ..... lkālle, pākre (?)
visible dimension/sphere . lkālñe-yärm
vision ..... lkātsi
visionary ..... nermite
visit ..... läk-
vital fluid ..... yot
vitiligo ..... świtär
vitriol of copper ..... rasaṃcanaṃ
voice ..... weśeññä, wek
voice (in the sense of 'ability to speak') ..... kantwo
voiceless ..... snai-weśeññai
voluntarily ..... perma
vow ..... wrat
vulgar ..... ainake
vulgar person (?) ..... paścimike
vulgarity ..... ainakñe
vulture ..... sayusa

• W •

waft ..... wlāsk-
wagon ..... kleṅke, kokale
wagon, go by ..... klāṅk-
wagon, small ..... kokalyiśke
wagon-master amäkṣpänte, kokalpänta
wagon-traveler ..... kokaletstse
waken ..... āks-[2]
walking ..... ynamo
wall ..... poṣiya
wander (of the mind) ..... wäks-
wandering gaze, one with ..... waskamo-pilkotstste
wane ..... kul-
want ..... päk-[2]
want of energy ..... alāsäññe
wanting (things) ..... wäntreśśe
wanting ..... añmassu
war, art of ..... weta-watalyñe
warm ..... emalle
warp (?) ..... sarki
warrior ..... kṣatriye, wetāu
warrior, quality of being a (?) kṣatriññe
wash ..... lik-
washing ..... anuwasāṃ, laiko (?)
washing away ..... laikalyñe
waste ..... pälkiye
watch, period of ..... prahar
watchful care ..... parihār
water ..... āp, war
water-mill ..... war-waltsiye
water particle ..... abraji
water-carrier ..... udhiharake
water-dipper (?) ..... seme
waterfowl, a kind of ..... yāmuttsi
water lily, blue ..... nilutpāl
waterskin (?) ..... watsālo
wax ..... śeriye, klautke, teri, yakne ..... ymīye, yoñiya, ytārye, pele
way or path (pointed out by Buddha) ..... mārg
way, in this ..... tek-yäknesa
way, out of the ..... ytārimeṃ
wayfarer ..... ytaritstse
we ..... wes
wealth ..... itauñe
wealthy ..... ekaññetstse, waipeccetstse
weak ..... yäkt-āñm
weak (unable to stand) ..... ylāre

weakness, attacks of.....leswi
weapon, cutting..... yepe
wear..... pär-, wäs-[1], twānk-
wearing rags..... pāṃsukulike
weave..... wāp-
weaver..... wapātstsa
web (spider's)..... wpelme
web between the fingers .....sopiye
Wedelia calendulacea..... prankarac
week ..... ṣuk(t)-kauṃ
weigh..... keś tā-
weight.....krāmär
weighty..... kramartstse
welfare.....kartse, yṣwarkañ̈ñe
well.....kuśal
well-being.....kuśalasāsrap
well-formed..... ersnāssu
well-measured.....yärmaṃssu
west ..... kauṃ-kläsko
wet.....waiw-
wether (sheep or goat)..... alāw
wetness (?)..... karītsñe
what..... $k_u$ce
what is to be done and not done
..... kāryakāryatstsañ̈ñe
what kind of..... intsu
whatever..... intsu, $k_u$se-ra-tsa-ksa
..... makā-ykne, $k_u$ce-tasemanetstse
whatever form, of.....mäkte-yaknesa
whatever means, by.....$k_u$ce-yknesa
whatever way, by .....$k_u$ce-yknesa
wheat .....ysāre
wheaten .....ysārñe
wheel ..... cākkär, yerkwanto
wheel of the law ..... dharmacākkär
wheel-rim .....yerter
when ..... kr_ui
whenever ..... ente, inte, kwri, ente ente
when(ever) ..... mäkce$_u$ preke
where..... ente, $k_u$tameṃ
where(ever) ..... mäkce$_u$ ike
whey (?).....śärselle
which.....intsu, $k_u$ce, mäksu
while..... mäkte
while traveling ..... masār
whip..... yatwe
whisper (?).....klautsaine päs-
white .....ārkwi, arkwañ̈ñaṣṣe
whiteness .....arkwiñ̈ñe
who ..... $k_u$se, mäksu
whoever ..... (po) $k_u$se
who(m)ever .....$k_u$se-ra-tsa-ksa
who, no matter.....$k_u$se
who, the one .....$k_u$se
who, those.....$k_u$se
wholeheartedly ..... po āñ̈mtsa
whom.....$k_u$ce
whom, for .....ket
whom, to.....ket
whomever, for ..... ket-ra
whomever, to..... ket-ra
whose.....ket
whosoever..... ket-ra
why .....kā, kāttsi
wickedness.....duścarit
wide ..... aurtstse
widely ..... emparkre
wife .....śana
wild.....colye
will .....käryāñ
willing .....ārwer
willingly .....perma
win .....kallau
wind (n.) .....yente
wind (vb.) .....wänt-
window .....patstsānk
wine ..... cagala, kuñi-mot
wipe away..... li-
wisdom ..... aiśamñe
wisdom, having threefold..... traividye
wisdom, seat of.....pastäṃ (s.v. paśce)
wise (one) .....aiśamo, aiśaumye
wish (n.).....āñ̈me[1], akālk
wish (vb.).....añ̈mañ̈ñ-
with..... śale
with great care ..... ersänk
with regard to ..... pälkormeṃ
Withania somnifera... aśvakant, yärper
wither.....klaiks-
within..... eneṃ, eneṅka, epiṅkte
without..... snai
without neglect ..... snay-emprukṣai

without senses .....anindri
without talking .....yäkte-weśeññai
witness (n.)..... reme, sākṣi (?)
witness (vb.) .....reme yām-
woeful ..... pälwālñeṣṣe
wolf ..... walkwe
woman.....śana, klīye
woman cowherder (?) ..... govika
womb.....kātso, kaläl, kukṣi
wonder.... āktekaññe, paryari, pratihari
wonderful .....ākteke
wood.....or
wooded.....wärtoṣṣe
wooden.....oraṣṣe
woodpecker (?).....kautstse
woods .....wartto
woof..... sarki
wool.....yok[2]
word..... plāce, reki
word of indication..... upakṣepapadak
words, artificial arrangement of...krānt
work.....krānt
work (n.)..... lāṃs
work (vb.).....lāṃs-
work (e.g. wood)..... tärk-[2]
worker ..... kapyāre
working, mark of..... kriyālakṣaṃ
world .....śaiṣṣe
world of three spheres.....traidhātuk
world-cycle ..... kālp
world ruler.....cakravārt
world rulership, prtng tocakravārttiññe
world rulership; world kingship
..... cakravartti-lantuññe
world-guardian, prtng to (?).vairuḍiṣṣe
worm .....yel, peṣele, peṣte (?)
worm-ridden (?) ..peṣte$_u$ (?), yelyitstse
wormwood, common ..... nāgapaträ
wormy .....yelyitstse
worship (vb.).....winā-sk-
worship (n.)..... wināṣṣälñe
worth ..... kare
worthlessness .....snai-ynāñmāññe
worthy ..... aṣāṃ, perne$_u$, pernetstse
worthy (one).....aṣanīke, dakṣiṇāke
worthy of, be .....ārc-
wound (n.) ..... dvivräṇi, pīle
wound (vb.) .....mil-, aun-
wound caused by biting (or weapon)
..... ādañc
wound, open .....koyñi
wounded .....pilentatstse
wrestle.....mesk-
Wrightia antidysenterica, seed of
.....vatsakabīja
wrinkles, facial (?)..... säṅkīñ
wrist (?).....āto
write ..... pik-
writing.....paikalñe
wrong (vb.) .....appamāt yām-
wrong (adj./n.) .....yolo
wrongly ..... akṣnai

• X •

Xanthium indica .....mahāmet

• Y •

yawn .....kāy-
year ..... pikul
years old .....-pikwalaññe
yeast (?) .....räṅkāñi
yes (?) ..... ce
yellow .....tute
yield (produce) ..... er-
yogi ..... yogācāre
yoke ..... pyorye
you ..... yes
young .....maiwe
young of an animal (?) .....ṣaiyyiśke
youth .....kālyśke, kiśore, maiwe
youth (abstract n.).....maiwäññe
youthful ..... malyak(k)e

• Z •

zeal.....skeye, spelkke, āk[1]

zealot ..... tikṣne
zealous..... etsarkälletstse
.....skeyessu, spelkkessu
zealously +/- ..... etsarkälle

INDEX VERBORUM

The Indo-European languages of this index are grouped by stock, in alphabetical order. Thus we have Albanian, Anatolian, Armenian, Baltic, Celtic, Germanic, Greek, Indic, Iranian, Italic, Macedonian (i.e., the ancient non-Slavic Macedonian), Slavic, Thracian, and Tocharian. Where there is more than one language in a stock, they are arranged by substock, e.g., all West Germanic languages are together, all North Germanic languages together, etc. Within substocks languages are generally listed by age of first attestation. With some exceptions words are alphabetized by the ordinary rules of English (or Latin), ignoring any diacritics. The exceptions are: (1) in the case of Indic languages and of Tocharian, brāhmī rules of alphabetization are used, (2) in the case of Greek, the order of the Greek alphabet is followed and rough breathings (transcribed as h) are ignored, and (3) in the case of Albanian, digraph letters (e.g., dh) are placed after the appropriate nondigraph (d). Finally it should be noted that the index labeled "Sanskrit" indexes potential etymological cognates while that labeled "Buddhist (Hybrid) Sanskrit" indexes translation equivalents (i.e., B(H)S words in an entry's sample sentences known to lie behind a particular Tocharian B words in translations from B(H)S).

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